







BAN FRANCISCO. SATURDAY, JULY 4TH 1874.



SANJOSE SENDS THE LOCAL OPTIONISTS HORS -DE -COMBAT, THEY RETIRE TO OAKLAND TO HOLD A GRAND "CLUCK".

THISTERTON'S Jolly Giant. LLUSTRATED THE CRITIC.

Saturday : : : : : July 4, 1874

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THISTLETON, Publisher and Proprietor, 423 Wash-

ington street, near the Post Office.

The Champion Bible Pounder in Trouble.

We have heretofore said that the past twelve months have been very unfortunate for the geutlemen who wear long-skirted frocks and white chokers, modernly called "Bible pounders." The downfall of a few rag-tailed "Bible pounders," such as Dillon Francis Egan, Parshall, Van de Mark, Johnny Duggan, Paddy Powers, Paddy Murphy, and the Father of the old Misson Church, who was heard to tell the young women in the sacristy to "dry up," and make Iess noise, are but as wind-falls in an orehard when compared with the great star "Bible pounder" Henry Ward Beecher, who has been occupying the place that is intended for husbands in well-regulated families; but as the reverend man of God elaims privi-leges that ordinary mortals dare not attempt to take, there is a great furore in the Plymouth "bull-frog" Church in New York to make Beecher out a saint of the old Catholic Church.

With this we have no objection; Beecher may be a saint for ought we know or eare; but if he be a saint, he has a good many of the ways of the world about him. It may be saintly in Beecher's opinion to sleep with the prettiest lady of his congregation whether she be married or single. It is said that Mrs. Tilton is beautiful; this is enough to inspire the soul of Beecher to beautiful and heavenly objects, a man so full of the Holy Ghost as Henry Ward Beecher is, could not well withstand affiliating with such a precions gift of nature as the lovely Mrs. Tilton. Beecher, is like the majority of "Bible that the Beecher is a such a such a such a such as the such as th pounders," could look to Heaven with one eye and have the other east upon the lovely form of Mrs. Tilton, as she sat in one of the plash seated pews that adorns the interior of the great "bull-frogs" ofhurch of New York where all the "bull-frogs" of that city go every Sahbath to croak for Christ's sake and to hear this man of God, as if he was surrounded by archangels from the throne of the most High. presented the priests in the olden times who had the hems of their garments embroidered with Scriptural words. This star of Plymouth electrified the people from one end of the earth to the other, but like Alexander VI. he was a profligate in his heart, he came from the adultresses bed to preach peace and good will towards all mankind. This man of Heavenly wisdom and sanctity knew well that he was robbing his friend Tilton of his happiness. If the Rev. Beecher had but fallen once, there might have been an excuse for him, but no, he continues his criminal intercourse with his friend and host's wife for renycals—ten years, outly you believe it? It is hard nevertheless it is, so, the chird that Mr. Tilton fondly cherished and loved under the impression that she was his turns out to be the illegitimate off-spring of the Bible pounder. Oh, what perfidy! oh, what rescolity is a man who pawned tranself off as being a beacon of heavenly light to his congre-

What wonder is it, we ask, that the so called What wonder is it, we ask, that the so caned Christiau church has falleu away and has failed to meet the requirements of the present generation when we find white-livered seoundrels filling the pulpits throughout the length and breadth of the land? From the old beast at Rome, who calls himself God, down to the meanest "Bible pounder" in Christendom are all tainted with rotteness and filth. There are some noble exceptions to this rule, we are There are some notic exceptions of this rine, we are happy to say, if they were only found; but when such men as Henry Ward Beecher, the theological Pope of America, is detected living with another man's wife under the roof and as the gnest of that man, yet betraying this high confidence that has been placed in him and abusing it by sleeping with his wife, who can stand up and defend Christianity from the hands of the present demoralizing men who call themselves elergymen that have made the very name of Christ a by-word and cant upon the street-corners by the ungodly hoodhuus of this perverted generation. The fall of Beecher from his exalted position in New York has done more to injure the cause of Christianity in the United States than the total destruction of the entire Roman Catholic Church. How many more such white-livered sepulchers in this country as yet undiscovered in their hellish designs upon the peace and happiness of homes by their interfering between husband and wife is a mystery that never will be found out on this earth. But nevertheless the dark work of Satan is being carried on with vigor. It hehooves husbands and parents to keep a vigilant eye upon these "Bihle-pounders" when they come to visit their wives and daughters. The license heretofore granted to preachers of seeing the female members of the family in a private room will, we know, be discontinued; pa-rents and husbands will learn that the Holy Ghost will take his departure from the men of God as soon

as a pretty women is placed in their company alone.

The day is passed when the "Bible-pounders" can throw sand in the people's eyes. Although, indeed, the New York Christians are doing all they can to make Mr. Tilton out a bad man, this is an old dodge of Romish antiquity where historians were consigned to mad houses because they told truths

about the Holy Fathers.

If this man Beecher be innocent, why does be not come ont like a man and refute the scaudal that has been circulated against him instead of allowing his Christian friends to brand Mr. Tilton as a liar: this is not a proof of Beecher's innocence.

The Jesuits.

The suppression of the religious orders by the secular authority seems to have met with no opposition in Rome. When, in 1773, the Jesnits were coudemned, and their order suppressed, serious opposition was manifested by the Jesuits themselves, wherever it was safe for them to do so, and by their friends in different parts of Europe, and they contrived to exist even as an order, until their subsequent restoration under Pius VII. Naturally it was to be expected that immediate submission would have been made to the decree of Clement XIV, suppressing the Jesuits, as the Pontiff is supposed to have supreme anthority in all such matters; but strange to say that deeree was opposed, while the present one of the Italian government has been submitted to with scaree any opposition.

There have been protests of eourse, for it would be hard to expect any men to submit to a deprivation of property without a protest; but this was no more than a matter of form, and seems to be regarded only in that light by the General and Superiors of the Jesuits at Rome, as they have all signed the receipt for the annual pension granted them by the government of Italy. This is most significant of government of Italy. This is most significant of the change that has come about within the last one hundred years in matters of religious opinion, especially in what was once Catholie Europe, but which is now fast becoming Liberal Europe.

The Jesuits, perhaps, trusted to the intervention of some of the governments on friendly terms with Italy, in behalf of some of the principal religious establishments to the control of which they have been deprived, and notable of the Roman College, for which they expected the British and American (United States) governments to interfere. Happily their expectations have been disappointed, and they have had the wisdom to submit with as good grace have had the wisdom to submit with as good grace as they were capable of. If they had only succeeded in drawing into their quarrel with the Italian anthorities, any power of recognized influence with the patriotic government of Italy, it might have been apprehended that their cunning and craft would have given the matter an international significance it did not deserve, and which might have proved emharrassing to a certain extent to the Italian government which has still so much to do for

The condition of things is therefore in all respects finally settled, and Rome will no louger be the stronghold of the Jesuits as an order, though in their individual character as priests of the Roman Church they will enjoy that liberty the Italian gov-ernment accord to all ministers of religion with-

ont exception.

This is as much as could be expected from the Italian government just now, as we must not lose sight of the fact that Italy is still nominally a Catholic country; that there is a strong element of Ultramontanism still existing there confined to the no-bility mostly, who are, as a class, always conserva-tive in their views, and besides that most of them owe their titles and wealth to their connection with the church—there scarcely being a family of rank in what were lately the States of the Church unrepresented in the clergy, and consequently the connection between those families and the church is closer than what it might be supposed.

The suppression of the Jesuits by the Italian government as a religious order, and especially their removal from the office of teachers which they had almost wholly unonpolized, will have a most beneficial effect upon the people, and one that will be visible within a little while.

As the Jesuits have been always the most strenuous npholders of the Papal tyranny, and the promoters of it among the Roman people in their schools, pulpits, and publications, so the influence of these heing removed, and time for reflection and comparison afforded those who have been infected by the Jesuit principles, the change to liberal and truly Catholic (not Roman) ideas will be repaid, for a reaction where religio-political principles are con-cerned is above all others the most thorough aud effective.

We have tried here to show what may be expected to be developed from the suppression of the Jesuits in Rome by the anthority of the State, and we have no doubt that this will truly follow the action of government, through it may take more time than would be needed where the influence of the Jesuits has not been so great nor so widely extended. the Jesuits will cease their plotting because of their suppression is not to be expected, rather may we count on redonbled energy and action on their part against those whom they call the enemics of the against those whom they can the elements of the church; but as the governments of to-day, in Enrope at least, are in a way to be better informed of and to provide against their designs than in former times, they can hardly be successful.

We congratulate Italy and Rome upon the destruction of their worst enemy, and we hope with all the friends of true progress and eivilization that the days when an order avowing the principles always maintained and put forward by the Order of Jesuits could find a recognition from the civilized world have gone never to return. The fall of the Jesuitism will insure the fall of Roman Catholic despotism, and that gone we have none to stay the march of true liberty and enlightenment.

.... "Saam" Kent is covering the low ground in front of the Haight monnment (new City Hall) with manure to keep the sand from blowing. "Saam" says, and yet "Saam" leaves a mountain of sand stand still right alongside the street. This is wisdom with a vengeance. No wonder the eity elipped "Saam's" expenses down.

Letter from Nat Curry to the "Illustrated Jolly Giant."

EDITORS ILLUSTRATED JOLLY GIANT-SIR: You will, I know, on behalf of the California members of the A. P. A., be pleased to learn some few particulars from our deliberations here.

The Right Worthy Grand Lodge met at 9 A. M. yes-

terday. Sixteen States were represented.

The several amendments offered and laid over from last year were acted upon.

An amendment to strike out the word "white" from the Constitution of the R. G. W. Lodge was

lost by a large majority.

An amendment to change the system of represen-

tation was also lost.

The R. W. Grand Master submitted his valedictory address, which was referred to a special committee consisting of P. R. W. G. M. Smith, Pa.; P. R. W. G. M. Smith, Mass; Representative Dickroeger,

An amendment to change the name of the Order from . American to United Protestant Association was also lost.

The secret work of the order was considered and

The R. W. Grand Secretary submitted his report, which was referred to the special committee on R. W. G. M. Valedictory.

An amendment to restore traveling cards was

adopted.

The Report of the R. W. G. Sccretary shows the Order to be in a very flourshing condition, with a large increase of membership, and also of Lodges. The financial condition is excellent. In some States during the winter, owing to the panic, considerable funds were spent for relief.

The committees on the annual reports of the Grand Lodge officers submitted their reports, with resolutions attached returning the thanks of the body for the zeal and efficiency displayed in the

performance of their duties.

The Finance Committee presented their annual report, which presented the financial affairs of the R. W. G. Lodge to be in a healthy condition.

The committee appointed to take into consideration the next place of meeting of the R. W. Grand Lodge, presented their report recommending St. Louis. The report was received and adopted.

Several amendments to the Constitution were presented, which were laid over under the rules.

The balance of the session was taken up in the private work of the order.

The R. W. Grand Lodge then adjourned to meet in St. Louis on the second Monday in June, 1875.

The Right Worthy Grand Encampment of the United States of the American Protestant Association met pursuant to adjournment yesterday afternoon at 2 o'clock.

The minutes of the last meeting were read and approved, and other unimportant business trans-

H. E. Tieke of Ohio was appeinted a District Deputy for the ensuing year.

No other District Deputies were appointed at the

present meeting.

The Encampment then adjourned to meet in St. Louis, on the second Monday in June, 1875.
Yours truly,
N. CURRY.
Wheeling, W. Va., June 13tb, 1874.

P. S. My well known modesty prevents me from writing my own reception. Therefore I must submit the following extract from the press of this

"The State of California was ably represented at the meeting of the R. W. Grand Lodge, A. P. A., at Wheeling, by the Vice Grand Master of the State, Nathaniel Curry, Esq., who was received with three hearty cheers, for the success of the bretbren of California. Bro. Curry responded in a well timed and humorious speech about his early struggles with Father Gallagher and other Irish priests, which brought down the locker with laughter. brought down the Lodge with laughter. After the Bro, had finished his speech, he distributed several copies of Thistleton's LLUSTRATED JOLLY GLANT, a weekly paper that is published in San Francisco, and from its style and independent tone, it promises to become a power of sufficient force to clip the wings of the Pope's sneaks in California. It affords us much pleasure to greet Bro. Curry. We believe he

is an earnest and faithful worker in the cause, and by his efforts, together with the energy and deter-uination of other brothers, the Order in California has become a strong institution, and is doing great N. C.

The Law Must Be Enforced.

The Compulsory Educational Bill goes into effect on and after the first of this month. We want to see this carefully enforced so as to clip the priestly schools of California of their damnable power over our young and rising generation. We have already too many hoodlums of both sex now in this city, and all the products of the priest's teaching. must be stopped, let it cost what it may. Within the past three or four years, the Jesuits have raised more schools and colleges in this city, than all other deuominations and the public combined. What does this mean? It means that the Jesuits intend to corrupt the minds of our next generation, so as to have the entire control of our government in their own bands, and make the American people as stupid as what the Irish are. It does not require us to here invite the American people to look forward to the state in which our people could be seen in fifty years from now, if the Irish Romish priests had control of our children's education. We can invite them to open their eyes any day in the year, and look upon the hordes of "Mikes" who can be daily seen on our streets, very little better than so many baboons. Who bave made them such asses?

We answer: the priests.
Who has made Mike the laughing stock of all

nations? The priests.

Who was it that opposed every attempt ever made by the Irish to gain independence in their country? The priests.

Who was it that sold the Fenians to the Brittish government?

Cardinal Cullen and the Irish priests.

Who is it that fleeces the people out of their moncy in this State?

The priests.

Who has made hoodlums out of the boys and girls of San Francisco?

The priests.

Who attends the criminal on the scaffold?

The pricsts.

Who robs young girls of their virtue in the churches?

The priests in the Mission and elsewhere

We could continue this list of interrogations and answers until dooms day, with the same effect, but what need we go further; we have opened the eyes of the American Protestants already to the dangers that surround them, and we are bappy to congratulate them upon the result. We have uow the Com-pulsory Educational Bill, a law of this laud, and we hope to see it administered, and that strictly too, irrespective of Romish bulls and priestly anath-

Another Sally Collins Mystery.

A story is in circulation in New Brunswick to the effect that a girl in St. Joseph's convent boarding school, Toronto, who alleged that she had witnessed some shocking immorality in that institution, had disappeared. Advertisements have been published to endeavor to find her. Another young woman who has also attended the school refuses since to go back. Rumors of this affair, it seems, have been circulating in Toronto for about two weeks past, and it is uo doubt such a statement as to immoral conduct was made by the missing girl. Such a school helongs to one class of the schools which the Roman Catholics believe in, and which they will be likely to establish if they succeed at this will be likely to establish if they succeed at this clection in getting charge of the people's money. In all probability this young girl was "finished" the same as what Sally Collius was by the miracle slarp Prendergast of this city, or the same as the young woman in the Mission Church a few Sundays since. Oh, these convents are nice places if the devil only wished to inform the public.

.... Something worth knowing, Mrs. M. McCarthy corner of 16th and Valencia streets is one of the best music instructors in San Francisco.

Reflections from the Confessional.

DEAR GIANT: I send you the following from my Scrap Book; it needs no commendation, for its truth must carry conviction to every unprejudiced mind. -[CRESCENT.

The Confessional.

It is in the sphere of every man's experience, that if he has by any means discovered the hidden thing -the secret thing of a woman's heart-if he has discovered her great seeret, perhaps a seeret that has nestled in her own breast unknown to all beside—a seeret of her sin, her crime, her sinful tendencies, and ber unholy thoughts—it is, I say, in the sphere of every man's experience, that that woman whose secret he thus knows is in his power. How he may be disposed to use his power is another question; but he knows that that woman is in his power, and full often he may use that power for the worst and bssest of purposes. It is also in the sphere of any woman's experience, that if she has committed any crime against the laws—any sin against morality, she tries to guard her sceret in the depths of her own heart, and she feels if she divulge it to any man, or any man has got possession of it, she is in his power. She is no longer her own mistress; she his power. She is no longer her own mistress; she becomes his slave. Fear and suspicion of his betraying her, places her forever at his feet; she cannot refuse bim any demand. And it is the same between man and man. And this is the confession sionsl: it places the secret of every woman in the breast of the priest; she is thus in his power for every purpose. It places the secret of every man in the power of the priest. He is from that moment bis slave. This is an objection to the confessional to which I know of no satisfactory reply. For it necessarily places the priest and the penitent under circumstances too trying for flesh and blood. Priests may be priests, but still the experience of mankind shows they are flesh and blood like others. And sure I am that, considering the nature of the communications that pass-considering their indelicacy and indecency—considering that they go not only to the actions, but to the secret thoughts and conecaled desires, all the most private, personal mysterious feelings of our fleshy nature-sure I am, that terious tectings of our nessy nature—sure I am, that that God who desires us to pray, that we be led not into temptation, never required us to rush into that worst of all scenes of temptations, the Roman confessional. I have said nothing of that which interferes with all the most sacred sanctities of home, where the husband and wife should live and love in the most perfect and mutual confidence. There—there amidst our homes, and beside our hearths, sits the priest of the coufessional, knows more of the wife's heart, and thoughts and feelings, he has more of her confidence, and knows more of ber secrets, than even her own hushand. Whatever of thought of evil or of good has place in her mind—whatever feeling of fondness, or of alienation of love, or of coldness, bas found a home in her heart-whatever desire of infidelity to her vows—or of first love to her husband has had bold of her flesh—whatever it be, it is known to the confessor. All may be kept secret and unknown from all others, a cherished secret, and a mystery within her, scarcely breathed to herself, and concealed from her husband-all is revealed in the confessional. All is known, for it has been whispered in the ear of that confident of another sex-that most dangerons of all things, the unmarried confident of another sex-the man of the confessional! There be sits, between the husband and the wife. By day and by night he has more of the secret confidence—more of the secrets, the heart secrets of each, than is known to each other. There he sits, a mysterious being, knowing the heart secrets of both, and thus having both in his power, able to wield them both to his personal purposes. There he sits, the living and continual representative of that scene, when in the garden of Eden, the man and the woman lived and loved together, and were holy when alone, but one entered, and there were whisperings with the women, and insidious questions were put to her, and she fell! it was the type of the confessional.

.. The P. M. S. S. Company have ordered 3,000 feet of red pine to be placed on the "Constitution" to make coffins for "Bully Austin's" murdered steerage passengers. This is good news for passengers in this enlightened year of our Lord 1874.

Hurrah for San Jose!!

The "Five-Gallon Cluckers" Disgracefully Plucked, Scalded and Washed Out of the Place.

(See Illustration on page 1.)

The people of San Jose deserve more than a passing notice from us for their manly action in defeating the "five-gallon cluckers" and their spiritual grub-scrapers. How this scnm of society have been permitted to carry on their h-sh and disgraceful—not to say blasphemons—conduct in this State so long is a mystery to us. We boast ourselves with the foolish notions that we are a free people, and yet we permit those demented "cluckers" to proscibe us to drinking water like a horse ont of a trough, and permit the "Bible-pounders" and themselves to turn their private houses into the worst kind of whisky mills. Bah! we must be mad. What would an European say to our sham freedom if we were to tell him that the American people cannot have a saloon in this country where a traveler can get refreshment? Why, he would say that we were worse than Indians, and that our Republican form of government was worse than Romc in its most im-

of government was worse than twine in the latest pure and unholy days.

We have said that the American "cluckers" and the Jesuits would, if they could, destroy our liberty in two years. But what shall we say for the "Bible-pounders" who have disgraced the very name of Christianity by their assisting those demented old "cluckers." Christ himself, at his last supper, had in and gove the same to his heloved disciples, and wine and gave the same to his beloved disciples, and told them all to drink—not upon this occasion alone, but until he should visit this earth again. These "Bible-pounders" would supplant the divine command of Jesus Christ, and have Christians to drink soda water or cold coffee, or some other such trash in commemoration of that feast of feasts. We find fault with the Romish Church, because they have done away with the Romish Church, because they have done away with the wine at the Communion service, and yet the "Bible-pounders" would if they but could follow this error. Well may the philosophers of the day say, that the Christian church is loosing ground, and all by the mad ranting of its ministers.

We are proud of San Jose's noble example in hunting these unholy "cluckers" out of their town. Ockland has disgraced her fair name for freedom and liberty. She should forever remain a dark spot upon the otherwise pure character of California.

The American people have every resson to be

apon the otherwise pure character of California.

The American people have every reason to be thankful and proud of the German people, who had the manliness to come out en masse and fight for their liberty and rights. We will have saloons in this country when the "cluckers," "Bible pounders," and such fanatics as Jemmy Roberts will be, marching on after the fashion of "John Brown's soul," etc.

It is a pleasure to us to assist all mento gain free

It is a pleasure to us to assist all men to gain free-dom and independence. It would be unjust on our part to close this article, without thanking the Irish Catholic temperance societies for the noble stand that they have taken in this matter, notwithstanding the lond boastings of arch-angel Whitney to the con-

We feel complimented in the kindness extended to as by the Germans of this coast for our able assistance in the cause of freedom and justice, against proscription and tyranny, by a lot of nseless ugly old "hens," that must have been sent amongst us as a plague, because of our reverence and adoration of

women heretofore.

The days of reverence to everything that wore petticoats has passed forever in California; but yet the "lady" will always receive that mark of distinction that she so deservedly is entitled to whenever

A High-toned Wedding.

One of those weddings that makes young women say, "ain't it well for her," to the bride and makes old bachclors say, "I'd like to be him" to the groom, took place at the Church of the Redeemer in Brook. lyn, New York, on the 24th of June. The happy couple that sent a thrill of joy to so many hearts were Mr. Robert J. Hunter and Miss Margaret Victoria Cox, both of Brooklyn. We are sorry that we were not there to kiss the bride.

Irish Priestcraft.

The modest snake, Buchard, who treats his audience agreeably to his lectures when he is delineating npon "our Protestant friends;" the burly and ignorant Gallgher; the cunuing Jesuits and all the Papist priests throughout the world have but one ostensible object in view, viz: to crush heretical governments, and to establish the old beast at Rome upon his earthly throne once more. Here in California, where those snakes are as vet coiled up, and have not come out with their poisonous fangs at the ballot-box, the American people are inclined to think them harmless and innocent. So may the rattlesnake be considered harmless when it is seen snuggly coiled up beneath the shady oak, but let it be disturbed and it will pretty soon convince the intruder that he has been mistaken in his opinion a to what constitutes innocence. Little indeed would the casual observer imagine that the father confes-sor who sits in the Confessional absolving—or pretending to absolve—the ignorant penitent is the same snake that turns out on election-day to order his nnfortunate dupes to vote as he tells them. Yet we can inform the public that such is the case, the priests have done it before and they will do it again. They would do it to-morrow in this city if they dared. They have done it in the County Galway, Ireland, within the last six months, and they have done it so shamefully and barefaced as to bring odium upon themselves from Her Majesty's Judge, Mr. Justice Lawson a Rowan Catholic himself who Mr. Justice Lawson, a Roman Catholic himselflwho was compelled to unseat the member of Parliament elected from Galway by the barefaced trickery of the Irish priests. They have done it in New Brunswick. We have it on authority which defies contradiction, that in the Roman Catholic Church in the Parish of Kingsclear, during the past weck the Rev. Father Cormier, from his place at the altar, conjured his people to vote against the Free School Government, to vote for the men who were opposed to the Free School Ticket that is Blair, Needham and Thompson. He assigned as a reason, that the Government were opposed to the Roman Catholics, and therefore of

Father Cormier in York, like Father Pelletier in Gloucester, holds that the State is subordinate to the Church, and that in matters of education the people

must submit to the voice of the clergy

Now the question is, seeing the issues are so clearly defined, that the Government must be crusbed out simply because it supports and sustains our system of free schools, how many men in New York who believe in maintaining our constitutional rights and gious liberties, will endorse the sentiments of Father Cormier as expressed at the Roman Catholic Church in the Parish of Kingsclear.

How long the California priests will remain coiled up is a mystery to us, but we expect to see, at no distant day, the reverend fathers from "chaw land" lead their ignorant dupes up to the polls in this city like so many sheep to, a shearing shed in Australia; and get fleeced. The Irish priests are the curse and abomination of any country that they get into.

More Frauds by the "Beast."

Professor Freidrich recently stated at Munich that preparations had already been made for the canonization of Pius IX. It appears that accounts are already being given at Rome of miracles being performed by the Pope, among them that the Princess Odesscalchi was raised from the dead by his mers blessing. Wonderful old fellow this Pio Nono, if the people could but see him in the proper light. Of course he will be canonized as a saint, and it may be fair to presume that he will relieve St. Peter of the keys of Heaven "when" he gets there. Ay, when he does!

.... Our subscribers and the public will be pleased to learn that we have fulfilled our promises to the many inquirers who have made applications to us for bound back numbers of the ILLUSTRATEN JOLLY GIANT. We have now a limited number bound, which will be given to applicants for the sum of \$3 50. Send your orders, if you desire. It is a really valuable and amusing companion.

The Glorious Fourth.

To day brings joy and gladness to every American heart. Ninety-eight years ago the brave George Washington showed the European nations that Popedom and serfdom was at an end, and that man had broken the fetters that bound his freedom for years before. The defeat of the English army at Bun. ker Hill was not only a defeat to the government of England, but to the entire European monarchs, from the Pope down to the most petty of rulers. Truly has Burns said: "That a man is a man for a' that." What a crime the Popes of Rome have been guilty of in keeping God's human family here on earth in darkness for twelve hundred years. No wonder that the anger of a just and outraged Deity would in time avenge itself upon the imps of darkness who have caused man to become very little better than the brute creation by their tyranny and oppression.

It must be a terrible crime before God to wilfully destroy a single human being's intellect, but how much more is the crime when whole nations numbering millions and millions have been robbed of their intelligence by the deviltry of the Popes of Rome. It is not necessary for ns to recapitulate here the many blessings brought to man by an open Bible and freedom of thought.

Let us ask the people of the present day how long would this Republican form of government of ours have been permitted to stand before Martin Luther gave light and grace to Europe and to the world? All will agree that we could not stand at

Then we ask further; bas the Romisb Church changed?

They, the Courch answers this question herself by declaring most emphatically that she is unchang-

Then, we say, that Pio Nono would, if he could, destroy this form of government in twenty-four hours. But there is no use in us fretting our arms off about this now; the hand of God has left the old beast powerless, and we will take care of ourselves in the meantime against the Jesuits and tho Irish priests.

THE PRESENT CELEBRATION.

We must now make a few remarks upon the present celebration. From the preparations made by the President and the Custom House clique, toby the President and the Custom House clique, together with the ropers-in of the Citizen's Union, we
cannot expect to-day's celebration to be a success.
We would have made some exposures ere this, but
a love for our country and the clorious Fourner
prevented us, because we know that whatever we
said would have an effect npon the generosity of
our liberal people, hence we kept quiet until now,
when these remarks cannot injure the procession.
But in future we trust that the Custom House "subordinates" and the ropers-in of the Citizen's Union,
the latter a heartless crowd who would charge & Peter

the latter a heartless crowd who would shave St. Peter for the price of his beard, will be requested to take a back seat when honorable men are present. The President, J. C. Palmer, is a man that is thirsting for some office, where a sacrifice can be offered up a handsome profit to Palmer "himself.". Citizen's Union needs no further comments from us now. We expect a better deal next time.

A Splendid Gift to the Subscribers of the "Jolly Giant."

The "Chronicle" gave a gift map? the "Call" proposes to give an inferior Chromo picture to subscribers of that old fogy paper. But the JOLLY GIANT will give to all subscribers who pay a year in advance the beautiful Lithographic Chromo picture and game, entitled "The Wolf in the Fold," illustrating the twelve wise jurymen, who acquitted the Fair Laura with the golden locks, and the beautiful centre piece, showing Laura in the act to catch a flea." On the receipt of \$4,00 we will send the Jolly Giant for one year, and this beautiful picture. Send in your names, gentlemen, for we ful picture. Send in your names, gentlemen, for we have but a few of these pictures left. Jolly Giant office, Southeast corner of Washington & Sansome streets, (entrance on Washington street,) S. F.

NEW AND BEAUTIFUL CHROMO-LITHOGRAPHIC PARLOR AMUSEMENT-New and Improved Edition.

Fifty Chromo Scenes on the Central Pacific, Union Pacific, Burlington Route, Michigan Central, Great Western, New York und Eric Rallroads:— The Most Entertaining, Instructive and Annis-ing Parlor Game ever Invented. GEO. THIS-TLETON, Author and Publisher, 9 Post Street, San Francisco, Culifornia.

A new, beautifully illustrated, and instructive Parlor Amusement, containing fifty highly executed Chromo-lithographic pictures, which forms a con-tinuous illustration of all the most interesting and beautiful scenes along the trans-continental railroad across the great American continent to New York.

It also illustrates the States and Territories, the Lakes and Rivers; it gives all the Stations on the route; the exact distance to each and all the Stations from San Francisco to New York City (which are

laid off on a regular scale of miles).

The populations of all the principal towns on the route are correctly marked down, thus combining instruction, and making this the most entertaining and instructive parlor amusement ever published.

This illustrated parlor amusement of "A Trup Across the Continent," starts from San Francisco (illustrated by the Golden Gate) to Onkland, where it takes the Central Pacific Railroad to Ogden, the Union Pacific Railroad to Omaha, the Barlington ronte to Chicago, the Michigan Central and Great Western Railroad to Suspension Bridge and Niagara Falls, and the Erie Railroad to New York City; being the shortest, best equipped and only route by way of Suspension Bridge and Niargara Falls.

Our Agents.

Those gentlemen will supply the Jolly Giant to our subscribers in these towns, and neighborhood adjacent.

A. I. Hinds, Santa Cruz. Geo. A. Buxton, Vallejo. D. F. Haswell, Sacramento. Perry & Berry, Oakland. Fred. Schlesinger, Livermore. R. Fred Brooks, Carson City. Charles C. Barrett, Portland, Oregon. H. E. Bidwell, San Rafael. J. Nagle, Alameda. H. McKinzie, Nortinville, Contra Costa Co. Samuel Berge, Los Angeles.

....Cosmopolitan Dime Savings Bank, 626 Montgomery street. Report for May, 1874. A perfect sneecss! Incorporated April, 1869. Dime principle adopted July 19th, 1873. Depositors from that date to April 30, 1874, 1, 144! in May, 361; total, 11 months, 1,505. Deposits received in Currency, Silver and Gold, (payable in kind,) from one dime to \$10,000, payable on demand, (no notice required), draw 6 per eent interest. Term deposits 1 per cent. per month. Deposits invested in U. S. Bonds, Currency, Gold and Silver Coin, and Bullion, and are reucy, Gold and Silver Coiu, and Bullion, and are always payable on demand. Always a cash surplus over all liabilities. Large streams from little foun-tains flow- The fiftcenth annual report of the New York Dime Savings Bank, shows assets of \$10,593, 403; total depositors, 93,577. The twentieth annual report of the Boston Five cents Savings Bank, shows assets of \$12,086,221, and has open accounts with 65,621 depositors! No entry fee or charge for bank books. W. S. Thomson, President. J. Crocker, Secretary.

....Go where you can enjoy yourself. This is every person's lookout on a Sunday at this season of the year. We would advise all who may seek this comfort and pleasure to betake themselves to the CITY GARDENS, where Captain Schnieder will be glad to see you and leave nothing undone to make you all happy. The Gardens have been lately improved and everything looks really sweet and pleasant about that place.

Duncan S. Tyson, proprietor of the "Banks O'Clyde," has allowed the steam to cool down in his neat Saloon at 587 Market street, between First and Second, and has substituted the "Edinburg Ale" as a summer beverage instead of his hot whisky punch. This is an improvement of great importance to the public.

The Young Mexicans.

The young Mexicans of California have thown off considerable of the ways their forefathers. We were present on last Sunday at the picnic of the Mexican Philharmonie Society, at Fasskin's Park, and were delighted to witness the spirited and gentlemanly conduct of these young Mexicans. This society has a military company attached to it, known as the LerdoZGnard, commanded by Captain Amado Lopez with two lieutenants, Messrs. M. de la Tuento and A. E. Lopez. This company is composed entirely of Mexicans, and for their short term of service(six months) they promise to be an ornament to our California military in a short time.

The members of the society and of the military company are all thorough Americans at Jieart; they have forgotten to give place in their minds to that little bitterness that unhappily has existed in their forefathers' memory against this country. The Colifornia Mexicans have seen quite enough of priestly rule to teach them that the further they keep away from the Padres the nearer they are to happiness and liberty. If old Alemany's church was depending on them, his grace would not be worth \$3,250,000 to-day in real estate, and for this independence we give them credit. If the people eannot go to Heaven unless they contribute all their earnings to make priests of oue-fourth of the Irish "chaws," and nuns of all the disappointed old "bids" in the country, then we say that this Heaven that we have heard so much about from the Popes must be a pretty corrupt place, if it is only to be gained by purchasing real estate for Alemany and giving a good living to these "chaws" who are too lazy to work. The young Mexicans of California have seen all this from our stand-point, and conscquently and creditably they have become independent and self-thinking young men. During the annuscements of the day was a handsome little speech by Mr. Jewett, the Secretary of the Guard, in the Spanish language. A brief address, appealing to the kindness of the Mexican people residing in this State, for the purpose of aiding the mother of Domingo Estrada, couvieted of the mnrder of a German, committed several weeks ago at Sacramento, in carrying his case on appeal to the Sppreme Court. Mr. Jewett stated, among other things, that it was claimed by the friends of Estrada, that the aggressor of the difficulty was the German himself, and the party who gave the fittal blows, oue Filomeuo Cota, uow under arrest as an accompliee; that he did not know how far this was true, but he supposed that the facts were otherwise when a jury had rendered a verdict of murder in the first degree; that he knew nothing about the merits of the ease; that his information was gathered from the press, and he hoped his remarks would not be construed as meaning that Estrada was the real guilty party; that his appeal was in behalf of the mother, whose tribulations were greater to-day in consequeuce of her daughter's insanity—a misfortune which had followed Estrada's conviction. That the unfortunate mother was poor and friendless, and had no means of any kind to prosecute an appeal, that without money it was impossible to carry the case to the Supreme Court. That her countrymen had a sacred duty to perform, and that duty was the help which she sought from them for the purpose of assisting her in obtaining a new trial, and affording her son an opportunity to either establish his innocence or instify the act for which he now stands convicted. That this case was one that appealed to the sympathies of every generous heart, and he hoped aid would be extended to the widowed mother whose son was doomed to die an ignominious death.

son was doomed to die an ignominious death.

A collection was taken up and about \$50 collected for that purpose. After the collection was taken up, the military formed into line and were divided into two parts, for the purpose of fighting a sham battle, which they did in a very creditable manner and much to the amusement of pleasure-seekers; there were about one thousand people present; everything passed off quietly, not a semblance of rowdyism or hoodlumism to mar the pleasures of rowdyism or hoodlumism to mar the pleasures of

any one present.

A Day with the German Military.

On last Friday the following card was placed upon our editors table:

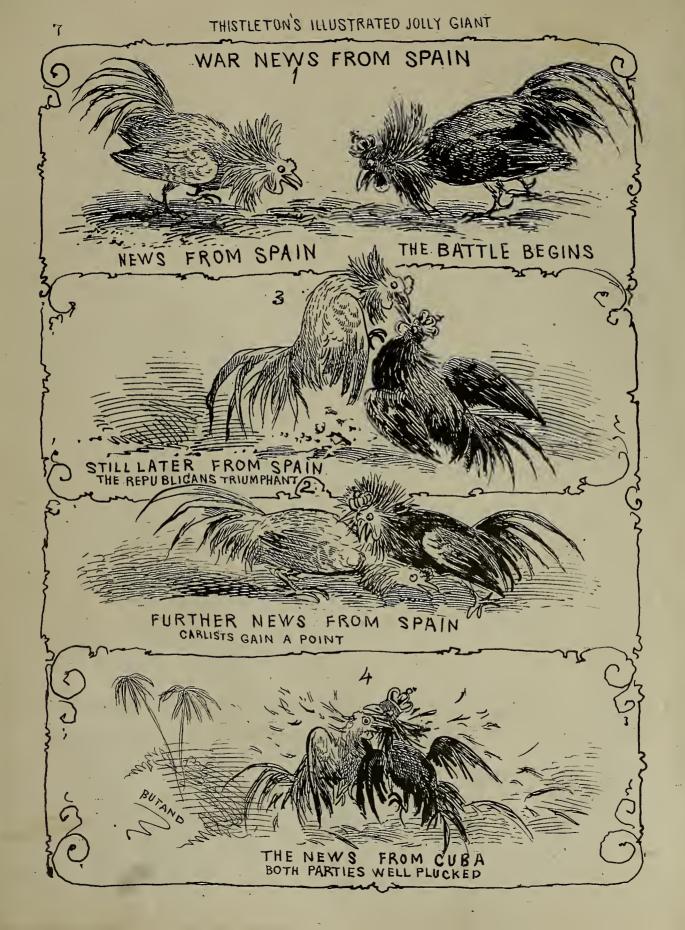
"Col. Geo. Thistleton and the entire staff of the ILLUSTRATED JOLAY GIANT are invited to participate at the Grand German Military Picnic, to be held at Schuetzen Park, Alameda, on next Sunday. A failure upon your part to attend will incur our displeasure, as we want to introduce to you every German in San Francisco, in recognition of services GEO. A. RAABE, Captain Commanding," rendered, etc., etc.

(See Illustration, page 12.)
Pursuant to this general invitation, the entire staff of the Haustrated Jolly Giant packed up their traps, late on saturday night, and slept in the officer of that paper all night. On Sunday morning our senior editor said a low mass at one of the altars in the composing room. Mass was served by our artist, who is a German, his broken English answering admirably for Irish bog latin. The mass was a success; the first Gospel, the Collect, Introit, was a success; the first Gospet, the Cohect, Introd, and Crucifixion, was well performed, an old beer can answered admirably for a bell. This instrument was chimed by the skillful hand of Colonel Thisticon himself, after the style of "druuming out a rascal for disgraceful conduct." The liquor used in the service was cold coffee, as we are all temperance then when we cannot get beer or whisky. After the communion was over, we took up a collection on the church principle of shoving the "saucepan" right under a fellow's nose, if we thought he had no. money and wanted to dead-head it; but when we came to the editior, we smiled and placed the "saucepan" down low so as not to encumber him in "shelling out.". This took well; we got two bits out of him; the proprietor gave four bits for "Christ's out of finit; the proprietor gave tour-ints for "Christs sake;" the artist gave twenty cents, and the remainder gave five cents, each and said that that was all that "Saam" Kent gives in his "Bull-Frog" church, and more than Miles D. Sweeny gives at all, as the latter old screw goes to the nine o'clock mass where there is no collection. We had to remain silent, because is no collection. We had to remain shem, because we were in the house of prayer, and like the good priest in the Mission, we had to "dry np," after the Gospel of St. John. Our editor sprinkled printer's ink for holy water; he was accompanied by our devil who carried the galley around after him. This portion of the morning service being ended, and upon our receiving the Pontificial benediction, from the proprietor, we steered for the Alameda boat, and reached Schuetzen Park at ten o'clock, in company with the military. Our, escort consisted of the Ger-man Dragoous, California Jægars, Garibaldi Guard, San Francisco Rifles, German Guard Fusileers, San Francisco Fusileers, Stueben Guard, Light Dragoons and about ten thousand Germans, who accompanied the military. Immediately after the military were halted, and had their arms stacked, Captain Raabe introduced Col. Thistleton and his entire staff to the Germans, who were more than delighted to see the exponents of truth and liberty. Among the many German gentlemen introduced to us, was Dr. Julian Silvester, of 2112 Powell street. As soon as this gentleman was introduced to us, he laughed and said, "I have occasion to remember the Jolly Giant because it contained a contical piece about me eating sandwiches, at oue time, in Toland,s MedicalCollege lege." "Oh! yes," we replied, "it was you that the studeuts played that practical joke on at that time." The doctor said: "Yes, indeed, it was, and many is the hearty laugh we had over that since." Having failed country well as the control of the same and the same ing finished our pleasaut work of shaking the hands of our German Friends, we retired to the shade of the trees, and drank of the best that California can produce. The day was spent in pleasure and amusement. It does our soul good to mingle with the Germans; they are geutlemen of the first water. This is saying everything that could be said about a people. They are fully up to the Latin quotation, "Suaviter in modo, fortiter in re.'

.... A jovial, whole souled man is James D. Lee, of 33 Geary street.

Mr. Lee keeps a snug little saloon at the above

place, without any ostentation whatever, and besides this, he is a regular jovial young man, and one that prides himself upon keeping good "stuff" and treating his friends well. Every well meaning manaught to call aud see him one of these warm days and have their senses cooled by a pleasant drink.





The Shylock of the Police Force, Alfred only condonation that we can see to be offered in Clark, in a New Role.

Volumes could be written about the police force of San Francisco, but yet it is doubtful if any writer in this city could fairly or truly portray the corruption and abomination of said force. Talk of Boss tion and abomination of said force. Tark of Boss Tweedism in New York; why, old Boss was a gentlemanly robber when compared with some of the San Francisco policemen. To-day it is a special officer taking money from poor Chinawomen; tomorrow it is a captain taking larger sums from Chinese brothel keepers to facilitate the importation prostitutes from China; the day after it is a detective, who, in conjunction with his chief, that is seen fleecing a Spaniard out of some thirty thouseen needing a Spaniard out of some thry mou-sand dollars. Next comes Shyloek Clark who, it is said, has grown rich by usnry. We have earcfully studied this man "Shyloek," but have failed to find any extra lustre about him, save in that white hat that he persistently adhears to in memory of poor Greeley. Clark is like the generality of Irishmen, he is cunning, deep and plausible, and has the ability of winding himself around the hearts of his ac-In this manner he entwined himself quaintance. around the affections of Patsy Crowley, and pretty soon Clark became the law adviser and Shylock of the police force. Like all men in anthority, Shylock wanted to grow rich upon the misery of his unfortunate associates, the impecunious officers who either had large families or extravagant mistresses to support had occasion to have advances made to them upon their "serip" before the City Treasury was in a position to meet these demands. To Shyhas in a position to meet these demands. To Shyloek those hungry officers were always welcome, he received them with a peenliar grin of satisfaction, and was always ready to pull out his "shammy bag" from the safe, and buy "scrip" at a handsome profit; those officers were then detailed on special duty as a punk of Shyloek's force of the safe.

a mark of Shylock's favor.

Whether Shylock Clark—divided the interest of the "serip" money with his chief, Crowley, is a mystery, but at all events Clark became supreme about the City Hall, and no official in this city had more friends. to gain a smile from Shyloek would be as good as a position upon the police force any day. This Clark placed himself at a high rate of speed, and like all well-bred animals never came out uncovered except upon some extraordinary occasion, such as "butting in the doors of supposed gambling houses, or taking an active part in sending Chinese prostitutes to Bro. Gibson to have them whitewashed into pure moon-

eyed saints from a Methodist mill.

The loss of Patsy Crowley to Shylock was a blow that nearly paralyzed the head that wore the white hat, but Clarke was nearly equal to the emergency he tried a little game to have his friend from Cork back again. No sooner did Theodore G. Coekerill enter upon his duties as Chief of the Police than Shylock went to work to show the utter inability of Americans when compared to Irish "chaws" to manage the affairs of this country. Chief Cockerill was in office just fourteen days when the bistory of himself, his grandfather's father's great grandfather's grandmother's mother was held up to the world as also the firm of T. G. Coekerill on Front street was well advertised (but no thanks to Shyloek and the "Chronicle). Every barrell of liquor or ease of wine that was sent out of this house was watched by one of Shylock's special duty men, and followed up town to see if it entered a bagnio; if so, Shylock put it down as an item for the "Chroniele," All this vigilence on the part of Shylock was to cripple the new chief so as he would either become disgnsted with public life or be indicted by the Grand Jury, and finally retire to the business of a merchant from which he had just left, and that Patsy Crowley would be reinstated as the great I am. Shylock Clark read the new code over carefully to see what section would kill Coekerill, but Shylock like he could not see the drop of blood with the pound of flesh; he could not see where he was prevented to become a usurer and grow rich by buying "scrip." Oh, no! Sbylock Clark, hypoerite as he is, conld only see the moat in Cockerill's eye for love of Crowley and gains to himself. He knew well that Mr. Cockerill, being an American of a true and noble character, would not permit the same loose conduct to be earried on as what Crowley did during his administration. The love of riches of course is great in every American's heart, but Clark was al-ready wealthy at the time that Crowley retired. The

mitigation for Shylock's desire to grow richer, is in his being a member of the great "bull-frog" church, Calvary. Every one knows that it requires gold! Calvary. Every one knows that it requires gold! gold!! nothing but gold, to pray to the God of Calvary upon the plush seated pews. Calvary Church is something like the Pope's purgatory, with this difference, that it requires money to get out of purgatory, and money to get into Calvary Presbyterian Church. It could not be expected that Alfred Clark, policeman, dare pray to the same God as ex-Governor H. H. Haight, Thos. Selby, "Saam" Kent and Jemmy Roberts, without he came down with the "spondolix"—well he did come down—and to-day Shylock is permitted to sup out of the same goblet and to cat off the same silver plate as the biggest "bull-frog" who goes into Calvary. Shylock Clark owns a pew in the "bull-frog" church; he is now permitted to join the Pharisees and pray audibly with a long wry face, and thank God that he aint like Chief Cockerill selling whisky. If Shylock Clark had no money he would not be permitted to to soil the stern of his pantaloons upon one of the plush seats that are reserved for the wealthy "frogs" who go there every Sabbath to eroak themselves out into an enormous size in their own estimation. Hence, we say, that the temptation to make money by any means is so great among the members of this church; that Clark had great inducements to turn out a Shylock and fleeee the unfortunate officers of their "serip" for cash, and as double dealing and hypocrisy are the principal qualifications to membership in this church, why Shylock Clark had no trouble in gaining a front seat right up amidst the croakers.

It has been a mystery to us for some time why Chief Cockerill retained this man as his secretary, knowing, as he does, that he would sell St. Peter for Crowley's little finger. But we are glad that Ab. Gentry has fastened a can to his tail that will make considerable noise before the next Grand Jury. In the meantime Chief Cockerill aught, in instice to himself, the public good and the Chief's friends, send Shylock out on street duty where he could show the public how devoted he is to his duty in

making money for Christ's sake.

GREETING!!!

THISTLETON'S ILLUSTRATED JOLLY GIANT PRESENTS ITSELF IN ITS OWN "NEW

The Illustrated Jolly Giant makes its appearance this week to its friends, patrons and the public in general in an entirely new costnme. Words would be inadequate to express the pleasure of the proprietor of the Illustrated Jolly Giant this week in presenting his celebrated paper to his friends in an entirely new dress. The increase in the circulation of the Illustrated Jolly Giant has compelled its proprietor to enlarge the facilities, appertaining to this great demand, never before experienced in the history of a newspaper in Cali-

We have heretofore alluded to the great circulation of our paper; therefore it will not be necessary for us to recapitulate these statements in this edition. Snffice to enumerate that we have grown up to our present enormous size from a modest little handbill to be a power of gigantie strength in this country.

Four months ago we were compelled to remove onr office from room No. 1 to rooms 9, 10, and 11 on Post and Market streets, believing then that we were "fixed" for at least twelve months-bnt in this ealenlation we were pleasantly disappointed-and before one-quarter of the twelve months had expired, we found that we would have to pack up again and seek more commodions quarters. At the same time THE JOLLY GIANT positively refused to appear in borrowed appearel, turning np his nose with contempt at the idea of a monster like himself to be glad with second-hand "duds." When the GIANT says "No," there is no use of any person saying "Yes," because he is too well known to be inflexible in anything he undertakes. The proprietor knowing his indomitable will upon this or any other nndertaking, had to patiently submit, and purchase

success that they will share in our rejoicing, and each individual will consider himself our canvasser by loaning a copy of our excellent paper to some person who has had not the pleasure or profits: of obtaining a sample copy. In a country like this, where parties residing in the interior are rather isolated from news offices and townships, it is impossible for the entire community to learn within so short a time as what our paper is in existence, that they have such an exponent of truth, liberty and independence within so short a reach of them; hence, we trust that our friends and patrons in the country will not be shy to pass around our banner to their aconsintances

In addition to purchasing new type, etc., for the ILLUSTRATED JOLLY GIANT, the proprietor has rented sufficient accommodation adjoining the composition room for all the works appertaining to the getting out of so large an edition as what we are compelled to get out now, to meet the public de-

As we have said on a previous oceasion, our eirculation is increasing regularly at the rate of

Five Hundred Copies Per Week.

This tremendous increase, every person can see, requires some accommodation and facilities to get away before Saturday morning. In order to meet this, we have rented four large rooms on the

South East Corner of Washington and Sansome

streets, (entrance on Washington street,) change brings us convenient to the Post-office, the Press-rooms, and the celebrated news agents, White & Baur and W. L. Loomis, both of whom take a large portion of our edition for their customers in

We wish to impress upon the minds of our subseribers that we cannot be accountable for the delivcry of their papers by earriers, except where they pay in advance. In this case we hold ourselves accountable to every subscriber who pays in advance, that they shall have their papers without fail; this assertion does not imply that our carriers are not trustworthy, but the rush and demand for TIFE ILLUSTRATED JOLLY GIANT becomes so great immediately after its issue, that carriers frequently run short of their supply before they reach the end of their routes, and when they return to obtain a fresh supply on Saturday morning, they find that there are no papers to be had. Then as a matter of course, subscribers come to the office and complain of not having received their papers, etc. We are sorry that this should occur, and the only remedy we have is, to advise our subscribers to pay in advance, then they will have our guarantee that they shall not be disappointed, as we make a rule to have our 'paid in advance' subscribers served the very first.

Having said so much about our new dress, etc.,

we must come to a close, and once more thank our friends and patrons for their support, assuring them that the ILLUSTRATED JOLLY GIANT shall firmly adhere to its principles of liberty, independence and truth, believing that "Labor omnia vineit" will erown our works, and in a very short time we will sneceed in uniting all nationalities into one grand nnion, after our glorious motto "E Pluribus Unum."

Traitors and rebels will have to fly from this conntry. We are one now and we must remain one. "What God has joined together, let no man put assunder." If the Jesuits and entire Romish priests and their fanaties, conduct themselves as is becoming American eitizens, we will be only too glad to permit them to remain in this country, and share our blessings and institutions. But they must "not dare" attack our public schools or governmental institutions, because they are not in accord to the Holy Father's idea of purity and holiness.

. . . The gentleman who struck the "clucker" with the rotten egg on the nose, in front of the Liek Honse, some few evenings since, has the thanks of the entire community. The time has passed in this country, when "everything" wearing petticoats is adored and admired. We love to respect a 'lady," but we despise these screents who go around to the saloons hunting up J-es-u-s. Gentlemen will, we trust, treat them as "she bums" and put them out and put them out by the nape of the neck, should they come into a new type without firther parley.

We know that our friends and patrons will be glad to hear this, and will become so prond of our they ought to be arrested for profanity.

OUR MAN ABOUT TOWN.

What He Knows and Sees About Onr Public and Prominent Men and Women too.

(See Illustration on page 7.)

Our Man About Town became patriotic this week, in consequence of the Fourth of July; he would persist in calling on the president of the Fourth of July to have an interview with him. We at first hesitated to give our permission for this undertaking; but Our Man became sancy, as he always does when we interfere in his plans; he threatened to join the Oustom House clique if we refused him our sanction. Sooner than see him destroyed forever by linking himself up with that ungodly crowd, we at last consented, but told him not to say he was attached to our paper; he promised obedience on this point and departed. He took a bee line for the

HEADQUARTERS OF J. C. PALMER & CO.,

On Montgomery street, where we saw a whole lot of American flags hanging out of the window. Before he summoned up sufficient courage to mount the stairs, he looked up at the beautiful "motto" of our country and thought how those pure Stars and Stripes were being prostituted by the Citizen's Union clique upon this occasion, and by thousands of others all over the country. Then his thoughts flew back to the riddled and torn battle-flag that hangs in the editorial room of the Illustrated Jolly GIANT, bearing these words:

> "Presented by the Ladies of Washington, D. C., to

> Captain George Thistleton's Independent Company, Putnam Rangers, August 8th, 1861."

This flag has no less than fifteen bullet holes through its sacred centre, all inflicted at the famous battle of Ball's Bluff, where the immortal

COLONEL BAKER OF CALIFORNIA

Offered up his life for his country. Dismissing those sad thoughts from his mind he climbed up unose sad thoughts from his mind he climbed up stairs and went into the Fourth of July Committee rooms; here he found the Grand Marshal, Daniel Norcross, with several boxes full of rosettes, searfs hat bands and flags, all for the Fourth of July. J. C. Palmer and Secretary W. C. Guirey, together with Mr. Norcross, were busy figuring on slips of paper; bnt npon Our Man entering they put the whole one side, and Palmer threw his "twelve" boots correct the table Gairrey learned on his our. Nor. across the table, Gnirey lcaned on his canc, Nor-cross lighted his cigar, and the trio looked as innoeent as three foxes, each assumed a "nonchalance" to peruse the figures any further; the monotony of the scene was changed by the entrance of

KING PISK

And eagle-nosed Wheeler from the Custom House, the rear being brought up by Dr. Grover, who carries the massive locks from the Sheriff's office. ries the massive locks from the Sheriff's office. Scarcely had these worthies entered when the head of the "pad-lock brigade" from the Sheriff's office, Congdon, came in and was immediately followed by W. A. Dunbar of Oakland notoriety,(and lately of the police force; (Billy Carr's pet, Hayes, from the Mint, came up puffing like a fat whale, and laid a bundle of sausages and two tins of sardines down upon the table; Grover drew one of the sausages across his nose and took in a professional smell, laid it down and wiped his flugers in the seat of his pantaloons. pantaloons.

The President, J. C. Palmer, said: "If the genthemen would remain perfectly still he would go over the little speech that he intended to make on next Saturday (to-day) for their edification."

Carr's tool, Hayes, suggested a glass of beer first.
Palmer refused, saying "that he was afraid that his wife might smell it off him when he would go home."

Here Grover chirped in "that he would remedy that by prescribing a 'nervine' of his own medical invention that he understood twenty-six years ago, when he was School Director in this city."

This was satisfactory to Palmer, so he took a drink of beer out of an earless and lipless brown jug; he then mounted a chair and commenced, by first smoothing down the red hairs of his mustache.

LADIES AND GENTLEMEN-The honor that you have Ladies and Gentlemen.—The honor that you have conferred upon me on this day is the first round of the ladder to fame; I hardly think that I am deserving of it—but yet I have been a judge; I have been an editor of a paper in Lowell, Massachusetts. Who of you who have not heard of my paper, "Life in Lowell." I have been in the jewelry business. [A voice under a chair, "We never heard of that before."] Yes, I have, and if any of you don't believe me, I refer you to Mr. H. M. Newhall, of this city. [Great applause.] I have been in the butter trade, too. [Several voices, "Well, well."] Do you believe it? If not, I would refer you to the P. M. S. S. Company of this city. [Tremendons P. M. S. S. Company of this city. [Tremendons cheering.] Yes, gentlemen—I mean ladies and gen-Tremendons cheering.] Yes, gentlemen-I mean ladies and gentlemen-this honor that you have heaped upon me to-day will serve me hereafter-I expect to be Col lector of Customs in this port yet. You might ask me how am I to get it. [Hayes—From the Citizen's Union boys. Dunbar—That's so, you bet; I have \$500 that I never worked for, and I will spend it on south that I never worked for, and I will spend it on you, old hoy; it was given me by a d— Jew.] I am glad to hear that, my friends, but I trust you will keep that quiet; it might injure me in the hereafter. [Fitch—I'm king.] I know it, my friend, but yet we must fight the "Mikes," and we must win. [Congdon—Nothing to prevent us, only the Jolly Giant.] We will overcome that, too; it has done us harm after the last election, but things will be changed before I run for the State Legislature I run for the State Legislature. [Cheers.] This, gentlemen, is how I expect to become Collector for this Port. The Citizen's Union boys will elect me to Sacramento, and when the election for a United States Senator comes up, in place of Sargent, I will vote for the man that promises we the precision. [Haves Thethe heart I met.] ises me the position. [Hayes—That's how I got into the Mint.] We know it, my friend, but you see we must work shrewd and silent, for we have spies watching us. [Grover—Let's lock the door.] I don't want anything that has transpired here to go out emblazoned to the world; I don't want the outside world to know that I am looking for office. [Several voices-Of course not.] Now, before I finish, let me say here that this is the Citizen's Union Fourth of July; let us make all we can out of it. [Hayes—That's what I say.] Let us pluck the eyes out of the dead horse—I mean out of Eng-land (with out of the dead norse—I mean out of E-legisland (with a grin.) You understand me, my friends. [You bet your dollar we do.] I have labored hard to achieve this position. I have succeeded, thanks to my friends, the Citizen's Union boys. All I can say now is, that when I get to be Collector I will give you all positions." [Cheers.]

After this little speech the President stepped down the control of the control

off the chair and shook hands with all around nntil he eame to Our Man; here he paused, and his

"Have you been in the room long?" he inquired.
Our Man—"Yes."
Palmer—"Then, by the Gods, I am lost."
O. M.—"Oh, no cause for alarm; I am friendly

o. m.—"On, no cause for alarm; I am friendly to the cause."
P.—"Thanks, thanks, a thousand thanks; I was afraid that you might be a reporter and herald my plans to the world." O. M .- "No danger, friend, I am as close as an

oyster on a frosty morning."
P.—"Glad of it; you see I am afraid of this being known outside; public opinion, my hoy, is everything here."

O. M.—"I know it."
P.—"What does the people think of me as President of the Fourth ?"

O. M.—Think your good—(a d—d ass)."
P.—" What does the Irish say about me?"

P.—" What does the Irish say about me?"
O. M.—"They never heard of you before."
P.—"Thank God! Do you think they will vote
for me for the Legislature, by and by?"
O. M.—"I dunno. (They would be h—sh fools if

they did.)
P.—"Let's have a drink."

Here the President found that the pitcher had been emptied by Hayes and Grover while he was talking to Our Man.

Secretary Guircy now suggested that the room be cleared of all except the Committee on Flags, winking at Norcross as he said this.

Palmer put the motion and it was carried.

Our Man was compelled to retire and the door was locked behind him. While he was lighting his cigar on the lobhy he overheard Fitch, Wheeler and Palmer talk inside about the success of the Citizen's Union. When this was ended, Wheeler started the doxology, commencing with:

Three black crows sat on a trce, And they were as black as black could be; One of these crows said to his mates, What shall we do for food to ate?

There is a horse on yonder plain, Whose careass has been lately slain, Let us to him fly, And pick him before we die.

As soon as this was ended Dr. Grover was heard to say that there was plenty of moncy in now to pay for everything. Guirey answered and said, "Yes, and we will keep it, too."

and we will keep it, too."

Here the noise of Norcross's flags drowned any further remarks from being heard by Our Man outside, so he rethred, thoroughly disgusted at the turn things have taken in this city.

It is too bad that the Custom House clique and the ropers in from the Citizen's Union should be

permitted to prostitute the fair name of American Independence with their wire-pulling, and an eye to-future greatness for their own individual aggran-dizement.

On Board the "Harry Bluff"-Farewell to "Stickeen," John F. Janes.

On last Saturday forenoon the handsome little: shcooner "Harry Bluff" was dressed out with all the flags that her masts could exhibit to advantage, at. the foot of Jackson Street Wharf. The cause of this unusual demonstation was, that John F. Janes, better known as "Stickeen," was about to sail in her for La Paz. Janes has friends in this city, and that, too, amongst the higher class. Upon our arrival at the wharf we were met by the smiling face of the brave, open, but hard hand of Janes, who welcomed and invited us on board. After we got down the gangplank we were instanty recognized by Luitenant-Governor Pacheco, who shock us by the hand in good old earnest, and introduced us to Capt. Lawrenee of the "Harry Bluff." Here we were introduced to Captain Chas. Lucky, of the opposition tug-boat "Redmond," and several gentlemen merchants who had come down to say good-bye to the "Stickeen." Paul Newman, Esq., was there as large as life and made himself jovial and merry to all. The Governor apologised, saying he had to go home on that boat, and after giving his friend Janes a good fatherly acvice as to how he would conduct himself in the La Paz, bid him good-bye. Alfred Janes ("Stickeen's" brother) was also among the

party.

The steam tug "Redmond" was chartered to tow the "Harry Bluff" outside the heads, and on this friends of Janes were compelled to remain, as Captain Luckey said it would be difficult to bring the school of tain Luckey said it would be difficult to bring the tug along-side the schooner outside. Steam was gotten up by the well-known David Kennedy, the chieftain of the Calidonian Club, who is engineer on board the gallant "Redmond." Previous to the schooner casting off, we were introduced to A. Bado, who was a passenger on the schooner for La. This gentleman asked us, as a special request, to send him twelve copies of the ILLUSTRATED JOLLY GYANT down reenlarly.

GIANT down regularly.

Everything heing 1 ow ready, the tug started the little schooner, and we went down the bay in a short time, and took our departure of "Stickcen" outside the Golden Gate.

The last noble act that we had the pleasure of witnessing "Stickeen transact, was to hoist a boundt volume of the Illustrated Jolly Giant from the mizzen-peak, and permit it to swing there until we-

got out of sight. Janes is gone to La Paz, under a contract to Felix Janes is gone to La Faz, under a contract to Felix Gilbert, Governor of Lower California, to superin-tend a pearl fishing expedition, and will remain away for about two years, much to the grief of the Italian fishermen of this city.

The County Hospital Again.

No city is ever complete in its population until it has a fool and an earl. San Francisco ean boast of both those adjuncts now; the office of the former is filled by Norton I, and the office of the latter is filled by "Lord Lawlor," vulgarly termed a "pill roller," or perhaps our own appellation of the onee famous Dr. King, the right-hand man of J. J. Haves of the Mint appointce, by virtue of his selling himself to Mr. Carr-the "bowel mover" of the unfortuuate poor people who are streiken down with disease. Lord Lawlor does not claim his honorary titles from this heretical Republic, but from a higher authority-the court of Rome. Lawlor is, what might be termed-if he but possessed common sense-a handsome man. He parts his hair in the centre, and wears kid gloves in bed. But this is not all Lord Lawlor's good qualities. He labors incessantly for the propagation of the Popish church, by virtue of his position as House Surgeon or Doctor in the City and County Hospital; he is enabled to assist the shorn-headed old maids of the Magdalene Asylum, close by the hospital, to make converts out of the unfortunate creatures who are compelled to go there to have their ills cured.

Those shorn-headed old bids are like so many

house flies around a tub of molasses, or vultures around a dead carrion. They swarm around the bedside of every patient, particularly the protestants, as soon as they enter. With a scapular in one hand and a brass crucifix in the other, those blind creatures pester the very soul out of the unfortunate patures pester the very soul out of the unfortunate patients. No sooner do they retire than one of the Fathers comes along, accompanied by Lord Lawlor with a major-domo in advance to call "attention" upon the arrival of the Father and the Earl. In compliance, we suppose with the rules of Lord Lawlor's church, fish, not of the best kind, is served to every patient upon Fridays. Besides this, the diet is bad, and, in fact, the whole treatment which the patients receive from Lord Lawlor is shameful notwithstanding the city news for the best treatment. ful, notwithstanding the city pays for the best treat-ment that could be afforded to patients in a public-institution. The Roman Catholies are permitted to institution. The Roman Catholies are permitted to leave the hospital every Sunday morning to attend mass at the Magdalene Asylum, whilst the protestants are denyed the privilege and consolation of divine worship. The city has very considerately built a chapel in the yard, for the purpose of affording all an opportunity to worship God according to their helief; but, Jesuitical like, the "Earl" has filled this chapel with beds, so as to prevent Protestant ministers from holding service. The patients all complain of the "Earl's" domineering tyranny. "Take off your hat, sirra, when you approach me," said the Earl to a poor patient who went to speak to him on the outside balcony.

We have not time or space in this number to fully

We have not time or space in this number to fully ventilate the unfitness of Lord Lawlor for the posiventilate the unifices of Lord Lawior for the posi-tion which he now unworthily occupies; and, be-sides this, we know that it would be useless to ask the Board of Health to remove him, because they would not do so. Our object is not so much to have the "Earl" sent about his business, because we know that he has not sufficient practice in this we know that he has not sufficient practice in this city to support a rabbit; but we wish to inform the public how the poor are being treated, and how the puplic money is being lavished for whisky—for medical purposes, of course. We do not even insinuate that the priests drink any of it when they visit the Hospital. We know too much about Irish Roman Catholic priests to accuse them of drinking whisky when they get it for nothing; but let this be as it may, the whisky bill at the Hospital is as great as the meat bill, and yet the patients say they can't as the meat bill, and yet the patients say they can't see any of it, but then it is in the medicine, of course. Before finishing this article we would like to know why this city pays \$50 per month to a man named Simpsou, to act as gate-keeper, whereas the said Simpson is seldom or never present at the Hospital. He can be found at the corner of Montgomery and He can be found at the corner of Montgomery and California streets almost every day, and he occupies his nights in instructing Division No. 2 of the Aucient Order of Hibernians. Perhaps this accounts for his privileges about the Hospital, as Lord Lawlor has the supreme honor of being a "big bug" in the same chaw society. The public can now see how the County Hospital is run, and by whom.

Implements of the Inquisition.

There is in Venice a chamber in which you may see the engines which have been invented by earthly devils for persecution of truth, It most resembles the private inquistion in which that diabolical monster, Cardinal Caraffa, found the deleedation of his soul. The rack, the horse, the boot, the eord, the wheel, the strangling chair, screws for the thumbs and arms, machines to crush or to compress, or disand arms, maenines to crush or to compress, or dis-locate, or stretch the human frame, are collected as ghastly memorials of those regretted days when Eu-rope gave her idolatry to Rome. There are bottles and vessels once full of strange and subtle slow or rapid poisons; scent-boxes, with concealed knives to leap out and gash a woman's cheek who used them; jewel-eases, from which long sharp needles darted forth, or a pungent detonating newder expladed, to forth, or a pungent detonating powder exploded, to blind her who bent over to admire the contents: There are necklaces made to contract and strangle tne wearer; bracelets to lacerate the arm; helmets, gauntlets, breast-plates-all forms of fiendish ingennity—the relies of a time when the sunken eyed, shaven crowned families of the holy office could gloat over the sudden horror and agony of some young girl whose snowy form they extended and racked to conquer her modesty, her piety, or her virtue; or some faithful martyr, refusing to sanction the tyranny of a corrupted Church.

An Estimable Boon to Poor People-Gov. Stanford to the Rescue.

The late exposure made in the ILLUSTRATED JOLLY GIANT of the cruel treatment of "Bully Austin" and his chief officer, Taylor, of the Pacific Mail Steamship "Constitution" has had a salutary effect in so much that it brought Gov. Stanford to the reseue of the poorer class of the American peo-ple who wish to come to California. The Governor, in conjunction with the President of the St. Lonis road, have reduced the fare upon their roads so as to encourage emigration and prevent steerage passengers from being cruelly treated by the Pacific Mail Steamship Company. The following reduced rates Steamship Company. The following reduced rates will be hailed with delight by the general public: First class, \$125; second class, \$100; third class, \$60. This reduction will facilitate travel over the road and save passengers the unpleasantness of puting up with the ernelties of hard-hearted brutes who consider themselves Kings as soon as they get command of a ship. The Pacific Mail Steamship Company will soon be offering their ships for firewood, then their captains will have to shovel sand or

.... Jeumy Roberts, who has worked so hard for "Christ's sake," has fallen through with his reduction of the policemen's pay. Wonder Jemmy did not commence where charity ought to commence at home, and refund his \$100 per month, as salary to the City Treasury, but this would not be for "Christ's sake." That's what's the matter, Jemmy. Jemmy believes in the eleventh commandment, "Miud thyself," and gives the twelfth entirely for "Christ's sake." Oh, such Christianity makes us

..... The Pacific Mail Steamship Company is going ahead to the d— fast. We hear it rumored that one of the officers of the "Alaska" had two hundred Chinese stowed away in the chain locker on the last voyage from China, and had their pas-sage money in his own pocket, but the Captain, fearing the Jolly Glant, made him disgorge and discharged him. That little uotice about the "Great Republic" had good effect.

AN EFFECTUAL BOMNARDMENT.—Chief Cockerill has bombarded the "bagnios" on Stockton street, between Sacramento and California. To carry out this, Officer C. C. Cox has been specially detailed to lay siege to that quarter. The citizens of that section may rest assured that Mr. Cox will carry out the worthy Chief's instructions without fear of "hush moucy." What a chauge since Patsy Crowler's time. ley's time!

. The first charitable man that intends to commit suicide ought to will his hat to Father Fagan. Alemany cannot afford him a new one out of his \$3,250,000. Poor Fagan; too bad, too bad, iudeed.

War News from Spain.

(See Illustration, page 7.)
The annexed illustration, exhibited on the 7th page of our paper to-day, gives an outline of the rooster fight in Spain. The three battles already fought shows that the coeks are pretty well matched. The fight in Cuba is more even, and the roosters

seem to be better matched.

.... Contractor Drury, who is now putting up the new Pavilion on Market and Eighth streets, is the new Pavilion on Market and Eighth streets, is the right man in the right place; we spent a half an hour a few days ago watching how the work is being done. We failed to get the man's name who is superintending the hoisting of those tremendous spans for the main roof, but whoever he is, he must be a professional rigger because we never seen anything so handsmely executed before; no noise, no confusion, everything like clock-work; how we ap preciate talent and science combined.

Our much beloved Sadock Alemany is getting it pretty tight to keep the Pope's mill in smooth running order in this city. The holy Irish priests are kieking through their vows of chastity pretty st." Alemany will soon exclaim as did the great K. L., James Kildare of Leighlan, known as shop Doyle of that diocese, when he said, "I Bishop Doyle of that diocese, when he said, "I would much rather die a pauper than live a Roman Catholic bishop with bad priests under me." Hoor "Sadock" how we pity your Spanish sensibilities with these Irish priests.

.... We saw His Imperial Majesty, Norton I., present a young woman with a rose, on Montgomery street, a few evenings ago, and ask her would she become his Empress. The lady replied "Yes." Then said his Majesty I will sing—
My sweet little "Sou,"
Who lives on the "Banks" of the Rhine,

And takes care of her children and mine.

.... President J. C. Palmer must have some hungry carpenters in the Citizen's Union, or otherwise he would not expend the people's money in putting up a substantial wooden arch on California and Montgomery streets for one day's use. It may be that this areh will lead to Palmer's further glory in feathering his uest by and by, when he becomes great amongst the people.

... The Jesuits' pupils, who have graduated in Ireland, can be seen at all hours of the day and night rehearsing at "Cape Horn" (Market, Kearny and Geary streets). The American Protestants who wish to send their boys to St. Mary's College would do well to examine into the qualifications of these graduates. The answers received will, we are sure, repay the party who makes the examination.

Mr. Southern does not need to palm Lord Dundreary's brother "Saam" as a natural curiosity upon us whilst we have a genuine "Saam" of our own, who can fill both Dundreary's and "Saam" of place to perfection. Our "Saam" can be found at the City Hall or Calvary Church at any time.

The gentleman entrusted with the "Lick Baths" ought to hurry up. We saw a priest on Kearny street yesterday, that needed a bath badly. Somebody ought to duck him if it is only in holy water. Cleanliness, it is said, is next to Godliness. If this be so, this priest is very far removed from

.... Dillon Francis Egan, will soon have to make another jump out of the Pope's church, the little square-shouldered editor from Bull's Alley, Dublin, is after him "red-hot." This is Popedom in its earliest purity, "money before all things."

... The Romish priests will not participate in the procession to day. They are holding themselves in readiness to receive the unholy Father upon his arrival in this country "when" he does come.

.... The unholy Father Rome has now taken the place of the Holy Ghost, his last move is to send his Apostolic Benediction by electricity from the Vatican to San Francisco.

. It has been reported that "Bully Austin," and his mate Taylor, have been offered a situation in Butchertown upon their arrival here from Panama. We don't believe it.

THE SECRET OF THE AURICULAR ity in France, a branch of which holy sisterhood CONFESSION EXPOSED.

The doing of the Nans and Priests in the Convents of the United States --- Startling Revelations of the Infallible Church of Rome for the Use of Fathers, Husbands and Brothers.

WRITTEN BY AN EX-CATHOLIC PRIEST FOR THE BENEFIT OF THE JESUITS.

(Continued.)

What! must we call Jesuit assassins reverend gentlemen? Must we call robbers honest men? Must we call their accessories-nuns-ladies of virtue? Sympathizers may do so, but I do not write for them alone. I write for men of sense; I write for lovers of their God and country; I write not for advocates of Puseyism, or such exploded fooleries as they believe in. Whatever I say, is intended for those alone who have the capacity of distinguishing between common seuse and mental vagaries, and who have the honesty to call things by their proper

The first sermon which this unfortunate man preached in Philadelphia was attended by crowds. Many had known him before he went to Baltimore. He was theu universally popular, and on his return among them was well received. His friends saw the change-the fatal change-which had taken place in his whole external configuration; but they knew not by what means it had been effected. Some attributed it to self-denial, some to fanatacism, but none to the right cause. This was known only in the "confessional;" and nuder all these circumstances, it may be easily supposed that his discourses, however uuconnected they may have been, however fugitive and irrelevant as a whole, had a powerful effect on the public mind.

Public sentiment, which up to this time sustained me in my opposition to Popery, and in my efforts to circulate the Bible, now began to flag. Popish priests and bishops went about industriously representing that this new convert to Popery was inspired; reported that he had visits from saints and angels attesting the fact of his inspiration. There was no difficulty in persuading a man of his now shattered constitution, and now weak mind, that such was the fact; and he redoubled his efforts in trying to persuade those who attended my church, and who were becoming readers of the Bible, never to do so again. His discorded mind often "saw me in hell, side by side with Luther, and the blessed Virgin spitting in our faces." "He often saw me with Ignatius Loyola, who was breaking me on the rack as a punishment for my hercsics." The utterance of those wild rhapfor my hercsies." The utterance of those wild rhap-sodies were not without its effect; almost all of the poor Irish Papists believed them; and it required from me more bodily and mental labor than I was able to endure, to counteract the effect of this madman's rhapsodizing.

I am now so well acquainted with the character of American Protestant's, and even with American converts to the Romish church, that I know that it is difficult to persuade them that the Romish priest of Philadelphia, or other parts of the United States, were so utterly abandoned to degeneracy, as to give credence to these visions or visits from saints, of which I have just spoken. But let them recollect that prefere when propular credibits, are now car. that practices upon popular credulity are now carried on, upon as large a scale, as at any period in the existence of the Romish church. Such impositions are encouraged all over the world, even a present day. The wildest extravagances of intellect present day. The wildest extravagances of interiect have circulated freely in the world for the last fifty years. Read Engene Sue. He tells us of numerous instances of the kind. Read the last edition of Genin, and you will find an account of the "Immaeulate conception of the Virgin Mary," struck only the other day, 1838. Hundreds of thousands of copies of this medal have been already sold. The story

we have here, and revealed to her the pattern of the medal to be struck for her; the dress she was to appear in, and the kind of rings she was to wear.

This medal has cured, and is now curing, according to the accounts we receive from the Holy Father, all manner of diseases, such as paralysis, epilepsy, cancer, and according to the belief of some Pusevite moral philosophers, it causes the blind to see, the dumb to speak, and the lame to walk. A capital story is related of the potency of this medal. It is too good to be omitted, especially as many of my Puscyite friends believe it, and no doubt will be

glad to hear it repeated

A Sister of Charity got acquainted with a married The wife was a Papist of the most exemplary character, obedient to the Holy Mother church and her confessor, in all things. The husband had no faith, especially in his wife's confessor. He drank, cursed, and swore, "like all possessed." The holy Sister of Charity, seeing him at the point of death, and wishing to rescue his soul from hell, called to see him, and slipped one of these medals between the sheets of this wieked man's bed, and on the next morning he got up as well as ever, and went to confession. Another miracle which was performed by this medal in 1838, deserves notice, and may prove invaluable, if it finds its way into this country. One Marie Laboisiere, aided by her lover, murdered her husband, and forced her son to take part in the murder, to prevent him from being witness against her. The lady and her lover were, however, arrested, fried, and found guilty of the nurder. They appealed to a higher tribunal. During the interval between the setting of the higher and lower courts, one of the Sisters of Charity threw a medal around Marie's ueck, and though the Court aud all saw that she was guilty, and ought to be judiciously declared so, they could not do it. The medal would not let them, but obliged them to acmedal would not let them, but obliged them to acquit her. If the reader will take into consideration that such visions as the Rev. Captain fancied that he had, were matters of every day occurrence with pius Papists, and that a belief in them is encouraged and enforced by Popish priests and bishops everywhere, they will cease to be surprised that a man tortured into madness, as the poor Captaiu was, should have visions such as those ascribed to him; nor will they wonder at the effect of his preaching, upon a congregation principally composed of Irish and French

I was alone, witbout a clerical fricud; uot a prot I was alone, without a clerical fricud; not a protectant preacher, with the exception of one, raised his hand or his voice in my support. They seemed to like "the fun," as some of them expressed it, amongst the papists—I suppose they considered me one then—but they came not to my aid. They appeared to me pretty much like the wife when she saw ber husband fighting with a bear, and was expected to interfere, but very coolly replied, "I don't care which of them gets licked."

Linder these circumstances. I felt discouraged:

Under these circumstances, I felt discouraged; because utterly disgusted with Popery and its infamous practices, with the holy fathers and their fooleries, and resolved in future to have no more to do with Popery. I collected such volumes as I had of the holy fathers, piled them up in one heap, added to them the lives of the saints, and placing on the top of the pile the Pope's bull of excommunication, which the poor old man thought would frighten me out of my wits, I consigned them, book by book, volume by volume, together with the aforesaid bull, to the warm embraces of a good hickory fire. I knew the day was not far distant, when Americans would see something besides fun in Popish quarrels; and in the meantime, I determin-ed to employ myself in the study of Blackstone, Chitty, etc. a much more profitable employment Chitty, etc., a much more profitable employment, in a pecuniary point of view, than fighting the cause of American Protestants with European Papists.

It was said of Erasmas, that he laid the egg of the reformation, and that Luther hatched it. I trust that it will not be deemed vanity in me to say that I have done as much for American Protestants; as Erasmus did in his day. At least, I have done all that I could; but whether they, or any of them will do as Lufher has done, time alone can decide.

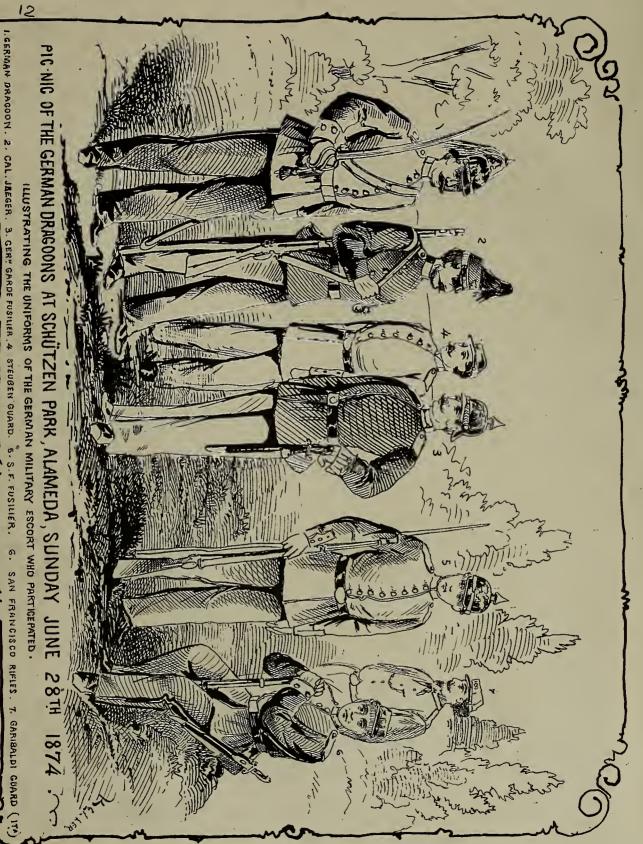
In this connection it is not improper for me to

the ultimate fate of this reverend convert to the Romish church. After I retired from Philadelis this, as vouched for by the most eminient holy fathers of the infallible church: "That the Virgin a thing very unusual with them, to do them justice. Mary showed herself to one of the Sisters of Char-

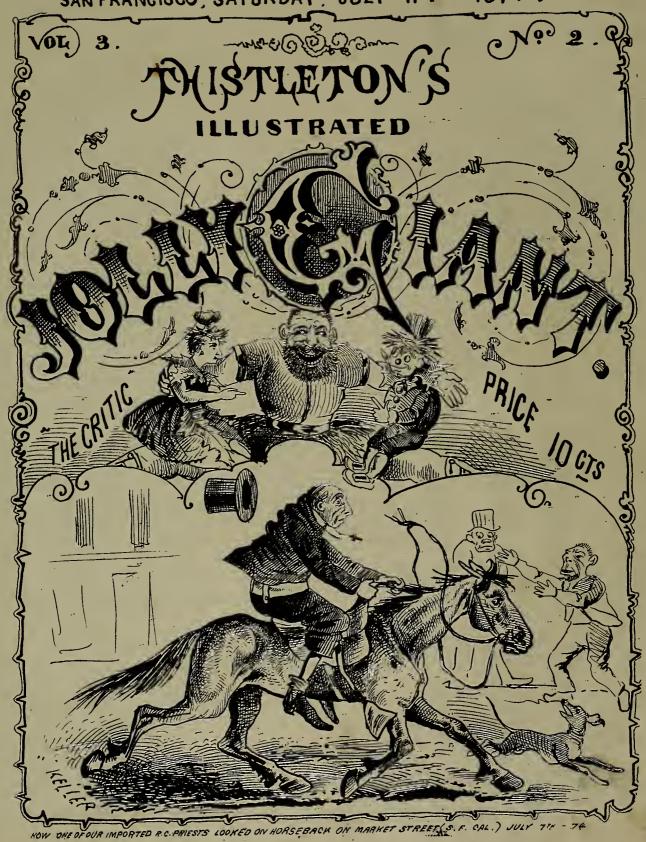
enfeebled by drugs, a correct view of his situation could only strike him by glances; but they were terrible and fearful. He saw himself robbed of the beloved object of all his carthly affections; plundered of a fortune, the fruit of honorable toil He saw himself but the mutilated skeleton of what he once was, and the dupe of crafty Jesuits and licentious nuns. He shrunk from the view, and as if God, in his mercy, wished to hide it from him by means which may appear to us incomprehensible, he fell into fits of real madness, from prehensible, he fell into fits of real manness, from which he recovered but occasionally. The last that I heard of him was, that he was arrested somewhere near Newcastle, Delaware, for attempting to commit a rape ou a child nine years old; but the poor maniae was acquitted on the ground of insanity. Several priests were called as witnesses in his behalf; and well they may be witnesses. It was they that caused him to be what he was; it was they that maddened him.

Those who are not familiar with crime, whose hands are unstained by blood, and whose cousciences have not been seared and discolored by the blackness of guilt, may hesitate to give credence to these disgusting details. Comparatively short as our national existence is, and though brief the period since we cut loose as a nation from what we deemed the polluted governments of Europe, still there was a time, even in these United States, when such deeds as I have related would not, and could uot be be-lieved amongst us. There was a time when the ancient Romans did not think that there existed such a crime as patricide; and hence it is that there was no law against it. There was actually no pun-ishment known to their laws for the commission of such a crime; and why, reader? Did the ancient Romans encourage their children to kill their parents, or to commuit patricide? No. Far from it. No people in the world venerated their parents more than the Romish children of the period to which I allude. They had no law against the crime because they did not believe it possible that such a crime could be committed. Nor is it to be wondered at now, that Americans should consider it almost impossible that such deeds as I have laid to the charge of Jesuits and nuns, should be perpetrated amongst us. But time, that exponent of all things, will soou satisfy our people-as it did the Romans before us-that there is nothing impossible, or even beyond the range of Jesuitical iniquity. The archives of Jesuitical intrigue are now being thrown open to the world. The diffusion of literature is so general, and linman curiosity, at the present period, so great, that nothing can escape its searching inquiries. is therefore to be hoped that our people will not be much longer in ignorance of the iniquities of the Jesuits. Americans can now learn from historical evidence, which admits of no doubt, that Jesuits have been expelled, successively, from most of the monarchical governments; they can also learn, that by intrigue, deception, perjury and poison, they have survived each and every one of those expul-sions. They may see—if they can see anything but money—that the Jesnits are now making a final struggle for a settlement in this country; and if they are not so stapid as not to see that similar causes must produce similar events, they will infer that duced disunion, discord, and disorganization into all those governments, cannot fail to do the same in ours. If by poison and assassination they have dethroned the rules of other countries; if by debauchery and superstitution in the confessional, they have seduced their wives and daughters, can it be supposed that our rules will escape, our government be scenre, or our wives and daughters be safe from the daggers or subtle poisons of these notorious fieuds?
(To be Continued.)

The local optionists are about inflicting this city with their nuholy presence. We would strongly advise the "cluckers" to proclaim war against We would strongthat colored stevedore that inhabits Diablo mines, and route him out. He is the father of all mischief, and the cause of upsetting the little brains that are left the "cluckers." Why should these old hens make war on man, who has brought them into the world and supported them, and permitted them to indulge in all the extravagance and folly that they have now disgraced the fair name of women with. Go for him, ye rabid old hens, and pick his very existence out; he is the cause of your trouble, not



SAN FRANCISCO, SATURDAY, JULY IINTH 1874.



THISTLETON'S JLLUSTRATED JOLLY GIANT. THE CRITIC.

Saturday : : : : : July 11, 1874

TERMS OF SUBSCRIPTION, PAYABLE IN ADVANCE.

Onc Year

CENTS per week.

Anonymous communications sent to the Editor of the Jolly Giant will be destroyed unread. At the same time, communications of value will be thaukfully received and used if found suitable. The real name and address of the writer must accompany all matter intended for use—not necessary however, for publication, but as a guarantee of good

Our Agents.

Those gentlemen will supply the JOLLY GIANT to our subscribers in these towns, and neighborhood adjacent.

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Notice to Agents and Others.

Gentlemen in the country, desirous of taking the agency of the Jolly Giant, as also persons who wish to subscribe for our paper, will obtain all the mecessary information by applying at the publica-tion office of Thistleton's Jolly Giant, S. F., Cal. All letters on business to he directed to Col. Geo. Thistleton, Publisher and Proprietor, 423 Wash-ington street, near the Post Office.

A Splendid Gift to the Subscribers of the "Jolly Giant."

The "Chronicle" gave a gift map? the "Call" proposes to give an inferior Chromo picture to subscribers of that old fogy paper. But the Jolly Giant will give to all subscribers who pay a year in advance the heantiful Lithographic Chromo picture and game, entitled "The Wolf in the Fold," illustrating the twelve wise jnrymen, who acquitted the Fair Laura with the golden locks, and the heautiful eentre piece, showing Laura in the act to catch a flea." On the receipt of \$4,00 we will send the Jolly Giant for one year, and this beautiful picture. Send in your names, gentlemen, for we have but a few of these pictures left. Jolly Giant office, Southeast, corner of Washington & Sansome streets, (entrance on Washington street,) 8. F.

.... Our subscribers and the public will he pleased to learn that we have fulfilled our promises to the many inquirers who have made applications to the many inquirers who have made apprehensions to us for hound hack numbers of the ILLUSTRATED JOLLY GIANT. We have now a limited number bound, which will be given to applicants for the sum of §3 50. Send your orders, if you desire. It is a really valuable and amusing companion.

....Duncan S. Tyson, proprietor of the "Banks O'Clyde," has allowed the steam to cool down in his next Saloon at 587 Market street, between First and Second, and has substituted the "Edinburg Ale" as a summer heverage instead of his hot whisky punch. This is an improvement of great importance to the

Hurrah for Alameda!---The Abominable Cluckers Defeated!!.

(See Illustration on page 24.)

Words would be inadequate upon our part to express the joy that we have felt upon receiving the news from Alameda of the defeat of the ahominable and disgusting "five-gallon cluckers." We have exactly the same dislike to the cluckers and their leaders, the "Bible-pounders," as what we have to the Jesnits and the Pope of Rome.

The Romish Church proscribes to her ignorant dupes what they shall eat and what they shall not eat, the ugly and God-forsaken old "eluekers" and their "Bible-pounders" come in next, and tell us Americans what we shall drink and what we shall not drink. The absurdity of their doetrine makes the thing so inconsistent as to puzzle us, as to the the thing so inconsistent as to puzzle us, as to the language that we should use towards them. It is true they are women to all external appearances, but we deny in toto that they are ladies, or that they should be treated as ladies. We might as well eall the inmates of the County Jail, or the pimps of the Barhary Coast dives "gentlemen," as to eall the unfortunate and God-forsaken eluekers "ladies." No lady would so far forget herself as to turn out at an election and make herself worse than a hawd, hy using filthy language and hraudishing her closed fist into a gentleman's face because he refused to vote as she wanted him. We have considered that the present "cluckers" of the five-gallon roost has been sent amougst us a plague by the Almighty God hecause of the reverence and adoration that the California men have held everything that wore petticoats herctofore.

Those unfortunate "eluckers" have unsexed themselves and hrought disgraee upon the fair name of "woman." Many thauks are due to the noble Germans of this city who went to Alameda upon elec-tion day to fight for their rights against these "cluekers." It would be useless on our part to call the attention of our German citizens to the tone of the San Francisco press as regards the Alameda struggle. Om object in fighting against those de-mented creatures is heeause they are opposed to the spirit of our Constitution and the liherty of the age that we live in.

We hold that man is an intelligent being, and as such is competent to judge for himself whether he shall drink water or heer, or whether he shall eat flesh meat or fish meat upon Fridays; and we argue that any laws passed to constrain that man of this liberty is contrary to the spirit of the age that we live in, and we disagree with Pope, priest, "Bible-pounder," "clucker," or other narrow-minded creature who dare take away our liherties upon this question.

Worse Than a Hound.

Since our advent as journalists we have never resorted to the vile and scurrilous abuse that is so prevalent amongst newspaper men as this thing of hlackguarding each other. But upon this occasiou we must depart from our honorable career and deal a well-directed shot into the camp of Loring Pickering of the "Call." We unhesitatingly pronounce Pickering to he worse than a "hound," or any other American who would willingly prostitute the sacred memory of the Fourth of July into a burlesque as Pickering has done upon this occasion. This miserable, small-souled, crawling, good-for-nothing, cowardly creature, who has not the pluck to come out upon the 17th of Ireland and burlesque the "chaws" as they go a marching along the street with their crosses and their priests, is mean and cowardly euough to ridicule the memory of the Fourth of July. Oh, such a hound makes us hate our very nature! Our indigation prevents us from using sufficient language to show this miserable, low creature up as he deserves. We recollect four years ago, when the Romish church chose to break the Sahhath by holding a procession in memory of the infallihle heats, (twenty-fifth anniversary), that the "Call" de-voted a whole page to the Romish pageautry in this city; and now, when our ceutennial anniversary is

at hand, this miserable rag crops up and throws odium npon our natal day. If the Aucient Order of Hoodlams had turned out on last Saturday, Piekering would be the man to blow them up to the second Heavens. Oh, that we could spit upon such a low, miserable ereature who calls himself an American, as the man who is so unpatriotic as to ridicule the Fourth of July in his filthy Irish sheet. Pickering, we are ashamed of you; you are unworthy of being classed amongst the proprietors of newspapers in this country. Your proper place would be amongst the Jesuits, "hecause you are neither hot nor cold; we spit you out of our mouth." Nature made a mistake when she made you at all. A man like you, who ought to be thankful to God for the hlessings who ought to be thankful to God for the hlessings of a free country; why if you were in England you would he serving out your lifetime in a prison for your cowardly attack on Frank Blair. You above all other men, ought to venerate the Fourth of July as an estimable gift from God to yourself. Let us never hear of you again where Americans are. You are too eowardly and mean to live. A man who would burlesque the Fourth of July ought to commit suicide inside of twenty-four hours, and rid the world of such a miserable thing. He is no man at all; he is worse than a dog.

An Imported Priest on Horseback.

(See Illustration on page 13.)

When we were little shavers we used to hear the old Catholic "hids" say it was a mortal sin to laugh at a holy priest. But since we cut our eye-teeth we discovered that the holiness of the priests is like the grace of God to a hyena, hence we have no hesitatiou in laughing at one of the holy father' apes when we see him in a ludicrous attitude, as was the case ou last Tuesday evening, on Market street, hetween Fourth and Fifth.

A young imported priest from the "rale owld sod" took it into his noddle to indulge in a horseback ride much to the amusement of all who had the the pleasure of looking at him as he jogged along more like a moukey on a pig's hack thau a Roman Catholie priest in a enlightened country ou horse-

His reverence lost all control of the horse, and His reverence lost all control of the horse, and the uag without any respect for the holy character of his rider trotted along as unconscious as if he was carrying a bag of salt. The reins were permitted to hang loosely on the horse's neck, while the man of God held on with both hands to the mauc with the tenacity of a monkey on an extension bar over a pond; each step of the horse brought the priestly stern down into the saddle with an unholy bump; in this manner he flopped and sopped in the saddle at intervals that must be otherwise than surroughly to his hyttodys; this king no doubt that agreeable to his buttocks; thinking no doubt that his last moments were near at hand he crippled up his knees for the purpose of saying his last rosary to the Blessed Virgin Mary. This ungraceful act on horseback had the effect of gathering up the priestly pantaloons above the holy man's knees. His reverence was either in too much of a hurry to put reverence was either in too much of a nurry to put on his drawers, or he had none to put on that morning, hence his hare legs were handsomely exhibited to the vulgar heretics who by this time had lined the sidewalks on hoth sides to indulge in roars of laughter at the Padre's expense. To help his priestly misfortune, a sudden gust of wind uncovered his annointed head and exposed his glossy locks to an uncharitable crowd of dust that hlew right into his face; his stooped position and the strepages held. face; his stooped position and the strenuous hold that he held on the horse's mane, had the effect of bringing the holy man's overcoat clean up on his shoulders and exposing to the vnlgar crowd who was laughing behind him a shirt that once was red before laughing behind him a shirt that once was red before
the Irish priest came to America. Across the back of
this shirt were two leather straps, known in Ireland
as "gallaces," but in this case they answered the
same purpose as does the stripes across the ass's
shoulders, they made a cross and an ass too.

There is no knowing how long this green priest
would have lived in this torture were it not for the

redeeming hand of a noble Irishman, who went to his rescue and stopped the horse, and permitted his reverence to dismount and adjust his sacred "trow-

sers" and cover his aunointed head.

That Mission Mistery.

His Grace, the Lord Archbishop Alemany, must be a slow coach at the iuvestigating business, or otherwise the public would have been informed ere this, who, or at least, which of the priests helonging to the Mission Ceurch was it, that robbed the young girl of her virtue in the house of God ou the Subbath. [There are but two priests attached to this church, the Revs. Fathers Thomas Cushing and Dennis Kelly.] Now to us it would be very easy to investigate this affair-that is, if his Lordship, the "Nuncio" of Jesus Christ, had any regard for truth and virtue. We will begin to think that Alemany is no better than the Father wha said "dry up." If he does not come out with an explanation, as to how the woruan was being "destroyed for life" by the "Father" in the house of the living God.

Supposing that his Lordship does not cousider it worth while to respond to the JOLLY GIANT; yet, for the sake of truth and the supposed holy mission of his church, he ought to deny or admit the statement made by the captain of the schooner "Sigel" in the presence of Chief Cockerill in the private office of the latter in the City Hall.

His Lordship dare not deny the fact that Captain — told him in the plainest English, in the presence of Chief Cockerill, what he heard and secu in the Mission Church, and the same as we published in our paper at that time. Now we would like to know how in the face of this testimony Bishop Alemany can, with justice to himself, honor to the church which he represents, and credit to the character of his priests, remain silent under this presure. What will the Roman Cathotics say? What will the Protestants? What will the entire public say to such Protestants? What will the entire public say to such priests? Is this how your priests protect the innocent and virtuous young girls whom you encourage by your pronouncing damnation upon all who attend the public school, and by this means induce Protestant parents to send their children to your convents and colleges. Fye, for shame ou you Alemany; ain't you a man? Ain't you man enough to protect the virtue of a young girl, who goes to the house of God for prayer? What must be the state of your convents where those lustful priests have full sweep without the fear of a captain and his lady companion being hearers of what is going ou. lady companion being hearers of what is going ou. The public will soon helieve that the ILLUSTRA-TED JOLLY GIANT is a messenger of light and purity to California. We believe all that has been told us by the filthy scoundrel, Father Johnny Duggan, when he said that the nuns were concubines to the when he said that the nuns were conculines to the priests in every country, and were the general talk at the priestly dinner table was about the looseness of the various women of the various parishes, and how each priest used to publicly tell the confessions of every man and woman who they recollected in their curacy. All this we helieve now, hecause you have been told in presence of witnesses that one of your priests committed a rape upon a young woman in the house of God on the Subbath day, and yet you are men and cowardly enough to smother this. you are mean and cowardly enough to smother this outrage for the purpose of saving the mother church outrage for the purpose of saving the mother-church of scandal. This won't do my dear Spunish Lord Archbishop. The truth cannot be hid better; hand over this villainous priest to the officers of the law and have him sent to San Quentin, amongst his countrymen, where he cannot outrage young girls; under the garb of being the Holy Ghost in disguise. Ah, Alemany, such crimes as these are coming up out of the earth and down from heaven against your so-called infallible church at the present day. Many such crimes as this one at the Mission has been perpetrated under the guise of religion by

been perpetrated under the guise of religion by priests, Bishops and Popes. But the time has come to unmask such hellish beasts and hold them up to public view. In this, your Lordship need have no dreds about us, we will do our duty every time, bearing in mind that it is, "pro bono publico" and not through any ill-will to the so-called Mother Church.

This infallible church has had a pretty fair trial of her purity and holiness, but she has miserably failed to establish any claim whatever to virtue or truthfulness, hence we have no scruples in unmasking her before the eyes of the world.

Bishop Alemany could have saved the church a heap of scandal by delivering up this guilty wretch of a priest who outraged this young girl in the house of God on the Sabbath in hroad daylight If he so choose to do but he wrefers to reprint its rest let. choose to do, but he prefers to remain quiet, and let the scandal hlow over, as thousands of other such outrages have been permitted to blow over hereto-

An Inquiring Lady.

EDITOR ILLUSTRATED JOILY GIANT:-A lady wishes to know, why, on the "Fourth of July" the "American Flag" flying over the Hibernian Hall, should be so disfigured, by having part of the stripes cut off, and the harp of Erin placed under the Union AN Onserver.

This lady is informed, so far as we know, that the cause of tearing the stripes out of the American Flag by the ignorant Irish is to show the little respect that the Romish church has for heretical govern-ment. Every close observer knows that it is the Jesuitical policy of the "chaws," not to turn out on Jesuitical policy of the "chaws," not to turn out on American anniversaries, at all, and indeed, to prove our argument upon this question, we need only remind the Americaus that not one Romish Irish society turned out on the last Fourth of July.

The hoisting of the green rag under the Union Jack was to show us, we suppose, how near this country is being conquered by the Irish savage priests and their dupes for a homestead for the unitar Earlier of Romes [Fig. 1].

holy Father at Rome-[ED. J. G.

The Right Rev. Mr. Gibson---Honor to Whom Honor is Due.

Amongst the pious crowd that inaugurated the present temperance crusade on this coast, the Right Rev. Mr. Gihsou, of the Chinese Mission, undoubtedly plays a prominent part, and might without exaggeration be styled the leading ram of his faithful flock of ewes. We like to see such a profound Christian preacher become the companion and guide of good and true women-for women are weak creatures, and need the strong arm of a pillar of the church like Rev. Gibson. If he is with them, then let the demons of hell come up. The ewes are all right. He will take care of them.

What a self-denial and imitation of his Lord Jesus it is for a saint like Rev. Gibson to shun his own comfortable hed and share with his devoted sisters the rough mattresses of a praying tent. Really, we may fancy living in the days when Maria Magdalena washed her master's feet, Oh, that the spirit of the age does not permit fair American women to bathe the tired limbs of their masters. else to what patriarchal times might we return. Next, we expect to see our minister walk in the fields like Jesus, eating ears belonging to his neigh. bor's-for the Saviour had no real estate of his own, and, therefore, our beloved shepherd, who is hut the loosener of his master's shoestrings, can

have none.

Surely, the Right Rev. Mr. Gibson is a pious man.

Surely, the Right Rev. Mr. Gibson is a pious man.

How painful it must he for him to live in a sinful town eating steaks and cakes, while out in the sage-brush he might denote his devotion, and follow the the example of his pioneer, St. John the Pathfinder, by swallowing locusts and wild honey; there he might likewise, be permitted to testify to his self-humiliation by a coat of camel's hair and a leather belt around his loins, instead of duffering in this modern Babylon the vexations of accursed anti-Christian stove-pipe extravagance.

[Rev. Gibson even surpasses his Redeemer by a new virtue. He drinks water and tea, whereas the former indulged in wine; by this he becomes a reformer of the church. The Son of God recommended us to drink the juice of the grape in memory of him But the Right Rev. Mr. Gibson with the sharp eye of a guardian of the faith has found out where his master has left a hole in his edifice, and he is going

master has left a hole in his edifice, and he is going to fill it up in his own way; our Lord of course, could not mind every forlorn corner on this vast | scribe for him.

planet, and to recollect that among these sandhills with their lupine and poison oak might at some fu-ture day livetruly good Christian young men and women, was beyoud his revelation. Now, wine was good for the Palestine people and their neighbors, but it has struck the Rev. minister that for the citi-zens of this coast it has outlived its usefulness, and might be properly supplanted by tea, coffee, wilk, water or some other innocent fluid more becoming the present sdvanced age. That a man of God, liv-

the present sdvanced age. That a man of God, living in a land where the grape grows in abundance, emits such unsurpassible signs of self-flagellation is an act worthy of the crown of Heaven. Oh that all Californians drank no wine like Rev. Gibson, how soou would the cursed vineyards disappear from the face of Mother Eureka, and their places he taken hy ten and coffee shrubs sweet and pleasant to the Lord. Rev. Gibson, like all holy men, has a profound adoration for the memory of his master's home, the East. His soul languishes to press to his hosom all kiuds of Orientals. In this he is not over particular about geographical limit, but satisfied to dvote his care to those living nearest to his dear home, the so-called Celestials. Among these heathen he labors with suicidal zeal to make them know their Saviour and read his Testament, the wine chapter excluded. with suicidal zeal to make them know their Saviour and read his Testament, the wine chapter excluded. Some people will ask why "our missionary" does not straightway "go and stay," where he may find bushels of souls instead of having only a few pints. Grumblers skunks! Will you never cease spouting at our best men and benefactors? Know ye, that when Christ was crucified, he left St. Peter to build his church on, and that when St. Peter fell a martyr there were a Peper to take acre of the tayer of

there was a Pope to take care of the keys of Heaven. But who is able to fill the place and do the work of our endeared, Rev. Gibson, if we love him. Let those pagans over in China kill somebody else and allows us to retain our own minister and if he can. not pull out the vines all over the State, at least the mere look of his pious eye will prevent their grow-

oh, grace, we beheld him amidst us at Alameda, he looking like the avenging angel. Verily, where such eyes sweep over the fields, there grows neither grape nor barley nor hops; Satan flees and the Cherubim sing the Hosannah.

Great must have been his anguish. For when he heard his Popish lay colleague tune the "Deno Vobisctum" at the funeral of the five-gallou demijohn his tormented eyes came out like those of a beetle. May never again the sun of Alameda shine on such

sinful scenes.

The Lord save,us our beloved Right Rev. minister Mr. Gibson; may the flavor of wine in the sacrament or elsewhere no more offend his smelling rament of cisewhere no more oftend his smelling nerve; may the daughters of temperence obediently smile at his benevolent face, and may the nuisance of this country in the shape of sour krout and beer fly away from his Christ-like, loving mind, hence across the Rocky Mountains, and thence beyond the Atlantic Ocean.

Wants an Overhauling.

If half of what we have heard be correct the P. M. S. S. Company on this coast wants a thorough over-Nothing by a competent expert from New York. Nothing prevents us from coming out boldly in this issue and expose some "handsome little tricks," on the part of certain Captains, Mates and Pursers, only that we consider the present information a little shallow from our stand-point of veracity. In fact, what we have heard would be sufficient for an excitement in some of the sensational sheets of this excitement in some of the sensational shects of this city; but as we have adhered to truth and justice since we first started our paper, we do not propose to depart from that grand motto in this case; and, another reason is, that it is the Company that are the losers and not the public. A large basket with a guillotine attached would, in proper hands, put some money in the Company's treasury. More apon...

... The greatest improvement imaginable has taken place amongst the Irish Catholics since the Jolly Grant has taken the cobwebs from off their eyes. They now see their priests as we see them. This is what we want to accomplish.

Chinese "Bible-pounder" Gibson has got hen lice bad on the brain. Some person ought to pro-

Old Liberty Bell.

(See Illustration on page 18.)

Nothing can be more fitting in an American newspaper than to keep the early reminiscence of this country before the rising generation. For that purpose we have sent all the way to Philadelphia for a photograph of the

OLD LIBERTY BELL

As it now stands in the tower of Independant Hall. This bell was cast in England in the year 1752, with the motto cast thereou "Liberty Throughout the Land to All the Inhabitants Thereof." In trying the sounding qualities of the bell with a large hammer after it was cast, it got cracked; it was recast under the direction of Mr. Isaac Norris with the following prophetic motto:

> "The motto of our Father band, Circles the world in its embrace, 'Twas Liberty throughout the land, And good to all their brother race, Long here within, the pilgrims bell,
> It had lingered, though it often pealed
> Those treasured tones that ere should tell When Freedom's scroll was sealed.'

Little did Mr. Isaac Norris think at that time that those words would be fulfilled in twenty-four years after. Yet, by the unknown ways of God they were fulfilled on the Fourth of Zuly, 1776, at 2 o'clock in the afternoon, when the bell-man standing in the tower of the hall struck this bell when the glad tones of freedom were re-echoed throughout the land.

St. Collins.

Father Prendergast's St. Collins is now in this city and stopping with her father at the Russ House. Poor, young, innocent girl as she is, she may thank the JOLLY GIANT for her liberty to-day-for were it not for us-she would be consigned to a convent, where she could not inform the wicked world of the hellish trickery of the Romish priests to manufacture capital out of her innocence.

We wonder how the "miracle sharp," Rev. J. J. Prendergast, of St. Mary's Church, feels at her arrival here. One thing most certain, this sweet and sleek looking Irish priest will not be in a hurry to make any more saints while the JOLLY GIANT is alive, and that will be until he passes through pur-

gatory.

Oh! what a fraud this "stigmata" business was in this age of the world. Better that Prendergast would this age of the world. Better that Prendergast would being become chaplain to the new order now about being established in the Mission, under the auspices of the

JOLLY GIANT.

···· Col. Wason's Roman Catholic chaplin has never spoken a word in public since the night he attempted to preach in St. Mary's Cathedral, some three years ago, but miserably broke down,much to three years ago, but miserably broke down, much to the amusement of some hereties who were present, until Father Prendergast explained to them that "he was a servant of God's who was sent here to hand souls from earth 'right into' Heaven, and that his modesty prevented (ignorance would have been the proper word) him from preaching." Oh! that all the Irish priests were as modest; if they were the Captain of the "Seigel" would have a much better impression of the virtue of Catholic priests and young Catholic girls.

... Messrs. Taylor & Cox, agents of the P.M.S. S. Company have sent a private detective out to hunt up note of them the passengers and crew of the "Constitution" as to the truth of the murdering of the steerage passenger McFadden. The universal cry from all was "only too true."

.... 900 Germans have stopped the "Post" and "Chronicle" during the past ten days. Bully for the Germans, they will stand no "Hibernico" slang and abuse from Irish papers.

Preparing for the Procession, as a setoff against Pickering's Illustration of the Fourth of July.

(See Illustration on page 18.)

Mike.—
Och, Biddy, me darlint, lave yer hash
And help me to fasten me surd au me sash;
Me noble steed now neighs at the dure,
An' shure he was a cart-horse the day aforc.

Biddy.— Faith, then, Mike, ye look gay'in them foine things,
Shure you're the descendant of the rale
ould Irish kings;
Begorra, yees'll be boss of the creation,
Fwhen the Pope 'ill he ruler of all nations.

Tumbled Down.

It is seldom that we hear of the downfall of one of the select "Frogs," who go up like a rocket and come down like a stick. It is our painful duty to "reluctantly" chroniele the down fall of one of the rich "Frogs" of society in this week's issue. But, nevertheless, we must inform the public of the "tumbling down" of the small man known as

Mr. John Benson came to California with very little money indeed, but hy boasting of his "pure" little money indeed, but hy boasting of his "pure" English hlood he managed to get into good society, and pretty soon the people of San Francisco heard of the name of John Benson, for the first time, coupled up with the "Gas Opposition Company" that was started in this city, some few years ago, for the purpose of supplying the people of this city with cheap gas; but there was another object in view besides this, namely, of selling out to the old Gas Company, at a handsome profit; this succeeded well, as the old company purchased John Benson's cheap gas at a pretty dear figure. This as a matter of course, is what John had in view all the time; he succeeded admirably, and in a few months he became one of "them" who stops at nothing that money can purchase. So great indeed did he become in his own estimation, that he visited Europe for the purpose of learning sufficient French to enable him to converse with the "French ladies" who used to visit the old Poodle Dog, on Dupont street, in the him to converse with the "French ladies" who used to visit the old Poodle Dog, on Dupont street, in the good old days of that institution. As a matter of course, upon his return, he was able to call for "champignon" and bolled frogs with as much ease as any of the native "French ladies;" nor, indeed, did his knowledge of the French lauguage end here; he could pronounce the difficult "demi mond," "dernier ressort," "comme il faut," etc; he was well up in the "badinage" of the most select of his associates. This accomplishment gave him the "entree" into very fashionable society, or to use one of his owu phrases, "ensemble," he became Mr. Benson in a short time. Yet, strange to say, he

NEVER MARRIED. Whether it was that he did not love any particular lady sufficiently to make her his wife, or that he was afraid of the expense of keeping a wife, we know not; but we guess from the closeness of his fist it was the latter cause.

was the latter cause.

But as the story goes of every dog having his day and some dogs having two, Mr. Benson had his two, because he commenced to gamble in stocks, and pretty soon he discovered his banking account \$100,000, short. This, as might be expected, knocked the French language clean out of his "noggan" and latterly he has not visited the "Poodle Dog" or any "dog;" he withdrew from the clubs, and hates the "French laddes" with the same hatred as what the priests say the devil hates holy water. He has retired to his farm in Napa and resigned all his pleasures in town. His friends say they think he will go without clothes up there in order to make up for the lost \$100,000. We hope this will be a caution to other fashionable "Frogs" who put their money in stocks and go to France to learn the language of that country for the purpose of captivating the "French ladies" of San Francisco. San Francisco.

.... The Master Mariners ball at Platt's Hall on the Fourth of July was a decided success.

The Cradle Song of the Poor.

Hush! I cannot bear to see thee Stretch thy hands in vain; Nothing, child, to ease thy pain.

When God seut thee first to hless me,
Proud, and thankful, too, was I; Now, my darling, I, thy mother,
Almost wish to see thee die.
Sleep, my darling, thou art weary;
God is good, but life is dreary.

I have watched thy beauty fading, And thy strength sink day hy day; Soon, I know, will want and fever, Take thy little life away. Famine makes thy father reckless, Hope has left both him and me; We could suffer all, my baby, Had we but a crust for thee. Sleep, my darling, thou art weary, God is good, but life is dreary.

Better thou shouldst perish early, Starve so soon, my darling oue, Than live to want, to siu, to struggle Vainly, still, as I have done.

Better that thy angel spirit With my joy, my peace were flown,
Than thy heart grow cold and eareless,
Reckless, hopeless, like my own.
Sleep, my darling, thou art weary,
God is good, but life is dreary.

I am wasted, dear, with hunger, And my brain is all oppressed, I have scareely strength to press thee, Wan and feeble to my breast. Patience, baby, God will help us, Death will come to thee and me. He will take us to his heaven, Where no want or pain can be.
Sleep, my darling, thou art weary;
God is good, but life is dreary.

Such the plaint, that late and early Did we listen, we might hear Close beside us—but the thunder Of a city dulls our ear.

Every heart, like God's bright angel,
Can bid one such sorrow cease; God has glory when his children
Bring his poor ones joy and peace!
Listen, nearer while she sings
Sounds the fluttering of wings.

.... Ladies wanting the suit patterns that comes out in Harper's Bazaar every second week, can have them as soon as out from the Agent, Mme. Morrow, 25 New Montgomery street, Grand Hotel Building. Subscriptions taken for Harper's Bazaar, Harper's Weekly and Harper's Magazine. Business persons will find it to their advantage to advertise in the Bazaar Catalogue. Twenty thousand circulated gratuitously every mouth, going into every city, town, village and house ou the Pacific Coast, and to every family in the city of San Francisco; also containing all the arrivals at the hotels every morning. Apply to Agency of the Bazaar Patterns, New Montgomery street, San Francisco.

....Go where you can enjoy yourself. This is every person's lookout on a Sunday at this season of the year. We would advise all who may seek this comfort and pleasure to, betake themselves to the CITY GARDENS, where Captain Schnieder will be glad to see you and leave nothing undone to make you all happy. The Gardens have been lately improved and everything looks really sweet and pleasant about that place. ant about that place.

..., The "cluckers" under the auspices of Jemmy Roberts and the fanatic "Bible-pounders" are going to try their strength this city ere long.

.... The California Jægers are going to hold an invitation picnic at Saucelito to-morrow.

.... On dit. Norton I has decided not to join the "cluckers." Free lunch has too many charms for him.

Buisilay of Woodward's has redeemed his character as a baloonist, after all.

What are the American Protestants Doing?

While the tools of Popery are actively engaged in organizing societies in the interest of the Church of Rome, what are the Americans doing? Many are careless and indifferent, especially tricky politicians who are only aiming at their own advancement regardless of the people's interest. This government was formed by Protestants, with liberal views, and men who believed in civil and religious liberty. Our forefathers made a broad platform, wide enough to eneircle the entire globe, so that men from all nations could become partakers of our liberties, but in doing this they did not forget their duty to themselves and their country. They said that foreigners could come here, and in due course be permitted to become citizens, but they must obey the laws of the country, they must throw off their allegiance to foreign Kings, Emperors or Popes, and conform in all things to the Constitution of the United States. Now, while this is done with a clear conscience by the Protestant foreigners, and is considered binding on them, it is wilfully and Jesuitically arranged by the leaders of the Church of Rome that the Pope, the head of that humbug, says that an eath of alle-giance to any power but him is worthless, and there-fore his followers cannot become subjects of any other government—their only allegiance being to him. Yet in the face of all this and the assertion of the Yet in the face of all this, and the assertion of the leaders of the Romish Church in this country, these perjurers are allowed to become office-holders in all departments of a government, the members of which they are sworn to exterminate. They are holding all these positions contrary to the Constitution, and who are accountable? Is it not time for every American to awake? Agitate this question in every section of the contry. You have firm friends and co-workers in our naturalized Protestants. Your only danger is from the subjects of the Pope of Rome. Organize for your protection, and be prepared at a moment's warning to defend your FATH and your FIRSIDES.

The American Protestant Association.

The Right Worthy Grand Lodge of the United States of this society now represents a hrotherhood of some one hundred and fifty thousand members. The organization had its origin in Philadelphia after the celebrated Native American riots in 1844. and has always been stronger in that city than in any other part of the country. As its name implies, it is a Protestant Association-that is, it is composed of non-Catholics, and no Catholic can become a member of it. It claims to be a Protestant Society, in the same sense that the St. Alphonsus Benevolent Society, or the Sous of St. Patrick are Catholic societies. It is, in other words, an auxilliary to the general course of Protestantism just as those societies are auxilliaries to Catholicism. It is not a political organization, and does not take part in polities save when questions arise that effect its fundamental character, such as a contest in regard to the Bible in the Public Schools. In such a coutest, as was in Cincinnati two three years ago, it takes part with those who favor retaining the Bible in the schools. It is also opposed to a division of the general school It is also opposed to a division of the general school fund of any State between Protestants and Catholics, and in such an issue would cast its entire influence against a division. We do not understand it to be the equivalent in this country of the Orange societies of Ireland, nor to carry with it the proscriptive features of Know Nothingism. It is simply an organization of a passive character, made up of those who have apprehensions in regard to the supposed aspirations and tendencies of the Catholic hierarchy in this country. hierarchy in this country.

How to Confess.—"Patrick," said the Priest, "how much hay did you steal?" "Well, I might as well confess to yer riverence for the whole stack, for I am going after the rest to-night, if yer riverence 'ill forgive me a-fore-hand." "All right," said the priest, "but you must do penance, and give the price of the hay to the church, when you get rich.

"She Bible-Pounders,"

San Francisco has at the present time two she preachers, who promise to correct the evils heretofore so much complained of amongst their brethren of the gospel. It will be eonsoling to husbands and fathers to learn that there will be no more danger of them having their young daughters debanched by the "Bible-pounders," or having to support the illegitimate offspring of their ministers, as was the case with Mr. Tilton and the daughter of H. W. Beecher. Wives will have to look out now that their husbands are not corrupted by the auxilliaries of the gospel.

One thing is certain, at all events, that the congregation of the First Universalists will be saved a second scandal from the same source as that in which the last sprung from. No matter how willing the present she minister of this congregation may be to transgress the laws as laid down in the book of Oenesis, chap. xix, ver. 8. She cannot conveniently accomplish it so far as we have interpreted that portion of the holy book, and it is more than probable that she will not consult Van de Mark's boy as to his early training by the devout Van, hence we admire the wisdom of this congregation, in selecting a she minister to guide them in the path of duty

The she minister, Mrs. Van Codd, (we believe that is the name,) is more after the Romish style, viz: to make money. This she angel has put her shingle out on the circns tent on New Montgomery street. She says she has found Jesus. This gives us great pleasure to learn that some one has found him, as the five-gallon cluckers have been hunting for him around the various saloons in this city ever since Van de Mark lost him while amnsing his "boy." It is to be hoped that the shens" will go to the circus now, and take good care of such a precious find as that Mrs. Van Codd has discovered.

We believe that this good man Jesus has lost none of his good qualities since he left this earth. If this theory of ours be correct, then it would be fair to infer that he must look down from heaven with supreme contempt at the vagabonds who go about on this earth, blaspheming his holy name, either for noteriety or the filthy lucre of this earth. Such ranters as now-a-days call themselves Christ's min-isters are enough to turn any man away from a Christian church with a hardened heart. This, together with the hypocrisy and lies of practical church goers, will prevent the many conversions that would otherwise take place, to the visible church on earth. We consider a practical church going liar to be the nearest type of the devil on earth, and we ablor him as unuch, (we don't include truthful "Saam" in this category,) but we mean men who invite us to pray, and tell us wilful lies before and afterwards. Let us have the she ministers by all means if they can improve our modern Christianity, they will be a blessing.

Veterans of the Mexican War.

Our attention was called to the Veterans of the Mexicans War, during the grand parade on the Fourth of July, and we wondered why the Fourth of July Committee could not afford to furnish carriages for these men who were the cause of gaining California to the Union. It is a burning shame to this city, and a disgrace to the Grand Marshal, to allow carriages to a lot of Citizen's Union politicians, and allow these old veterans to tramp the streets, like so many clod-hoppers, while the "bums" of the Citizen's Union were furnished carriages. If there is any honor due to any association in this city, it is due to the men who fought the battles in Mexico and gained the golden State to our glorious Republic. This was a most important war, and resulted in giving California to the Union. The people of the Southern States were well represented in that war, the number, rank and file, being 47, 600—from the Northern and Western States, 27,400. Jefferson Davis, Gen. Robert E. Lee, Stonewall Jackson, Beauregard, and many others who distin-

guished themselves in the war of the Rebellion, were of the number. The editor of this paper lent a helping hand, from the commencement to the conditions of clusion of the struggle. Looking after the interests of the Jolly Glant did prevent him from joining the procession, but he will relate a anecdote of the Mexicau War which has never yet appeared in print.

ANECDOTE OF THE MEXICAN WAN.

The battle of Bucna Vista was fought on the 22d of February. Oen Wool, for the purpose of inspiriting the troops, rode to the heads of the regiments and told their Colonels to speak to their men on the subject. The first he approached was Jefferson Davis, of the Mississippi Riffes. He saluted him: "Colonel Davis, inform your men this is the birthday of the Father of his Country."

With indignation stamped on his naturally haughty countenance, Davis replied; "General Wool, I would have you to know sir

"General Wool, I would have you to know, sir, that every man under my command is a man of in-

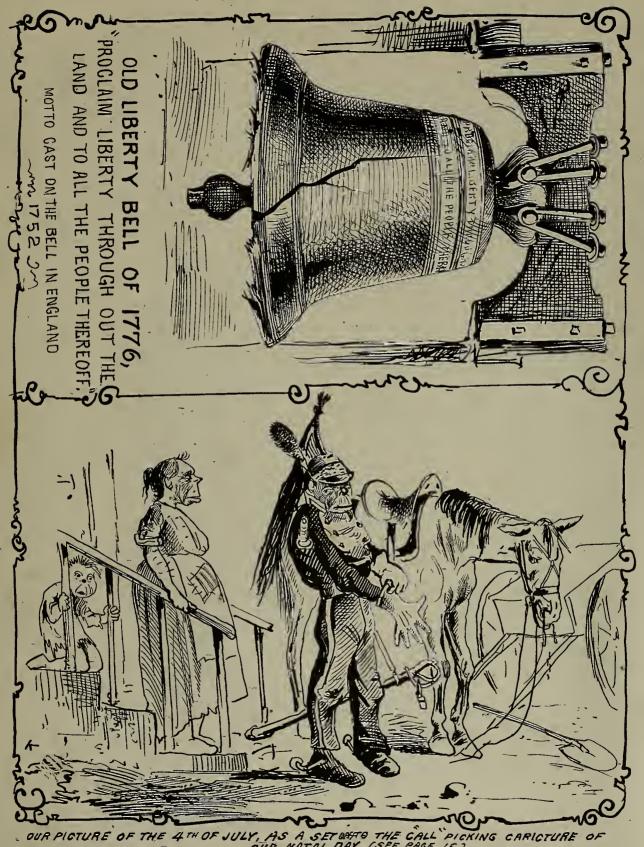
A more happy thought, in a moment of great excitement cannot be well conceived. The men, having their vanity flattered by their Colonel, would liave stood as long as life animated them, to retain the confidence reposed in them by him.

The Irish Priest-hood.

Several historians have attempted to write works upon the cause of Ireland's wrong and woes, but either through ignorance or intent, they all, without exception, have omitted the real cause of Ireland's trouble.

Taking Ireland as a nation, we must confess that there arc some of the bravest and most noblehearted men and women in that country that can be found on this earth. We have always held that the Irish Roman Catholics are no worse thau their brothers, the Irish Protestants. If they had the same advantages as what the Protestants have had, they would without doubt be a noble and brave people. But we cannot expect scmi-slaves to be as brave and noble a race of men as independent, free, and self-thinking mcn. The very system of pricstcraft in Ireland is enough to blunt the sensibilities of any people. Just imagine, if you can, four millions of brave people in the power of oue man, as are the Irish Catholics in the hands of that treacherous cut-throat, Cardinal Cullen, who has upon every occasion sold the liberty and independence of Ireland to the English Government for hard cash. Does any man mean to tell us that four millions of people could in this age of the world be treated with such disrespect and indignity as what the Irish Catholics have been treated for the last couple of hundred years, when Scotland and other poor but brave kingdoms have made themselves recognized and respected by haughty monarchs. Bah! It is all moonshine to talk about Irish freedom or equality so long as that unfortunate country is permitted to remain in Papal chains. The Irish priesthood is above all things the greatest curse that ever the Lord God permitted to dwell upon this earth for enslaving and blunting the intellectual achievements of mankind. The Irish priest is a brute—a tyrant—a cunning thief and a falsifier of God's truth.

The Americans have once in a while seen the Irish priests unmasked and exhibited in all their heinousness, as was the case with Father Paddy Powers, ousness, as was the case with Father Pathy Powers, in this city, when he whipped an insane woman. This in Ireland would be thought nothing of. We have seen the Irish brutal priests club men and women, as if they were dogs. We have seen these savages turn out at an election, with whip in hand, and flog their unfortunate dupes as if they were so many pigs because they did not vote as they had directed them. The Irish priests are the cause of all the misfortunes that the poor ignorant Irish dupes are



S A SET WHATO THE CALL PICKING NATAL DAY (SEE PAGE 16)

A NEW AND BEAUTIFUL CHROMO-LITHOGRAPHIC PARLOR AMUSEMENT--New and Improved Edition. PARLOR

Fifty Chromo Scenes on the Central Pacific, Union Pacific, Burlington Route, Michigan Central, Great Western, New York and Erie Railroads— The Most Entertaining, Instructive and Amus-ing Parlor Game ever Invented. GEO. THIS-TLETON, Author and Publisher, 9 Post Street, San Francisco, California.

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beautiful scenes along the trans-continental railroad across the great Americau continent to New York. It also illustrates the States and Territories, the Lakes and Rivers; it gives all the Stations on the route; the exact distance to each and all the Stations from San Francisco to New York City (which are laid off on a regular scale of miles).

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struction, and making this the most entertaining and

Instructive parlor amusement ever published.

This illustrated parlor amusement of "A Trip Across the Continent," starts from San Francisco (illustrated by the Golden Gate) to Oakland, where it takes the Central Pacific Railroad to Ogden, the Union Pacific Railroad to Omaba, the Burlington route to Chicago, the Michigan Central and Great Western Railroad to Suspension Bridge and Niagara Falls, and the Eric Railroad to New York City; being the shortest, best equipped and only route by way of Suspensiou Bridge and Niargara Falls. instructive parlor amusement ever published.

.... Cosmopolitan Dime Savings Bank, 626 Montgomery street. Report for May, 1874. A perfect success! Incorporated April, 1869. Dime priuciple adopted July 19th, 1873. Depositors from that date to April 30, 1874, 1, 144! in May, 361; total, 11 months, 1,505. Deposits received in Currency, Silver and Gold, (payable in kind.) from one dime to \$10,000, payable on demand, (no notice required), draw 6 per cent interest. Term deposits 1 per cent. per month. Deposits invested in U. S. Bonds, Currency, Gold and Silver Coin, and Bullion, and are always payable on demand. Always a eash surplus over all liabilities. Large streams from little fountains flow. The fifteenth annual report of the New York Division Peak always act of \$10.502 York Dime Savings Bank, shows assets of \$10,593,403; total depositors, 93,577. The twentieth annual report of the Boston Five eents Savings Bank, shows assets of \$12,086,221, and has open accounts with 65,621 depositors! No entry fee or charge for bank books. W. S. Thomson, President. J. Crocker,

Ladies wauting the suit patterns that comes Ladies wauting the suit patterns that comes out in Harper's Bazaar every second week, can have them as soon as out from the Agent, Mine. Morrow, 25 New Montgouery street, Grand Hotel Building. Subscriptions taken for Harper's Bazaar, Harper's Weekly and Harper's Magazine. Business persons will find it to their advautage to adyertise in the Bazaar Catalogne. Twenty thousand circulated gratuitously every month, going into every city, town, village and house on the Pacific Coast, and to every family in the eity of San Francisco; also containing all the arrivals at the hotels every morning. Apply to Agency of the Bazaar Patterns, New Montgomery street, San Francsco.

....Go where you can enjoy yourself. This is every person's lookout on a Sunday at this season of the year. We would advise all who may seek this comfort and pleasure to betake themselves to the CITY GARDENS, where Captain Schnieder will be glad to see you and leave nothing undone to make you all happy. The Gardens have been lately improved and everything looks really sweet and pleasant about that place.

A jovial, whole-souled man is James D. Lee,

of 33 Geary street.

Mr. Lee keeps a snug little saloon at the above place, without any ostentation whatever, and beside: this, he is a regular jovial young man, and one tha prides himself upon keeping good "stuff" and treat-ing his friends well. Every well meaning man aught to call and see bim one of these warm days and have their senses cooled by a pleasant drink.

Once More.

We have from the first stood up for justice against tyranny. We have bitterly opposed the five-gallon eluekers" and their miserable fanatie leaders, the "Bible-pounders," who have encouraged them on in their mad war against our very best citizens-the liquor merchants and the Germans. We would bave been only too glad to drop this question long ago if we could, but so long as tyranny and oppression is being practiced against those excellent eitizens, so long will we keep up our voice against them. We are rather eucouraged than dismayed by the action of the majority of the San Francisco press. As is usual, the press of this eity, true to its pusillanimous principle, attack our much-respected German population, and heaps indignity upon those brave people because they have had the manliness to turn out en masse and go over to Alameda last week and fight for their rights against the mob, who made themselves cut a worse figure than a mob of Irish rowdies at an Irish election. This bigh-strung press ealls those miserable ereatures "ladies." Oh, God save us, we beseech Thee, from such a wilful perversion of the English language as to eall those gly, bold eluekers "ladies." Who ever saw a lady put her elosed fist into a man's face and call him a "brute" and a "beast," eh? It may be that the females aequaiuted of the "gentlemen" of the San Francisco press are of this class of "ladies." If so, then we must pardon them for their limited knowledge of what eonstitutes a "lady." It would be unfair of us if we did not exempt the "Alta" from the meanness of the San Francisco press upon this question. We know that the managing editor, Colouel John McComb, would not allow himself to be eaught with his eyes open in the same uct as the other pusillani-

ons eyes open in the same uct as the other pustnam-mous ereatures who call themselves "proprietors of dailies" in this city.

One evening rag becomes terribly inecused, and abuses the Germans because that body choose to bury the effigy of a defunct red-headed "clucker" with the rites of the Romish Church. without fear of contradiction, that the Romish burial rites are ancient heathenism interlarded with modern superstition, and as such could not in any modern superstition, and as such confid not in any way be construed into an insult to the Christian religion. We might as well claim, that John Chinaman's burial service is according to the Christian religion as to say that the Romish practice comes up to it. If mumbling Latin, birning incense, lighted candles, blessing clay and spriukling salt and water over a dead body be found in the Bible, we will never open our mouth against the inholy Exther. We have seen cuite sufficient of Romish We have seen quite sufficient of Romish burials to know something about them. If the dead person's friends have plenty of money to pay the priests they will be interred with the mummery honors, and if not they can go down to Mother

lonors, and it not they can go down to abstace Earth dog fashion.

We are glad to know that we at least bave one nation of people in this country who are determined to preserve the purity of the ballot-box at all risks. We have had anough of "stnffing" in this country from unserupulous men, and it is now the country from unserupulous men, and it is now the country from unserupulous men, and it is now the country from unserupulous men, and it is now the country from unserupulous men, and it is now the country from unserupulous men, and it is now the country from unserupulous men, and it is now the country from t time that we raise our voice against a repetition of this abuse. There is just one eousolation to be gained from the "eluckers'" fight, and this is, that the strong-minded have most eouelusively shown their unfitness for equal rights.

.... Mr. Gail has asked the Mississippi Legislature to change his name, as he has married a Miss Breeze and is afraip of squalls. There are more than Mr. Breeze in danger of squalls; if any man wishes to get a fore-taste of h—l, let him marry an Irish Bid.

The "eluekers" are making poor progress ling their nest egg. They have found but in finding their nest egg. one, and that was rotten.

.... Nathaniel Curry has sailed for Europe.

The Fourth of America.

The ever memorable Fonrth of America is past. It may be rather stale for us to write anything about our procession at this advanced day, but nevertheless we are so much Americans as to claim our say even that we be a little behind itself.

The procession was just as we expected it would be-that is, confined to the military exclusively. At this change we have no fault to find. We would rather see uo procession at all than have the painful duty of seeing our flag insulted by being earried either before, along side of, or in the rear of that abomiuable greeu rag and its usnal appendages, the "Cross," "Holy Mary," "St. Paddy," "Emmet," and other real or imaginary fanaties. We were well pleased to witness the absence of the "Aucieut Order of Hoodlums," the "St. Joseph" and other Irish Romisb auxiliaries, who have no more sympathy with Government than has the d-the government of Heaven. We are with more than pleased at this turn in the popular tide of opiniou. 'Some years ago no Fourth of July could be eelebrated without the "Mikes" had control of everything. They were on the committee; they were marshals, they were secretaries; they were presidents; and they were always certain to get their plumage from the Irish hatter, Desmond. Well, tbings bave turned our way now, thank God, and the Jolly GIANT.

HOW THE MILITARY LOOKED.

The San Francisco military looked charming. The First and Second Regiments are a credit to the American people. We say without flattery, that we have never seen a finer body of men bearing arms, and we consider ourselves judges as have seen almost every nation's army in the world. The two gallant Colonels, Barnes and McComb, looked like warriors and gentlemen. We would, if we had to join the army for the defence of our country again, place ourselves under the command of either and be content with our lot.

The Third Regiment were not so much to be admired, because of the Dolly Vardeu vanities in their uniform. Their old brown-green elothes looked anything but inviting, and was rather suggestive of the nationality of their wearers. However, the men looked good and would, if they were dressed in the

regulation uniform, be second to none.
Colonel Wason, we are sorry to say, had so far forgotten himself as to insult the memory of our country by dressing up a Rouish priest in uniform and placing him on horseback among his staff, this and conving that a bowninghal green as the tendent. and earrying that abominable green rag at the head of the regiment, were eyesores that we trust will never be repeated again in this American country. Let us have one country-one flag-and one people.

Hen Lice.

A correspondent writes: Will you please inform me in your next issue how to get rid of hen liee on a horse? I have a horse into whose mane they have got, and are eausing great trouble. Answer: Rub well into the skin, thoroughly and repeatedly, on successive days, a liniment composed of two ounces of carbolic acid to a pint of good whisky. No permanant eure ean be effected without the removal of the horse from the vicinity of the "elnekers." The stable and roost may be eleaned by washing the walls and roof with a watery solution of gin, one part to sixty parts of boiling water. Cover the floor with nettles and priekly pears, or if this should not prove effectual send for the San Francisco Germans; they have killed all the "hen lice in Alameda last week have killed all the "hen liee in Alameda last week and biried the pest house at the same time. It was said that a red-head "elueker" like the one that was buried in Alameda last week breeds more liee than all others. We would recommend our friend to keep a bottle of good whisky in his overeoat poeket, as the liee and the "eluekers" are afraid of small doses, but upon no accout must be let them get sight of a five-gallon demijohn.

OUR MAN ABOUT TOWN.

What He Knows and Sees About Our Public and Prominent Men and Women too.

Our Man Ahout Town, as we expected, spent the Fourth of July among the officers of the day; not heeause he loved to he in their society, hut because he loved himself, and knew that by being in with the ring he would at least get a ride, a free lunch, and besides this, he knew that there would he some heer lying around in the Committee-rooms, hence he borrowed a suit of clothes from an uncle of Michael Reese, on Sacramento street, for the sum of fifteen eents, with this and an old hell-topper that he picked up at the elerical residence of Father Gallagher; he turned out, and strange to say, the President J. C. Palmer ordered a carriage for him. This act of kindness caused Our Man to wonder at his good fortune; he asked the President did he mean it,

Palmer-"Ycs, sir, I mean the greater the procession will be, the greater will be my future suecess hearafter when I hecome Collector of the Port. and besides I have ordered carriages for every memher of the Citizen's Union."

Our Man put the index finger of his right hand in an ohlong direction across the bridge of his nose, and took in the situation without further parley of words. Palmer belched a gush of foul air out of his safety-valve and stroked down his mustache with his whole fist; after this he blew off a lot of congealed perspiration out of his nostrils of a whitish color and deposited it safely on the curbstone, then with the lining of his overcoat he cleaned the tips of his forefinger and thumb, and said to Our Man:

'-Have you seen our GRAND CARS."

Our Man confessed his ignorance, whereat Palmer invited him into the Committee-rooms to see the plans and specifications, as he termed it.

Our Man consented and the President brought him up stairs and introduced him to Mr. Herrick, who was one of the Committee also.

"This gentleman," said Palmer, winking at Herrick, "is one of us; he is going to join the procession, and besides I want to show him the plans and specifications of our decorated cars."

Our Mau commenced fooling around the room like a half-fool, paying little or no attention to what was going on; however, he overheard Herrick say "that he would make the three cars for \$150."

"But" aaid Palmer, "there is a bid for \$300 in"
"Is that so?" said Herrick; "then I will charge that price, and we can divide the \$150 between the

"Yes," responded Palmer, "but I don't want it to be known outside about this; you see my future chances for Collector of this Port are good now."
"I know it," said Herrick; "but can I fix the cars at this fellows bid," (pointing to the proposal lying

on the table.)

'Sce the Committee-see the Committee old boy," said Palmer, winking at Our Man, whose back was turned. "All right," said Herrick; "I consider the joh is mine."

And so it was, as Our Man afterwards discovered Herrick got the contract for building the cars at \$300, notwithstanding the pregnent fact that he put in his first bid \$150, whether he divided the other \$150 with the members of the Committee or not, remains for the Auditing Committee to find out. But the cream of the whole joke lies in the fact that Our Man discovered a bill from this same Mr. Herrick for \$340, for the building of those cars for the procession, less \$25 for springs that the Committee furnished themselves.

"Now," said Palmer, "it will be necessary to have those cars decorated; you see my future glory de-pends upon this day."

The Committee nodded.

"I am going to try the James Lick style," said almer; "I will give ahonus of \$20 for, the best de-Palmer;

sign."
"Ah!" exclaimed the Committee, "how wise of

thee. Why, Solomon was a fool when compared with thee.

"I mean it," said Palmer, "and any of you who disagree with me put your finger on your noses."
No response being given to this challenge, Palmer

offered \$20 of the people's money for a homs to the host designer. Mr. Rodgers succeeded in winning the prize and obtained the decorating of the three

"Now," said the witty Palmer, "the children must he dressed out to represent Washington and other eelebrated Americans who figured in this country

uinety-eight years ago."
"That's so." rasponded the Committee.

"Oh! how wise this President is to be sure." "Who shall we give this joh to," asked Palmer. "Mrs. Deboise said "a charitable member" (iu the background.)
"That's so," said three voices at the same time,

"she done the work last year without a cent."
"Let us give the job to her and pay her for it," said Palmer.

"How much," said a fat bloke from the Citizen's

Union, "will she charge."
"Oh," said Palmer, "we will give her \$193."
"All right," said five voices; it don't come out of

"No," said Palmer, "but you know her friends will vote for mo when I am running for office hye-

"That's so," said Hayes, "promise everything now; that's how I managed to secure my present position in the Mint."

Our Man discovered that Mrs. Dehoise's bill was cut down \$25, and that \$25 was added to Herrick's bill for making the cars—thus the three ears cost the small sum of \$1,033.

THE DAY WE CELEBRATE.

Now that everything was ready to celebrate this memorable day, Our Man dressed bimself out as we have described and reported himself to the President as being ready to take his "bummer's" ride.

"All risht," said Palmer; "1 want all my friends of the Citizen's Union to occupy separate carriages,

as it will help to swell out the procession; but, gen-tlemen," said hc, (turning towards the Citizen's Union), "you must ride in close-covered carriages, so as your villainous-faces may not be discovered by the Jolly Giant's Man About Town; however, to make a good impression, each of you had better get furnished with a pair of kid gloves and leave your hands resting on the windows, so as the public will

think you are gentlemen — " " I object," said Hayes, "because I never could get gloves to fit my hands, and now-since I have heen working in the Mint, why my hands have hecome as large as Father Breunan,s feet."

"All right," said Palmer, "in that case you can put your hands in your coat-pockets and make be-lieve you're hightoned."

Having settled this naughty subject the carriages were all drove up in line and "we" all stepped into

one each—uot however until we treated the President to a gloss of five-cent beer and a two-cent eigar The worthy President put the cigars in his hat and put the heer in his private "knapsack," and we started off to celebrate the Fourth of July.

Our Man refuses to describe the route that the

procession took, hecause he says we would envy him. However, by coaxing him, he described Montgomery street as being extremely grand from one end to the other; but the most handsome place along the whole line, he says, was the northwest corner of Montgomery and Jackson streets, where Madame Pauline, the celebrated costumer, had a lot of boys and girls, neatly dressed in the costumes of Washington and his wife, and several other noted leaders of our independence and their wives of that period of American history; and hesides this, the patriotic lady invited all up on her capacious bal-cony to view the procession. Some gentlemen offered Madame Pauline money for the accommodation, but, like a true American, she politely spurned the offer and provided all with seats, where they had on excellent view of Mongomery street and the grand procession.

As soon as the procession was over Our Man hastened up to Morton's stables, where he knew the three cars would be driven to. He says he wanted to get a couple of sheets from the calico that was used on the covering of the cars, but unfortunately he was late, as

THE PRESIDENT AND HERRICK

Had been there before him and taken away everything, even to the eagle and the lumber that was used in the construction of the cars. This action on the part of the President and the man that drew the on the part of the 1 small and the cars completely dumbfounded Our Man. He said he thought he was the meanest man in San Francisco himself, but unfortunately he found two worse than; hut then he says as he did not subscribe anything to cover the expense of the Fourth of July, he has 'no cause to growl about things. If the people can stand it he can, that's all. Finding that he was beat upon the sheet question, he hastened to the Horticultural Hall, in order to get a seat. Just as he arrived he discovered the President there before him contending with Sir P. Roach upon earrying out the programme. Our Man could not tell who was in error, as the hand was playing while Palmer was speeching, so he again got disgusted and went to Woodward's Cardens, where he spent the remainder of the day with the "Horribles."

Amongst this gallant hand Our Man discovered Mr. A. Hurlhert, clsd in a full suit of the ILLUS-TRATED JOLLY GIANT, in which he had just marched after the procession much to the amusment of the people. This gentleman suited Our Man to a "T," so he remained with him until Monday morning, when he returned to our office and gave in his re-

port as we now give it to the public.

Good for the Germans.

We admire pluck whenever we see it. In this case we admire the action of the German citizen's of San Francisco in putting a bone in the mouths of the pusillanimous editors of the "Chroniele" and Father Gallagher's Jesuitical rag, the "Post." Both those papers have shamefully blackguarded our very best citizens because they rose up to put down the ugly, God-forsaken "old eluckers," who are a disgrace to the very name of woman and an abomination ten thousand times worse than the seven plagues of Egypt, small-pox, yellow fever and the measles thrown in.

The Germans have hit upon the proper plan to make those papers come to time and learn to respect the liberty of American citizens.

We have already said so much upon this subject that we feel constrained to go much further, hecause of the grand triumph of liberty over proscription. One thing is certain, that the Germans can get along without either the "Chronicle" or Father adolagher's evening "rag," whereas both those papers would die the death of a suicide in twelve months if the Germans would withdraw their patronage from them. It is too had that we cannot have an independent and fearless daily paper in San Fran-

cisco in this ago of the world. We do not deem it necessary to praise up the German people as the "cream" of our imported citizens; their past conduct has shown this much hetter than we could describe, no matter how willing we might be. At the same time we are just as jealous shout the respect that ought to be shown to a "lady" as what the editor of the "Post," or the proprietors of the "Chronicle" are. But God forhid that we should consider the "cluckers" ladics, or even women; they come nearer, in our opinion, to being imps from the lower region than they do of intelligent American women, not to say "ladies," Their very actions at the polls in Oakland, San Jose and Alameda, has established this opinion in the minds of the majority of the people.

... Republicanism in Europe is making poor headway under the influence of the liberal Jesuits, who tell us in this country that the Constitution of these United States were taken from the Constitu-tion of the Romish church. Well, if this was the first lie that that church has told, it might astonish us, but it being the 999,000,000,000,000,000,000 of such stories, it does not trouble us much in this age

.... Our "Saam" got a free ride on the Fourth of July. No untruth about that—but, then, it did not come from "Saam."

Can't We Get Up a New Religious Order Here?

(See Illustration on page 19.)

The holy Roman Catholic church has at all times since Popery hecame predominent in Europe, endeavored to fool her ignorant dupes with the belief that Jesus Christ has at times appeared to some old, lazy monk, and has had a friendly chat with him over the prospects of the Romish church

The object of all this is to engage the ignoraut followers of the Pope's church in prayer to God, and this imaginary visit of Jesus Christ to the monk. In order to make the affair a great success, the unholy Father at Rome is acquainted with the plot, and in due time his supposed blessing is attached to all those who enroll themselves in this order of Christ's visit to the lazy monk. Christ's visits are few and far between, but then the cunningness of the Jesuits and other devilish cunning priests are brought to play upon a nimble substitute for the Redeemer of mankind. The blessed Virgiu Mary not having much to do in heaven, is instantly substituted in Christ's place, and this good lady visits earth just as often as it pleases the priests in ignorant Catholic countries; but strange to say, the holy vir-Catholic countries; but strange to say, the holy virgin does not like protestants, hence she never comes into a heretical country. She has visited Italy frequently before Garibaldi's time; she has visited France very often; she likes France; and as for Ireland, why, herself and St. Bridget cau be seen any night in the year on the Curragh of Kildare. When the "Vargin" visits Ireland, or in fact any country, she generally appears to a silly little girl, thus showing her utter contempt for men and full-fledged "bids." This little girl is generally a good girl, so good that she goes to confession, and the holy "Sacrament" every month in the year.

good that she goes to confession, and the holy "Sacrament" every month in the year.

The Virgin's visit is generally short, but pleasant; she tells the little girl, in plain English, or Irish—showing that she is a linguist of no mean ability—what duties she wants her to perform every day so as to gain the friendship of God, but always making it obligatory upon her to tell the priest, and to be sure never to neglect going to confessiou.

This little girl, who has been so much favored, loses no time in telling the cunning priest, in the presence of at least six respectable Catholic witnesses—such as visited the bedside of Sally Collins, in this city, some two years ago, when the

lins, in this city, some two years ago, when the bland Prendergast from Tipperary was working a miracle by the power of the Holy Ghost upon that

innocent young girl.

From those visits religious orders are formed in the Romish church, where young girls, old maids, toothless hags and ignorant men are all induced to join for the greater glory of the blessed "Vargin." But as the blessed "Vargin" is on the "make," it is nccessary that an entrance fee bc attached to the

necessary that an entrance fee be attached to the membership with dues every month.

In Ireland it costs one shilling to join, and one penny per month dues. In this country the blessed "Vargin" becomes too high-toned, and will have nothing but silver, hence it costs \$2.50 to join, and fifty cents per month dues. The "Vargiu" is noways mean or "high-toned" about her visits. She comes ofteu, as the number of religious orders would indicate. We have, to our own limited knowledge, the order of the "Sacred Heart of Jesus," the order of the "Heart of Mary." the order of "St Joseph." the order of the "Sacred Heart of Jesus," the order of the "Heart of Mary," the order of "St. Joseph," the order of "Moss," the order of the "Rosary," the order of the "Scapular," the order of the "Agnus Dei," the order of the "Beads," the order of Sally Collins—the order of the "Gospel of St. John," the order of good "Virgins,"—but this order is getting played out since the celibacy of the priests—the order of the "Sodality," the order of the "Immaculate Conception," and about one thousand, more or less, that we have not time to mention now. that we have not time to mention now.

THE NEW ORDER.

Our object in starting a new order in this city is, because Father Prendergast has failed to fool the people with the St. Collins "five wound order," and we consider ourselves as competent to fool the ig-norant Irish as Prendeagast, or any other "chaw," hence we propose to establish the ORDER OF THE PETTICOAT.

ORDER OF THE PETTICOAT.

Taking it for granted that, that was the Blessed "Vargan" who was in the Mission Church some three weeks ago with the "Father" in the sacristy, Bishop Alemany's silence upon this question gives fresh faith in our belief, because we think if any young girl was "ruined for life" by a father of the holy apostolie church that Alemany would certainly make some exposure of the secoundrel's blackguard actions. But as his grace the little Archbishop with the long nose has remained silent over the "Mission Church affair" it must be fair to presume that there Church affair" it must he fair to presume that there were no mortal beings present upon that occasion, only the blessed "Vargin" and one of the priests. This has filled us with admiration for the good of the uew order and the advancement of ignorauce among the rising generation, together with the pleasure of being the founders of "so agreeable" an order as that of the "Petticoat," we propose to establish this order in all the Roman Catholic churches in this

country.

The conditions are that each young lady shall bring her sinful petticoat to the church, between the hours of 12 and 4 o'clock in the afternoon, and deposit the same in front of the altar, then retire into posit the same in front of the alrat, then retire into the sacristy and deliver herself up to the "ghostly father," saying three times, "Oh, father, don't! oh, father, don't! oh, father, don't! oh, father, don't ruin me for life!" Should the confessor he satisfied with the offering, he will in a low tone of voice, respond "mea culpa, he will in a low tone of voice, respond "mea culpa, maxima culpa, (striking his breast cach time.) This is all that will be necessary to become initiated into the society of the "Pettieoats," the enterprise to be left to the priest but we must evant trance fee to be left to the priest; but we must exact at least fifty cents per month as dues from every man and women in the order.

man and women in the order.

Any further conditious that may be considered necessary for the greater pleasure of the members of the order are to be granted only from his grace the lord Archbishop. Should this order meet the approval of the Holy Father and the sacred college at Rome—which we know it will—we expect to be canonized yet as St. Jolly Glayr. Oh! then, won't the "Vargins" worship at our shrine, and many is the mass that will be said at our altar by the coucupiseent old priests who have been benefited in this life by witten of our proble seciety. life by virtue of our nohle society.

Vallejo Items.

One of the editorial staff of the ILLUSTRATED JOLLY GIANT visited Vallejo during the early part of this week. Vallejo is one of those one-horse towns where every person knows every other person's business, and where a stranger is seen and known at a distance of five hundred yards. There is but one "boss" in Vallejo, and this is the celebrated Father Lewis . Father Lewis is a thorough model of an Irish priest-coarse, blunt, ignorant and tyrannical in his administration; he is a terror to small children and old women, and even the full-grown men are as much scared of this priest as what they would of a mad bull, provided the latter got loose; how-ever, as this is the characteristic of all Irish"Micky" ever, as this is the characteristic of all trish "bricky" priests, it is nothing to be wondered at in Vallejo. But as we have said, every person knows every other person's business, and we were treated to one of the gossiping stories of that place. Among what is called the "big-bugs" of Vallejo are the Frisby

This family consists of two gentlemen, known General Frisbie and his brother Doctor Frisbie. The General is one of the veterans of the Mexican war, and is a native of Albany, New York, as is also his brother the doctor. Both were raised Protest. ants, but as fortune would have it those two gentlemen are married to two sisters who are the daughters of General Vallejo, who are staunch Catholics. This is just what Father Lewis likes to have, the pluckings from some rich heretic for the mother church. Consequently General Frisbie, who has lost his manliness upon this question, has completely for this manifess upon this question, has completely flopped over and allowed himself to be led by the nose by this Irish priest Lewis. To illustrate how completly poor old-frisbie is in Father Lewis' power, a case was told us in Vallejo, where the General's son died, some short time since. Father Lewis was sent for upon the day of the funeral to adminis-ter the rites of the holy church to the dead body of young Frishie. The father of the boy desired the funer-

al to take place from his house. Father Lewis wanted the body taken to the Romish Church, where two objects could be accomplished at the same time, viz: an advertisement for the holy church hecause the Frisbie's are Protestants, and to have one of the famibill the General for at least \$50 for a "requiem" high mass, hence this Irish "mike" had an eye to business while he was serving his master at the Va-To all those plans General Frisbie declined, tican. To all those plans General Frisbie declined, saying, "that he wanted the funeral to take place from his own house;"Father Lewis got his hack up; at this and refused to officiate, leaving the house: the General sent for him; he came again, but still refused to send the hoy's soul out of purgatory until Misther Ned Muckgettigan interfered and advised Father Lewis "to say a few words uv latin to ralace the innocent bhoys sowl out uv purgatory;" Father Lewis had to yield to the entreaties of Muckgettigan as the latter supplies the good father with all the liquors that his reverence uses. The burly Lewis then placed his stole around his Irish neek and opened his latin hook and mumbled a few words over the dead hody to save the soul of the heretical young man from being eternally lost, and after he sprinkled a little holy water and left some blessed clay to be put on top of the coffin, his reverence took his departure without saying one word to any person. No doubt he was displeased at the loss of his \$50, and the good news that he anticipated in having to send to Bishop Alemany.

THE VALLEJO RIFLES.

Vallejo boasts of a military company of her own, called the "Vallejo Rifles." This company was commai ded by Captain William York, a very finc gentleman, he resigned some time ago because his eompauy persisted in moving the armory to the Hibernian Hall. After some delay General Hewston Hibernian Hall. After some delay General Hewston accepted his resignation, and Frank O'Brady was elected in his stead. With Misther 'Brady at the head of the company, there was little trouble in occupying Hibernian Hall as an armory, where there are two hundred stand of arms at the disposal of this company of Irish Catholics, with Father Lewis as Colonel in "cog."

Father Lewis is to all intents and purposes a good priest for the Romish church. He loses no

good priest for the Romish church. He loses no opportunity to shear the Vallejoshecp of their fleeces. His lastgattempt to get a wealthy young lady into the fold of his Romish church was practised some short time since upon Miss Frisbic, an only child of Doctor Frisbic, brother of General Frisbic whom we have mentioned in this strick. Levis conceived we have mentioned in this article. Lewis conceived a grand idea of his own, of surreptitiously inducing Miss Frisbie, with the cousent of her mother, no doubt, to attend the Catholic church, on a certain sunday wheu Bishop Alemany would visit Vallejo, for the purpose of giving countrimation to the children, and by this means have her confirmed without the knowledge of her father. This action was at the confirmed without the knowledge of her father. we have mentioned in this article. Lewis conceived dren, and by this means have her confirmed without the knowledge of her father. This action was not so much for the personal value of the young lady herself, or the cause of religion, but bearing in mind that she was an only child, and her father was very wealthy. Lewis's little game played well until the doctor heard of the trap, and like a brave American which he is, went down to the Romish church in the nick of time to save his daughter from the eternal disgrace of having her head daubed with some of Alemany's so-called oil.

The good Bishop was about receiving the beautiful young lady into the mother church, wheu the the manly arm of the indignant parent stopped him, and the fair prize was snatched from his covetous

and the fair prize was snatched from his covetous grasp, and marched out of the church, much to the chagrin of Father Lewis.

.... How to know a finnky. When you see a man riding in a carriago for which he never paid a d cent for, and taking off his hat to respectable citizens who would not speak to him if they met him in a wilderness, then you may put that man

down as being an upstart.
This is what an Irishman said on Kearny street,
when President J. C. Palmer made a fool of himself by waving his hat to people who never saw him before. What a contrast between this man and Judge L. E. Pratt. Well! blood will tell after all, notwithstanding our boasted equality.

THE SECRET OF THE AURICULAR CONFESSION EXPOSED.

The doing of the Nuns and Priests in the Convents of the United States .- Startling Revelations of the Infallible Church of Rome for the Use of Fathers, Husbands and Brothers,

WRITTEN BY AN EX-CATHOLIC PRIEST FOR THE BENEFIT OF THE JESUITS.

(Continued.)

Let any American take the "Wandering Jew,"let him read it attentively, and reflect that the writer, Eugene Sue, is a Roman Catholic living in France,-and say whether there is any crime too daring for a Romish priest or Jesuit. If he doubts what I relate of a young lady in the beginning of these revelations, who was debauehed by a Romish priest and poisoned by a nun, the mother abbess of a Jesuit seminary of learning, to get rid of her illicit offspring; let him see the history of Charlotte De Cordoville, in the "Wandering Jew." He will see in the history of that young lady, distinguished though she was for fortune, beanty, and charity, how she was reduced to misery and unhappiness, by the the intrigues of the Jesuits. You will see how her own annt was the instrument of all her misfortunes; but the aunt was first made a Jesuit, and in that capacity she disregarded honor, truth, the relationship of blood, aud all the alliances of natural friendship. She caused her to be imprisoned and maltreated. She and her associate Jesnits eaused herself and her lover to be poisoned or drugged into an insane stupor;-all for the glory of the infallible church and with a view of adding to its ill-gotten treasures. (For a full account of this transaction, see Eugene Suc.)

But Romish priests will not permit their people to read Eugene Sue; it is a forbidden book; his royal holiness, the Pope, has cursed the book and all who read it. He has earsed all who presume to discuss fairly the merits of Popery; but even this will scarcely be believed by Americans. Strange infatnation! Will Americans read a report made to the French Chambers in Paris, by the Duke de Broglie on the subject of public instruction and Jesuitism? Will they further read a small work written by Messrs. Miehelet and Quinet, professors in the French National College? If they do, it may open their eyes to consequences which may be apprehended from even tolerating Jesnits amongst us. They will see that Jesuits are the avowed enemies of liberal education, and that they are sustained in their oppo-

sition to it, by the curses of the Pope.

Professors Michelet and Quinet, in 1843, were discussing in public, the influence of the various religious orders. They had, as we are told, committed upon that of the Templars, and were speaking of upon that of the fempines and were speaking the society of the Jesuits, its origin and its interfereuce in political affairs; and though the professors themselves were Roman Catholics, though they leeve tured in a Roman Catholic country and to Roman Catholic people, under the sauction of a law of the land, yet Jesuits attempted to disturb those lectures, by creating an uproar among the andience; just what they are doing in this country. But what renders their couduct on this occasion more strange, is the fact that the very existence of Jesuits, as a society, is illegal in France. There is a law in France against secret associations, and under this law they cannot exist. How frequent with instructions to Americans, is this single historical fact! A few years ago, Charles X. and his family had to fly from France, because, under the influence of Jesnitism, he violated his faith, he broke his royal word and oath to the people. The people of France hunted him and the Jesnits out of that country, as they would so many wild beasts. Such then was the in-dignation of Popish France against that infernal society, the Jesuits, that not one of them dared to show his face in the streets of Paris without trembling for his life. Like dastardly eowards, as all

dishonorable and bad men are, (I never knew an exception,) these wretches moved about like beasts "stealing from one cover to another;" the representatives of all that was base and dishonorable; the embodiment of all that was vile, false and treacherous; the inearnation, the scutiment and the sediment of all that was odious in falleu humanity. But see them in 1843 and '44, and see the conduct of these very French people towards them. Though the law forbids their existence, they have the hardihood to interrupt the legitimate professors of the college of France, in their inquiries into the spirit and influence of Jesuitism; and they are supported by a portion of the very people, who, but a few years before, pelted them with rotten eggs and dead cats, through the streets of Paris. And what effected this extraordinary change in popular sentiment? It is accounted for in various ways; but I contend that the only fair solution of the problem is to be found in the fact, that republican, democratic North America has opened her hospitable doors, and without suspicion, or without dreaming that she was entertaining her deadliest foe, has spread her tables to feed, and opened her purse to build asylums for these scapegoats of the human family.

In 1830, Jesuits were crushed in France; they fled to the United States, collected together their broken phalanxes, told Brother Jonathan that they were a persecuted people, prevailed upon him to build eol. leges for them, and they have risen again, not only in this land of the brave, but even in France, under

King Louis Philippe.

But, notwithstanding these truths, the inquiry is sometimes made,-the question has often been put even to myself,—"Are there really any Jesuits in the United States?" "Do you believe that females are seduced into nunneries?" "Do you believe that they attempt to tamper with our children or our wives?" I allude to the subject of privately tampering with the wives and daughters of Americans thus frequently, because I think that it is all important that they should thoroughly understand the dangers to be apprehended from having any intercourse, whatever, with Jesuits and nuns. Many a man asks this question, who accompanies it with saying, the nunnery to which my daughter goes to school is not a Jesnit nunnery. The priest to whom my wife confesses is uot a Jesuit. The priest to whom my daughter and servants go to confession is not, and never was, a Jesuit; and eonsequently there is no danger from this source. Many a man asks this question, and states these eircumstances in good faith, and feels secure that all is right, as nothing in his opinion is to be feared except from Jesuits. This is a delusion. This man's wife is already governed by Jesuits through her confession. It even happens sometimes that the confessor himself is unconscious of the part that he is acting. The confessor acts under the immediate advice of his bishop, to whom alone, in most cases, the Jesnits will entrust their plans, unless the confessor is personally known to them; and unless the confessor professes and soleunly swears to observe,-I use the words of the oath,-"obedience, courage, seerecy, patience, eraft, authority, perfect union among ourselves, having for our country, the world; for our family, the order; for our queen, Rome."

Few of the confessors in this country, except the bishops, are entrusted with the plans of the Jesnits; perhaps not ten, except they are of the Jesnit order. It is through those confessors, that many of our American youth, both male and female, are seduced into Popish schools, where they become, with few exceptions, spiritless, false, slaves of abject superstition, and the victims of a superficial education. No time is given, no room left, as a modern writer expresses, for the energies of the mind to develop No sustenance is provided to nonrish the finer feelings of the heart. The intellect is cheeked, the flow of the imagination is stunned, and all of the warm and generons affections of the soul

are poisoned in their very bud.

For an instance of the fatal consequence of such an educator as this, I would call the attention of Americans, onee more, to the "Wandcring Jew." See the effects of a Jesuitieal education on the noble and generous mind of Gabriel, the adopted son of the honest Dagoberth. What could be more lovely than the disposition of this young man? His senti-ments were as upright and chaste as fallen humanity would permit. But the Jesuit society laid its impure hands upon him at an early period of life; they persuaded his gnileless adopted mother to go to

eonfession-not to a Jesuit,-but to a "Cure" of another order of priests; and the bishop of this "Cure" gave him his instructious how to manage the mother of Gabriel. The Bishop knew that this adopted son of the virtuous and erattless wife of Dagoberth, was one among other heirs to an immense estate, and he directed the "Cure" to prevail upon this simple woman, while at confession with him, to send Gabriel to a Jesuit school, and have him become a Jesuit priest. Americans, read the sequel, and in that you will find a warning, stonger and louder than I can give you, never to send a child of yours to a Jesuit seminary. Let mothers read the history of Dagoberth's wife, and if, after a careful and honest pernsal of it, they will again commit their daughters to the care of a nurse who goes to confessiou, I must conclude that they are infidels, or mad, or both. "Queu Deus, vult perdere prius dementat."

Gabriel—the virtuous and good Gabriel—was nursed by Dagoberth's wife. From his infancy, it seems he had no inclination to become a Jesuit; he appeared to have an iunate aversion to the order of Jesuits; he struggled against uniting himself with them, as far as a sense of gratitude and a feeling of affection for his adopted mother, the nurse of his childhood, would permit. But all to no purpose; the mother was the dupe of her confessor. He was instructed to bring over the youth by any and every means; and, with the advice and eo-operation of Jesuits, the confessor of this really honest but deluded woman, succeeded, by perseverance and increased fondness for her adopted child, in neutralizing his

aversion towards Jesuit priests.

Aversion towards Jesuit priests.

In an evil hour he joined them; their traps were too well laid, and without being seen in the business themselves, they accomplished their iniquitous purposes through the instrumentality of this affectionate and charitable woman. All was done through the confessional. How many similar cases have I witnessed in the course of my life, but particularly while acting as a Romish priest in the confessional! How often have I known some of the best of women, helonging to the Roman Catholic church unconsciously made the dupes of pricsts! How often have I seen women, who, had they been properly educated, and nnder different circumstances, would be an honor to any religions denomination, unade the instruments of all that was vile and flagitious, by Popish confessors! How often have I seen Roman Catholie servant-maids in Protestant families, inveigled by their ghostly fathers in the confessional, into treachery, deception and ingratitude, towards their employers and benetaetors! How often have these Roman Catholie servants stolen the infants from their Protestant mothers and brought them to myself to be baptized!

There is now, in the State of Massachusetts, a Protestant clergyman, distinguished for his talents and picty, an honor to his profession as a minister of the gospel, and to the State of Massachusetts as as a republican citizen, who was baptized by myself in Philadelphia, while acting as a Roman Catholic priest. The name of the gentleman and the date of his baptism were duly registered by me; but the elerical Goths and Vandals, who succeeded me in St. Mary's church in that city, "expunged" the register which I kept, not decuing it safe to leave in existence, if possible, any records of the iniquities taught or practised in the Romish church.

There are in all bodies and in all decominations

of elergymen, certain individuals by whom it becomes fashionable to get married and baptized; and during my residence in Philadelphia, I held rather a conspicuous place among them. The congregation of St. Mary's church was a large one. Notwithstanding my schismatic doctrines,—I was not then deemed a heretic,—erowds attended the church, and I believe—though I cannot tell the exact number-that I baptized more children than any other clergyman in the city. Among these there were hundreds of Presbyterians, Episcopalians, Methodists and Baptists brought to me for that purpose, by their Roman Catholic nurses, without the knowledge or consent of their Protestant mothers.

(To be Continued.)

.... The "Golden Era," has become bright and vigorous, under its new "boss" Charley Johnston. Charley is the youngest and brightest journalist on the Pacific Coast.



THE ATTEMTED ASSASSINATION OF PRINCE BISMARK BY A PRIEST IN GERMANY.

THISTLETON'S Jelustrated Jolly Giant. THE CRITIC.

Saturday : : : : : July 18, 1874

TERMS OF SUBSCRIPTION, PAYABLE IN ADVANCE. One Year\$4 00

Anouymous communications sent to the Editor of the JOLLY GIANT will be destroyed unread. of the SOLLY GIANT will be destroyed unread. At the same time, communications of value will be thankfully received and used if found suitable. The real name and address of the writer must ac-company all matter intended for use—not necessary however, for publication, but as a guarantee of good

Has Got Notoriety at Last.

The Rev. Poage has succeeded at last in informing the public that there is such a being as himself in existence in this city. This Rev. Poage has, we have been informed, beeu iu San Francisco for the last six years, and has been in charge of a onehorse little church out-far out-in the sandhills during this time yet strange to say, few-very fewhas ever heard of him until last Monday morning, when his name for the first time appeared in the public press. The "Chroniele" gave this heretofore unknown and unheard of "Bible-pounder" a notice. This is just what the Rev. Poage has been itchiug for ever since he became a minister of Christ the mark-Rev. Poage would not have obtained this advertisement if he had adheared to his ligitimate pounding of the sacred word of God but he came out hlackguarding the "Alta;" this was all that was necessary to insure him a half col-umn "ad" in the "Chronicle." How the Rev. Poage managed to send his MS. to the "Chronicle" in time for publication we do not of our own knowledge know. It may be, that he seut an advance copy to that paper for publication; but then again, that action assuming it to be the ease, would have been too hazardous upon the part of so wise a minister as Poage, because if he has lived in "reality" in this city for the past six years, a question that we very much doubt, he must have known that there is no honor in the "Chroniele" to keep any subject of so honor in the "Chronnele" to keep any subject of so much importance to the reading public as that of the existence of so bright a homogeneous as Poage, being in their midst so long without somebody having heard of him. Then assuming this to be the ease, the Rev. Poage must have borrowed a having heard of him. Then assuming this to be the ease, the Rev. Poage must have borrowed a horse and buggy after he got through with what he calls a lecture upon the "Alta" at d drove over the sandhills like a Catholic priest in Ireland attending a sick call, "at break-ueck speed." Be all those things as they may oue thing is certain, that the Rev. Poage has got his name in printfor the first time. We do not envy this glory to a hungry "Bihle-pounder;" hut on the contrary, we have re-cehoed the name of the Rev. Poage to the world as being a parson of very small brains when he could not find a more fitting subject for the few siuful "hoosiers" who reside out -far out-in the sandhills, than going over the old beaten track of the Alameda "clueking" election. If the Rev. Poage lives long enough he may in time become as notorious as the sainted Van de Mark become as notorious as the sainted Van de Mark who was the originator of the "cluckers" in this city. The Rev. Poage will never shine as H. W. Beecher, or our Parshall has shoue, because he is the reverse of being good-looking—so a lady friend has told us. The Rev. Poage, we are happy to say, succeeded admirably in buffeting the air and a copy of the "Alta" that lay before him on the Bible, thus saving the holy book from heing unmercifully pounced was the parson's practice on other occasions. The Germans he let have it right and left, and by the time he got fairly through he needed a glass of cold water, so hot did he become at the outrage of bury-

ing the decayed careas of Sallie Hart's (effigy) in Alameda. It is not known whether the Rev. Poage is going to have his oration stereotyped for the purns going to have his oracion servery per to the pair-pose of handing it down to the unboru generations or not, hut we should not be surprised if he did, be-eause we know he never will make such another masterly attempt again in his life to come hefore the the public.

We sent around last night to the "Alta" office to lcarn if Col. John McComb had heen paralyzed by the awful shock of the Rev. Poage's power, but we were happy to learn that John is able to take a brandy smash without a shake of the nerves, uot withstanding all the power of Poage.

An Irish Woman's Letter.

The following letter has been sent to us from Scranton, Pennsylvania, by Mr. Matt. M. Robling, Jr., as a specimeu of the educational qualities of au Irish "Bid," who has been "finished" under the beneficiary of the Jesuits in Ireland, where there were no public schools at the time that this worthy lady had been educated:

TULLYMUCELESBURG, Parish of Ballaragget,) near Ballysluchgurthy, Jan. 22, 1874

MY DEAR NIPHEW:-I haven't ceut you a lether since the last time I wrote to you, because we have moved from our former place of living, and I didn't know where a lether would find you; hut I now wid pleasure take up my piu, to inform you of your own livin' uncle Kilpatrick, who died very suddenly last week after a lingerin' illness of six months. The poor man was in violent convulsious the whole time of his while talking incoharently and crying for water. I had no opportunity of informing you of his death sooner, excipt I wrote to you by the last post, which wint of two days before he died, and thin you'd had to pay the postage. I am at a loss to tell what his death was occasioned at, but I fear it was by his siekness, for he never was tin days thegither during the whole time of his confinement—and I beliave his death was ockasioned by his atin two much rabhits stuffed wid rahbits, I eau't tel whieh; but be that as it will, as soou as he brathed his last the docthers gave over all hope of his recovery, and the priest sade a mass for his sowl. I and the priest sade a mass for his sown. Incedn't tel you inything about his hage, for you well know that in March nixt, he would have been twinty-five years owld, lackin' tiu months; and had he lived till that time he whould thiu have been just six months dead. His propherty now devolves to his next kin, who all died some time ago, so that I expiet it will be divided betwane us, and you know his propherty was very consitherable, for he had a fine estate, which was sowld to pay his dihts, and the remainder he lost in a horse-race; but it was the opin-ion of iverybody at the time, that he would have won the race if the horse he run against hadn't becu too fast for him. I never saw a man, and the docthers all sayso, that obsarved directions or tuk medicine bether than he did. He said he would as lave take bither as swate, if it had only the same taste—and ippieakianna as whisky punch, if it wo'd only put him in the same humor for fightin. But poor sowl, he will niver ate nor dhrink more; aud you havn't a livin relation in the world except mesilf and your two eousins who were kilt in the war last year.

I can't dwell on this mouruful subject and shall sale my lether wid black salin wax and put on your and my tenicr with black saim wax and put on your uncle's coat of arms, so I beg you not to breake the sale whin you open the lether, and don't open it till three or four days afthur you resave it, by which time you will be prepared for the sorrowful tidins. Your owld swatchart sends her love to you unbe-knowns to me. Whin Tarry M'Gee arrives in Amerika, ax him for this lether, and if he disn't no it from the rest, tell him its the one that spakes about

your uncle's death and saled in black.
I remain your affectionate owld grandmother,
JUDY O'HOOLIGAN.

To Larry O'Hooligan, late of the town of Tullymucelesburg, Parish of Ballyragget near Ballys-luchguthy, in the county of Kilkinny, Ireland.

P. S.—Don't write till you resave this.

N. B.—Whin you come to this place stop, and don't rade any more till my next.

Cruelty to Steerage Passengers.

There should, we think, be laws passed in this "free aud iudependent country" to punish the brutes who now command steamers and treat poor steerage passengers as if they were so many hogs. We have heard some hitter complaints from the steerage passengers of the Australian steamer "Tartar" ahout the treatment which they had received from the officers of that vessel. This to us Americaus sounds bad, but then when we cousider how little "Johnny Bull" thinks of a man that has no blue blood in his veins, or money in his pocket, we breathe a little freer and thank God that we are Americans. But no sooner do we console ourselves upou this point than we are reminded of the brutal treatment of the poor : teerage passenger McFadden, upon the Ameriean steamer "Constitution," which is owned by Americans, and whose owners receive a large amount of the United States gold coin as a subsidy to support the line to China, where we expect to receive horrid, filthy-looking, yellow devils as immigrants to this country, our own race being too scarce to do the work of this great State. Yet, when we have a shipfull of able bodied Europeans coming to our shores, to build our houses and till our lauds they are treated like hogs by Bully Austin and his brutal chief mate Taylor of the "Constitution," who put a siek man in irons and tie him to a post like a hog, down in the ship's hottom, with the thermomenog, down in the snip's notion, with the thermometer at 120 in the shade, without air, without light, or even without a glass of cold water to cool his burning and feverish lips. We call this murder before God, and we hope to see Bully Austin and his first hrute Taylor held to account for the life of McFadden hefore the laws of this land.

Had we but this oue complaint to make against the officers of the "Constitution," we might be inclined to think that it was an aceident, but we have eonversed with quite a number of the passengers of the "Constitution," amougst whom was au Euglish-

man named

JOHN MCDOWELL,

A bright, intelligent, straight-forward man, who referred us to W. L. Booker, Esq., H. B. M. Consul at this port for his character, etc. He stated that Taylor is a fiend out of hell; his conduct to the steerage passengers was worse than ever we read of from a task master in the dark ages of slavery. The food, this man said, "was thrown on the table to the passengers like food thrown into a trough to hogs; every man had to fight for his share, or otherwise he would get none." Upon one occasion, a man would get none." Upon one occasion, a man went aft in search of the doetor—who by the by ought to be sent ashore if all or even half of what we have been told about him be correct—not find-ing him, he asked the Christian Taylor if he had seen him.

Taylor's reply is worthy of heing reduced to print: "Go," said he, "to hell and look for him." On another occassion when the steerage passengers were rigging - Taylor came down 'tween decks and kicked them down, right and left, on the top of their heads for amusement sake. Of course, Bully Austin was and is accountable for the actions of his chief mate. So long as he, Austin, is captain it was his place to look after the comfort of the passengers, but instead of that no steerage passeuger dared approach him. The steerage passeugers were not permitted to attend Divine worship in the eabiu ou the Lord's day, so great was Bully Austiu's contempt for the poor, hut honest hard-working men.

This is how the hone and sinew of our country is being treated hy the P. M. S. S. Co., who have advertised to bring the Australian steerage passengers via Panama to New York at reduced rates. Well, if the Australians, or any other hard-working, poor men are fools enough to put themselves in the elutches of Bully Austin and the brute Taylor, to be treated as hogs and dogs, it is not our fault.

.... The California Jæger Company had a jolly old time at Saucelito last Sunday. We return our thanks to the Captain and men of the Company for the kind invitation to our entire staff. We wish them many such pleasant days.

OUR MAN ABOUT TOWN.

What He Knows and Sees About Our Public and Prominent Men and Women too.

HE VISITS SACRAMENTO.

Our Man Ahout Town has got fairly disgusted with San Francisco and the dirty tricks of the Citizen's Union pets on the Fourth of July. He left our editorial rooms on last Monday evening, saying he would never stop until he arrived in Washington and see President Grant about the kind of "scum" that are now employed in the Customhouse and Mint of this city.

How far he intends to go, God only knows, as we have not heard from him since he left Sacramento on last Thursday. He has sent us his experience of Stockton and Saeramento, all of which we publish for what it is worth.

OFF FOR THE BOAT.

After he left our editorial room on last Monday afternoon, he went into a sausage shop on the city front and purchased three yards of Bologna sausage, a bottle of gin, and then steered for the opposition steamer "Whipple," where he engaged a passage.

Having provided himself with a lot of back numbers of the Jolly Giant, he soon made his presenee known on hoard the boat. During the voyage up he heeame acquainted with Capt. Whipple, who treated him very kindly indeed. Arriving in Saeramento, he took himself to the International Hotel, K street, where the proprietor, Mr. A. Martin, received him with a "Cead male a faltha." After eating a hearty hreakfast, he started out to sight-see. Having a desire to test the capital upon the Local Option issue, he visited several saloons to see how husinsss was going on. The first he entered was the "Gotham," which is kept by Mr. Bill Clark. Bill is a jolly good fellow, and had some drinks at Our Man's expense, and viee versa. From this he went to Jules' Capital Ale Vaults, where he met the proprictor, Mr. Julius Wangauheim. After drinking some good ale, the subject of Local Option was bronched. Mr. Wangauheim said: "Any man or woman who can live in Sacramento upon the water that we have here must be supported by inspiration rather than the natural course in which humanity gets its existence." This fact was made all the more clear by Mr. Wanganheim producing a glass of inferral had water as a sample of that which the people of Sacramento are compelled to use. From this saloon Our Man went to Kelly's saloon, on Fourth street, near the Post-office, knowing that he would have some fun with Kelly. After having a drink with Mr. Kelly, and chatting a little while about the Local Option, their conversation was suddenly interrupted by an Irishman, who came into the saloon in great haste, saying to Kelly:

"I say, Mister Kelly, do ye know what I heerd up town?

Kelly—I dunno. rather than the uatural course in which humanity

Kelly-I dunno.

Irishman-Why, be the holy jabers, they tell me that the d-d Jolly Giant man is in town.

nat the d—d solb) drawn man Kelly—What! the devil ye say so? Irishman—Yes, I do, begorra! Kelly—Musha, had luck to him an' his health to

Presently a strange geutleman came into the saloon to have a drink, and Kelly eoneeived the grand idea that this man must be the JOLLY GIANT

"I say," said Kelly, "they tell me you're the Jolly Giant man from San Francisco?"

Gentleman—Well, yes (winking at Our Man). Kelly—Look here, he jasses, then if ye are yo de-

Kelly—Look here, he jusses, then if ye are yo desarve to have yer ears cut off.

Gent.—You say so.

Kelly—Yes I do (getting a hold of his pants).

Gent.—Well, you try to cut off my ears now, until you see what progress you will make.

Kelly—Och! be jasses, I could lick twenty o' the likes of ye afore me breakfast. I could, so I could

Here Our Man spoke to Kelly, and told him to keep quiet, which he did, seeing that the gentleman was in no ways scared of him.

As soon as the gentleman had left the saloon, Our Man set his wits to work to get some information out of Kelly.

Our Man-Well, that Jolly Giant goes purty hard on our kind.

Marion our Kill.

Kelly—It does, the dirty devil.

O. M.—Do you think, Misther Kelly, that all that is in it are lies about the priests?

Kelly—Och! well, I dunno; hut, ye see, the priests don't always do what's right; but then, again, it's none of their d—d bisness, anyhow, how the priests conduct themselves. the priests conduct themselves,

O. M.-That's so. What do ye think about that Mission affair?

. Kelly-I dunno; hut between you and me, I wouldn't put it past the priests anyhow. You know how Miss Conlin was ruined here be the priest.

O. M .- I heard it, but I dunno what truth there's

Kelly--Musha, I fear it is too thrue to go in a hallad. Her father is a very uiec man entirely; and, musha, it grieved him awfully when his purty daughter was led asthray.

O. M.—Oh, those priests are wrong once in a while. May God forgive them!

Kelly.—But what husiness is it of those d—d hereties to intherfere in our business wid our priests?

O. M.—That's so.

O. M.—That's so.

Kelly—Let's have another drop afore ye go.

O. M.—All right, Misther Kelly.

After sending Mr. Kelly's whiskey down Our
Man's sewer, he shook Mr. Kelly's hig fist and took
his departure, laughing at how he got the information out of Kelly ahout the priest and Miss Conlin.

The stime of the priest to the LOLIK CHANT'S agents.

Paying a fligng visit to the JOLLY GIANT's agents Mcssrs. Haswell & Walsh, he took his departure for

STOCKTON,

Where he arrived in due time and put up at the Fagle Hotel, kept by one of the finest America gentleman in California, Mr. Hyslop, who treated our man to the hest that his magnificent larder contained. Mr. Hyslop's Eagle Hotel is, without exception, one of the ueatest and unost comfortable that Our Man has seen for some time. The hotel clerk, Mr. G. F. Butler, is a gentleman that reflects great eredit to the hotel and to the good name of Mr. Hyslop.

Stockton is, so Our Man says, a uiee place to live. He went to Mr. Thomas Powell's stationary store for a supply of periodicals, etc., to keep him in reading matter on his way to Washington, where we next expect to hear from him.

"Pola me Francee."

Whatever may be the meaning of the above phrase we know not, but we are indebted to our friend Mr. R. P. Davies, the rigger, for the phrase. Quite a laughable ineident occured last Thursday at the Dry Doek, where the French iron ship "Frauce Cherie" was being docked by Mr. Davies. The entire crew of the ship are Frenehmen, who do not understand one word of the English language; Mr. Davies' gang of workmen are Welelinien who do not understand one word of the French language. This, as a matter of course, made things a little awkward in working both gangs together in getting the ship into the dock. But Mr. Davies was equal to the emergency. He spoke excellent Welsh, and sandwiched the phrase "Pola me Francec" so handsandwiened the phrase I old inc I did somely and humorously hetween his sentences as to counce the Frenchmen to roar with laughter. The cause the Freuehmen to roar with laughter. Cause the Freuenmen to roar with laughter. The Welchmen, as a matter of course, joined in the flut. It is needless to say that the ship was safely doeked, and Mr. Davies himself enjoyed the joke hugely; he said to his friends afterwards that if he did not understand the French language he understood how to make Frenchmen and Welchmen work together and that was more than many other men could do. We believe him.

. The murdering Romish priest who prompted the German ecoper to assassinate Prinee Bismark has been arrested. What nice pets those priests are to educate our children. Protestant parents take notice that the devil's schools and colleges are now open in San Francisco where your children will be "finished,"

Fourth of July Comedy.

SCENE MORTON'S YARD-ACT I.

Herrick emerges from a hack room on the third floor of the Nucleus Hotel, leaving behind him. thrown about in all directions, a lot of American

Palmer enters the yard, with a new overcoat over his arm, accompanied by Dr. Grover, J. J. Hayes and Guiery.

Herrick to Palmer-Ho, my brave warrior hast thou come 5

Palmer—Hast thine eyes deceived thee, or art thou mad or intoxicated—which?

Her .- No, friend; not so. I am on time to await thy pleasure.

Pal.—It is well. Her.—Friend President, what shall we do with this lumber?

Pal.-Danin mine cyes, I know not. What say you, Doctor :

Grover—It is not in my line. I am a pupil of Esculapian. I only know that thou art not a fool. Ahem" on side).

Pal.-Frieud, this is no time to ehaff.

Her .-- I was thinking of going into the lumber business; what say you?

Pal.—Be it so. Adieu.

Here Herrick carries off the lumber and makes his exit.

Pal.—What other dog wishes to have a bone?

Hayes—I do; you know my greed.
Pal.—Yes, dog thou art; take this (throwing him some striped calieo). Hayes retires.
Pal.—Who next?

Here Millet enters from the Y. M. C. A., and in-

Here Millet enters from the Y. M. C. A., and inquires is there any money to be made?

Pal.—Hold thy peace, sirra; after thy betters are served, your time. Ahide in peace till then, and learn to know thyself as others know thee.

Mil.—Yes, my lord; but look ye yonder at the storing eapaeity of my Christian apartments.

Pal.—Talk not to me about Christianity; now is the suseen of having. Art thou mad also?

Pal.—Talk not to me about Christianity; now is the season of haying. Art thou mad also?

Mil.—Not yet, me lord.

Pal.—Well, then, hold thy peace.

Guiery.—My Lord President, I have labored in the vineyard; what is my gains?

Pal.—Thou hast spoken truth; but, hark ye! I hear a voice at the outer gate. See to it, you.

Guiery goes to the gate and peeps through one of the chinks, and returns and reports it is only the whistling wind.

Pal.—It is well. Now, ye hungry dogs, you all

Pat.—It is well. Now, ye hungry dogs, you all have got your deal, and I will take mine; and, by the gods, he who betrays me shall die (drawing a fire-rocket from his poeket.) I want those sheets for mine bed.

Mil.—Long live our President!
Pal.—Thanks for your gratitude.
Mil.—Me lord, hefore you go, ean't I have those pictures. I will take them to the Y. M. C. A., and

I can get \$100 for them?
Pal.—Ah, cruel fellow that thou art; wheu thou seest mc heavily laden thou heapest more on to mc. Take them and he d—d.

Mil.-Thauks, thanks, a thousand thanks, my liegc. (Exeunt).

(Herrick returns).—Ah, I see the wolves have been here since I left, and have taken all. (Looking around he sees the eagle.) Ah, noble bird, you alone have escaped their prey; then to me you belong. (Puts it under his cout and retires to the Nucleus Hotel).

.... The Citizen's Union boys are about incorporating their order in the County Court for the next election. The qualifications of new members, as we have been informed, are very simple and easy—thieves, vagahouds, cut-throats, piekpoekets, pimps, broken down gamblers, robbers, drunken bumbs, unscrupulous politicians, etc., ean be admitted to membership by making application to the President or Secretary, or to any of the members of the Union in the United States Custom-house or Mint. J. J. Hayes (if his head be better) will give all necessary information at the Mint; Geueral La Grange will point out to Mr. Hayes the applicants; J. C. Palmer can be seen at the United States Custom-house. tom-house.

Attempt to Assassinate Prince Bismark.

(See Illustration on page 25.)

The late attempt to assassinate Prince Brismark by the German Catholics, urged on hy the pricsts, is another black spot on the infallible church. This goes to prove what we have said all through about the Jesuits. It is to be hoped that the American people will not remain quiet any longer and put up with the intolerence of those snakes. What the Catholics have done in Germany they will do in America, as soon as the sacred college in Rome directs its assassins in this country to carry out its hellish mandates. The Romish church is never slow to use the knife, the hullet, or the poisonons draught to rid the world of a hold heretic who has the manliness to come te the front and expose its damnable rebellions teachings. This we have had ample proof of ourselves since we commenced to publish an American journal exposing the hellish designs of the Jesnits upon our public schools and government.

We have received a basket full of threatening letters from Irish Roman Catholics, threatening all manner of cruelties to us except we "let up on the holy church." As a sample of those productions, we publish one which we received this week; it will speak for itself:

SAN FRANCISCO, July 14, 1874.

EDITOR ILLUSTRATED JOLLY GLATT: — If you don't stop publishing things about Catholics I shall get you in some dark hole and I will give you all you want, you mean brute. Your So AND So.

We have destroyed the worst of the document, because the language that it contained was too filthy to read, much less to keep filed in our office. We pity such miserable hounds, and can inform them in return that we have given them and their miserable masters, the pricets, our answer long since. We have a thousand times a better right to publish an American newspaper in this country, than Dillon Egan or Richard Sullivan has to publish their Catholic sheets in this Protestant Republic. We arc Americans; they are Irish Catholics; we recognize the laws of this country; they recognize the laws of the Vatican and the Pope as their sovereign This makes a great difference in our favor. We assure the Jesuits and their blind dupes, the Irish Mikes, that we have no fears of being assassinated hy any of the Popc's emissaries in this country, yet we know they are all there to do it; it would be foolhardiness on our part to think otherwise. When they have attempted the life of Prince Bismark in Protestant Germany, they most decidedly would carry their work of assassination into this country. It would give us consolation in our dying hour to see the ball open with our life, because we know that this fight must take place sooner or later hetween the Jesuits and the Americans, and when it does God help the snakes, they will get more than they have bargained for. It is proper that they should try the sentiment of the American people at an early day, because as soon as the present unholy Father turns up his toes at Rome so soon must the Jesuits find a new Pope and a new place to plant the Vatican. Victor Emmanuel has got enough of the Vicegerent of the ---- at Rome. Something must be done, and that, too, hefore long.

.... It took three pounds of raw liver, five pounds of round beef steak, and a quart of vinegar to soothe J. J. Hayes' head after the pummeling that Mr. Ranks gave him.

.... We fear that J. C. Palmer has lost his former glory instead of adding more lustre to his red plumage.

Picking the Fourth of July Bones--Our Natal Day Ends in a Disgraceful
Row Among the Citizen's Union Pets
---Bully J. J. Hayes Gets a Head Put
on Him by an Indignant Citizen.

(See Illustration on page 36.)

An independent journal like the Illustrated Jolly Giant must be worth its weight in gold coin to the public. We know this and have long since experienced it value, while other newspapers can be purchased for money to do almost anything, the Illustrated Jolly Giant cannot be touched with bush money, hence our paper can afford to he independent and truthful, because we seek no advertisements from any man or firm, to puff them or their goods up; at the same time we are always willing to do justice to every man according to his works, and to expose rogues, cut-throats, rebels and villains without fear, malice or ill-will, hence we have from the very infancy of the

CITIZEN'S UNION

Exposed their nefarious designs upon an innocent community. Their very first start in life was exposed in the columns of this paper, notwithstanding that they heralded to the world that they were opposed to the Irish Catholics getting into office; but this was like their actions in taking the present management of the Fourth of July from the Irish, for the purpose of thieving from the people and feathering their own nest, and yet not one word has heen said about this disgraceful thievery by the San Franciscan press with the exception of the Illustrated Jolly Giant, which has exposed the mean traits of several of the ropers-in of the Citizen's Union.

The general "coup de grace" of the whole dirty work had its termination in the Committee-rooms, up-stairs, on the corner of Montgomery and Clay streets, on last Friday week, with .

PRESIDENT J. C. PALMER

In the chair. It will scarcely be necessary for us to revive the disgraceful scene that occured in Morton's yard of stripping the carraiges of the calico for sheeting purposes, for the beds of the members of the Committee, President, etc., and the carrying away of the lumber, the engle, the stained covering, etc., that ornamented the cars. This was undoubtedly mean enough for any American to stoop at, but it was nothing when compared with the "grab" of the members of the Committee in the Committeerooms on last Friday week.

J. J. HAYES,

Billy Cavr's pet, from the Mint, was there with his sheepskin bag to carry away his share of the spoils, and from his position as Chairman of the Committee on Carriages he had a pretty fair show of making more out of our natal day than he has of growing rich at a laboring man's pay in the Mint.

We submit one of Haves' bills for carriage hire as

We submit one of Hayes' bills for carriage hire as a sample of how the liberal citizen's money bas been paid out:

CLARENCE CARRIAGE BILL.

How many more such engagements as this one made by J. J. Hayes is not known, but from the number of the Citizen's Union pets who were invited to a free ride around this city on that day, Hayes' perquisites at the rate of \$8 for each carriage must aggregate a handsome sum in the total.

The cause of the row in the Committee-rooms, so far as we can ascertain, was caused by the remarks of a gentlemau named Ranks, who remonstrated with Hayes and other members of the Committee as to their unseemly conduct in putting the people's money in their own pockets instead of paying the bill of Mr. Rodgers for painting, as well as others who had legal bills against the said Committee.

Hayes responded and told Mr. Ranks "to mind his own business."

Mr. Ranks said that it was his business to protect the generous people who subscribed their money to cover the expense.

Hayes—I suppose you will tell the JOLLY GIANT about this.

Mr. Ranks-I will if I feel like it.

Hayes—Then you are a pimp and a li—before he had time to finish his classic expression Mr. Ranks knocked him over the table.

Ranks knocked him over the table.

Upou Hayes being picked up by his friends, the Citizen's Union pets, he challenged Mr. Ranks to fight. Mr Ranks accepted, and in less than five minutes "Billy Carr's pet" had a purple head put on him that did not add any charms to his otherwise repugnant "phiz." During the melee chairs, tables, beer-bottles, money-receipts, etc., etc., were thrown around the room promiseuously.

The disgraceful rowheing ended Palmer adjourned.

The disgraceful row heing ended Palmer adjourned the meeting and requested all who had bills against the Committee to present the same to the Board of

Supervisors.

Now the public can draw their own inferences as to what the Citizen's Union ropers-in are aud what they would have doue in this city by representing that they were the custodians of the CRESENTS.

And that their objects were to keep Irish Roman Catholics out of office. Well, Heaven knows as much as we hate the ignorant Irish Roman Catholics we would much rather see them in office than a set of thieving scoundrels who have no souls within them? We might reasonably ask, does General La Grange know the character of the men to whom he gives situations to in the U. S. Mint, or does Collector Shannon allow the fair name of our administration to be disgraced by keeping a lot of men employed in the Custom House who have nothing to do for the money they draw from the U. S. Treasury except to go about this city putting up jobs to make money out of the innocent people who are patriotic enough to subscribe their cash for the purpose of celebrating the Fourth of July?

Is there no person of influence upon this coast to inform General Grant as to how the public offices of San Francisco arc being manipulated by a lot of scalawags who have no other qualifications in the world than "check," and an inclination to steal at every opportunity that is offered them?

We would like to know in what branch of knowledge is J. J. Hayes proficient in that entitles him to a position in the U. S. Mint under General La Grauge. But what we do believe is, that he sold himself to Billy Carr at the last election, and we snppose in reward for services rendered upon that occasion he was provided for in the Mint, as being the only place where blockbeads could be stowed away without danger.

This being the finish of the Fourth of July, 1874, we trust that it is the last time in the history of America that our country will be disgraced by such a band of ropers-in as the San Francisco Citizen's Union pets.

A Good Society.

Among the many excellent benevolent societies in this city at the present time is the Cambrian Mutua Aid Society. This society started some years since with a very small membership and an empty treasl ury, but thanks to the bonest and indomitable energy of Mr. R. P. Davies, the rigger of this city, who acted as Treasurer for the last ten years, the society grew strong and wealthy, and is to-day one of the very best managed societies in San Francisco.

of duty through the interior. He will resume his duties in the "little church" on Eddy street, between Taylor and Jones, next Sunday (to-morrow). We would advise all who wish to hear a sensible, eloquent and electrifying orator speak, to go, just once, to the "little church." Rev Mr. Hook has but a few, if any, his equal on the Pacific coast as a preacher.

.... Who dare say that the Jesuits are not good citizens after the German affair. Oh, those Jesuits have not been banished out of Europe for nothing, and yon better believe they are not coming to the United States for nothing either.

THE SECRET OF THE AURICULAR CONFESSION EXPOSED,

The doing of the Nuns and Priests in the Convents of the United States .-- Startling Revelations of the Infallible Church of Rome for the Use of Fullers, Husbands and Brothers.

WRITTEN BY AN EX-CATHOLIC PRIEST FOR THE BENEFIT OF THE JESUITS.

(Continued.)

This has ever been the treacherous practice of the Romish church, from the days of Hildebrand down to the present moment. Dagobeth's wife is not a solitary instance of the undue influeuee which Romish priests have over those women who go to confession to them. Show we the house of a Protestant family in the United States where there is a Roman Catholic, male or female, who goes to confession and communion in the Romish church, and I will show you a watch, a spy upon every act and deed and movement of that family. There is not a letter that eomes into such a family that is not watched by Popish servants. They soon know from whom it comes, as whether anything is to be gained by intercepting it. The confessor is immediately consulted, and it is ascertained from some servant in the house where it was written or where it was received, and what was its purport, or what it contained.

This practice of domestic "espiouage," we all know, is common in every country where auricular eonfession is taught and practiced; but it is earried on more generally here, in proportion to the number of Roman Catholics, than in any other country in the world; and the reason is obvious. It is said that Jews never cheat each other; this is not because they will not cheat as well as others. The reason is, they will not cheat as well as others. The reason is, they will not trust each other. They are always on the watch, or, as Yankees would express it, on the "look out" for each other. Neither is it because other countries or other people are less disposed to indulge in this species of "espionage" than we are, that they have less of it; it is because Catholic countries and Catholics will not trust each other. They are on the "qui vive" in all matters of intrigue, whether in domestie or national affairs, whether in morals or politics. But now Janathan with all morals or politics. But poor Jonathan, with all his smartness and all his cleveruess, is probably the most gullihle biped that crawls upon this earth. I have known some poor servant-maids, and servantmen, who did not seem to have an idea beyond a Hottentot, who, after one month's proper training in the confessional by a Romish priest, could wheedle them out of all they possessed, except their money; and never have I known a Romish confessor, not even the simplest Revereud Yahoo from the bogs of Ireland, or flats of Holland, who could not filch from them whatever money he wanted for any given purpose.

The eunning of Americans, their knowledge of human nature and of things in general, cannot be mentioned in the same category with the craft and knowledge of man which Jesuits priests and confessors possess. This is exemplified even in the case of ons possess. This is exemplified even in a case of American missionaries. Send an American missionary to France, Spain, or to any Catholic country, and without any aid from home lie will starve. He has no Roman Catholic to come to confession to him, and give him money to build a church for him; he has no servant-maid or servant-man through whom he can persuade, to give him ten or twelve dollars for saying mass; no dying mau or woman will send for him, and pay him for taking out of his pockets a set of oil stocks, for the purpose of greasing them over, commencing on the forehead, the tip of the nose, the eyelids, the lips, the breast, the loins, and the soles of the feet. He has no one to send for him and pay highly, for putting his hand in his breeches' pockets and pulling out a hoxfull of goods, viz: wafers, made of flour and water, and giving him one of them. No; he has none of these resources; he starves amongst them till bread is sent to him from home. Talk of Yankee eunning! He is a sim-

pleton compared with a Jesuit. A Jesuit comes amongst us, as he goes to any Protestant country without a dollar, but he never travels without his Jackals, male and female. He brings with him his "lay sisters" and his "lay brothers;" they soon seent out prey for him; they hire themselves as servant-men and women, to Protestant Yankees; and the first intimation that we have of a Jesuit missionary nmongst us, is the alarm of some riel-toned bell which we hear from the steeple of a church built for him by Protestant Yankees. In place of sending home for money to support him, as the American missionary has to do, a Jesuit is sending home money to pay the passage of others to come out and help him. He is purchasing some of the most valureal estate that Protestant Yankees own, with Yankee money, and writes home to his royal holiness, the Pope, that Americans are a simple, gullible ness, the Pope, that Americans are a simple, gullible people. "Persevere," says the Jesuit in America, to his Pope; already have you millions of faithful troops from your own faithful allies of France and Spain, and other Roman Catholic friendly governments amongst them. Besides this, holy father, your holiness will bear in mind that many of those American heretics are deserting their own churches and joining us; and above all, most holy father, you will remember,—and I pray that you will graciously condescend to take note of it,—that these Americans are all politicians, all fond of offices, and would kiss - as well as your toe, if your subjects will only aid them in keeping their offices, which, I am happy to inform your holiness, we are very willing to do until we have numerical strength to turn all the heretical wretches out, and fill up their places with your faithful subjects. This, with the aid of the blessed Virgin Mary, we should have been able to accomplish without any trouble, had it not been for that infamous heretic, Thistleton, who is demoralizing the people with his vile sheet, the Jolly Motthell Children was the sheet, the Jolly Motthell Children was the sheet, the Jolly Motthell Children was the sheet, the Jolly Children was the sheet, the Jolly Children was the sheet with the sheet with the sheet was the sheet with the sheet was the sheet with the sheet was the sheet was the sheet was the sheet with the sheet was the sheet GIANT. Most holy father, if your holiness could only devise some plan to stop the publication of that blasphemous sheet, and shut that base heretic's mouth, we should have hopes of gaining a glorious in a few years. But he is exposing all of our little tricks to the public; and worst of all, he is enlightening your faithful Irish children, whom you have always succeeded in keeping in ignorance. Most holy father, our cause is lost unless we can prevent him from spreading the truth broadcast all over the land. We call it lies when we are talking to the people, but,—between you and myself and the blessed Virgin Mary,—we know it is the truth. Your faithful servant, Bishop Alemany, has, as you are aware, tried every way to stop the publication of the Jolly Giant, but has failed in every instance. What a pity that the Inquisition is not in existence! We now depend upon your infallibility, most holy father, to settle this heretic, and we feel confident that your holiness will be able to do it, if he is a smart fellow. It is astonishing how the Jolly Glant manages to learn everything. It would seem sometimes that he is omnipresent. Before he came amongst us, we could do as we pleased and the whole heave nothing about it for you know we public knew nothing about it, for you know we made it all right with the public press. Now, your faithful servants cannot have a little innoceut amnument without it being published in the Jolly GIANT and sent all over the world. One Sunday afternoon, a short time since, one of your holy sons at the Mission Dolores was having a little pleasure with one of his penitents, when some one strolled into the church and overheard him expostulating with the young lady. Measures were immediately taken to preveut its reaching the ears of the Jolly Giant, but it was too late, his expansive ear had already canglitthe sound, and he was just waiting for publication day to herald it abroad,—hush money is of no avail with him. Bishop Alemany, ever true to the infallible church, fixed up a nice little story, however, which explained the matter satisfactorily to all except the heretical. Press on, most holy father; silence the Jolly Giant; nrge your subjects to send us help, and the glorious cause of your holy spouse, the in-

This may all seem like romance; but do not facts speak for themselves? Who is there that does not know, that does not recollect or that can forget the events and circumstances of the Presidental election in 1844? Who is there that does not recollect the part which repealers played in that election? Can any man who has paid the least attention to passing events, forget the conduct of the Romish bishops in the United States during the that political eampaign? Who ordered the Irish Catholics to turn out with a hanner hearing upon it the treasonable inseription,
"AMERICANS SHAN'T RULE US?"

"A Did not

Bishop Hughs, of New York. Did not a band of repealers, calling themselves democrats parade the streets of New York, Buffalo, and other cities, under the jurisdiction of the Lord Bishop Hughes, shaking this banner in the very faces of American eitizens, hurrahing for Daniel O'Connell and repeal? Did not this Bishop Hughs order several hundred stands of fire-arms to be placed in the Roman Cathoproperty of the training of the placed in the kontan Catho-lie clinrelies of New York, with a view of fireing upon the citizens should they even dare to show any dissatisfaction at these traitorous proceedings? Was not Bishop Hughs in close correspondence with the traitor, O'Connell, from the time that he sounded his first note of repeal? Yes, I assert it, he was. There is a continuous line of correspondence between the Propaganda in Rome, the Romish bishops of Ireland, and the Romish bishops of the United States. The Propaganda of Rome is the muddy aud polluted securce from which the various streams of treason have proceeded. Their course is a sinuous one; their gyrations are intricate in the extreme. It takes in all eivilized Europe, besides South America and Mexico; its fountain in Rome, and emptying itself in the United States. Yet Bishop Hughs told his subjects, after doing all the mischief he could, after exciting family against family, after creating disunion, dissension and discord, after exciting peaceable fellow-eitizens to imbrue their hands in each other's blood, that he entirely disapproved of Daniel O'Connell; that he believed him a monarchist, and that it was the duty of Papists to stand by the Government that protected them. was unquestionably, the boldest piece of impudence and the most clumsy attempt at imposition upon the credulity of Americans that ever was attempted in this country. It has no parallel in the history of Popery in the United States; and if ever there a time or an occasion which called upon Americans to vindicate their honor, and fling from them with indignation the imputation of being eredulous dupes, that was the time. What was this insolent upstart that was the time. What was this insolent upstart Hughs—who hut the other day, as another expresses it, "was pitch-forked from the patato field into a palace"—that he dared thus insult the commonsense of the free-horn citizens of America. He a foreigner, a foundling for aught we know, nursed and fed by Jesnits into manhood, their slave and their tool, how dared he insult the very country that gave him an asylum? how dared he outrage the that gave him an asymm? how dared neoutrage the feelings of the very people who gave him bread to eat, and elothes to his back? I will give you, Americans some idea of who he and his hrethren of the Popish mitre were. They were individuals, who, stript of the false splendor which circumstances and place thew around them; who if deprived of the drapery and mimic glories of Popery, in which the holy mother, the church has enveloped them, would appear among the meanest and most despieable members of society. Such men may he borne with, while they abstain from insulting the common-sense of the people.

(To he continued.)

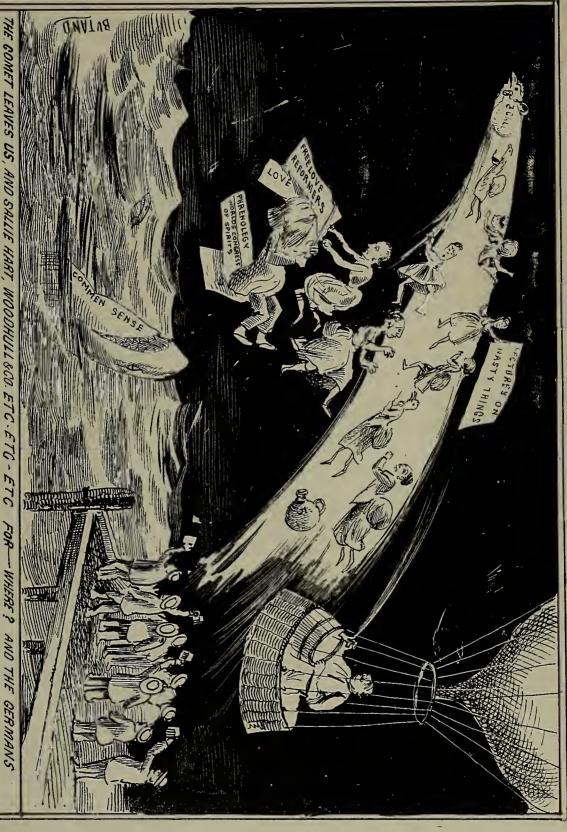
... Harry George says he has been under the impression that he was publishing an American newspaper until the Germans disgraced this country. So were under the same impression, until we heard that Harry had to borrow \$500 from Father Gallagher to purchase a share in the "Post" when it was a nickel rag, giving his sacred word in return that the "Post" should be conducted for the interest of the Romish church. We are prond to see that Harry has kept his word; we like truth above all

If Sallie Hart was in Ireland the old women would bury her at a "three cross-roads." They say in that country that red-headed women brings an "evil-eye" on the cows and makes them milk blood. We don't helicve it, but yet Sallie is an evil omen to the clnekers.

.... The Redeemer for the moon-eyed prostitutes, Gibson, it is said, is going to China. We hope so, but trust that the ship won't go headlong to the bottom or to —— before she reaches there; Gibson would be a loss to the cluckers. Oh! may God save us from such a "Bible-pounder" as O. Gihson.

TAKE THEIR FIRST BATH IN 20 YEARS - A LASTING ONE THANKS TO THE SHARKS.

ARE HAPPY, PIMPHAM AND CLARKEY TRYING TO HOLD ON TO THE SAME SPARK IT GIVES WAY AND THEY





WOMANS EQUAL RIGHTS IN IRELAND, AT THE PRESENT TIME UNDER THE INFLUENCE
OF PRIESTCRAFT."LOOK AT ME NOW AN THE DAY YOU GOT ME "



REV. O. GIBSON AMUSING THE CHINESE PROSTETUTES IN THE PARLOR OF HIS HAREM.

Irish Priestcraft in America.

To the Pope are we indebted for the modern phrase "priesteraft." In the early days of the Christiau church there was no such phrase as "priesteraft," nor indeed was there any necessity for framing new words to be added to the holy men of God; they were types of him whom they represented; but as years rolled on the avarice to gain power and wealth spread itself with an extraordinary rapidity down through the cardinals, bishops, and finally settled in the priests. As soou as this disease had taken a sufficient hold of the clergy, theu did the necessity of coining new phrases to express the contempt and abhorence in which the people held them. There was a system gotten up amongst the priests of Europe-but more particularly the Irish-to blind, fraud, and conjure the people into the belief that they held the power of Jesus Christ in their own hands. To carry out this deviltry, they resorted to all manner of schemes and villainy, like, for iustance, Father Prendergast in this city with poor Sally Collins, when he had everything in complete working order, as he thought, to blind the ignoraut dupes who believe in him and his conjuring, he summoned Peter and Joe Donahue and their wives, D J. Oliver, Richard Tobin and all the Tobin family, Johnny Kelly and his wife, and ahout one dozen other wealthy, but ignorant Irish papists, who was prepared, if needs be, to swear to the miracle of the five wounds as demonstrated by the "craft" of Prendergast.

Such actions as this gave us the new English

Such actions as this gave us the new English phrase 'priesteraft,' as we now find it in Wehster's die tionary; but this is not all the "craft" of the priests; they still go further and endeavor to blind us Amcricans as they have blinded their own ignorant dupes in Ireland, Italy, France, Spain, Mexico and Central America. The priests would endeavor to dupes in Ireland, Italy, France, Spain, Mexico and Central America. The priests would endeavor to make us believe that they are virtuous and chaste, and that, by the power of the Holy Ghost, they loose all their animal and natural desires for the opposite sex. This might do very well if they by their good lives would show this example; but when we find them as had, if not worse, than men of the world, how can we but denounce them as conjurers

and frauds of the first water?

Here, in San Francisco, we have the most positive proof of a priest destroying the character of a young girl within the church walls. We have known as mauy as a hundred priests silenced in Ireland for tampering with men's wives and daughters, and further, provided that we had not this proof of their debauching character, have we not the very best grounds in this case for supposing that convents are not much better than brothels? Let us reason with you, reader, from our stand-point and see how near will your opinion come to ours on this question. We have here in Sau Fran-cisco one hundred priests, all told, Jesuit secular priests, and roving monks. Those men are all wellfed, as the thickness of their necks and the round-ness of their bellics will indicate. They are priests, it is true; they are supposed to fast, but they don't They driuk wine, whisky, hrandy, beer aud porter, Any persou who may doubt this statement of ours Any person who may doubt this statement of ours can have their doubts materially changed by inquiring at the C. P. R. R. Company's office, on Fourth and Townsend streets, where the invoice of one hundred gallons of wine can be seen consigned to St. Ignatius College, Market street, from Santa Clara College, in Santa Clara County. A cunning Catholic may say this wine is for "mass" purposes; if so, the number of masses said at St. church must be at the rate of five hundred per minute in twenty-four hours to consume one hundred gallons of claret, not to mention all the port wine that is sent to St. Ignatius College from the city

front.
To further demonstrate our opinion about the "chastity" of those priests, we have in this city six convents, with a number of nuns in each all young girls of like feelings and temptations to our sisters, mothers and wives. Those nuns also live well, as their appearance will indicate; they are idle, lazy wouch, who have been induced to enter the convent at the suggestion of some priests; they are hand-some, too; they are completely under the influence of those priests. They can be visited by the priests

at all hours of the day or night; their inmost secrets are known to the priests; they confess their very thoughts to the priests; there is public eyes to watch them when visited in their private rooms. They are in the same condition of life as what the ts are, shut out from all the eujoyments of this world. They can only mingle with the pricsts. Now, looking at this connection from this standrow, looking at this connection from this stand-point, does any person mean to tell us in this enlightened age of the world that the priest who ruined the young girl in the Mission for life would respect the feelings of one of those sisters, he knowing how she felt, and whom she loved. played out; no one is fool enough to believe it in this age of priestly rascality and deviltry. But come further with us, hebind this convent stand au orphanage, where children are received without any quesage, where children are received without any questions being asked provided they are begotten by Roman Catholic parents, either legitimately or illegitamately. The world is not permitted to know what goes on in the inside of the convent or the inside of the orphanage, this is not all. To crown the whole as being an institution of the very devil's there is a burying-ground attached to the Magdalene Asylum where the public have no knowledge or control. of who is interred there, whether women or children; whether the latter he still-born or smothered in coming into the world. What has been discovered in Paris, in Italy, and in other Romish countries under the convent floors, caunot be discovered in this country because the priests are better up in their "craft;" they have a burying of their own attached to one of their convents where their dead can be buried without making returns to the officials of this city.

What has become of our people we wonder in

thus granting this privilege to a set of black-hearted rebels who never loose an opportunity of insulting our Government and the administration of our laws. These men would endeavor to make us Americans helieve that they are chaste, and that the nuns are virtuous women. Certainly, chastity and virtue does not need iron doors and brick walls to preserve its purity. It was not for this virtue and chastity that Austria, Italy, Spain and Mexico have suppressed the mouastries and convents in those countries. It was hecause those governments considered priestcraft a curse and ahomination to the people and the uame of Christiauity. If the priests wish to prove to the world that they and the shorn-headed so-called virgins are pure, let them open those iron doors and admit the light of the outside world to shine inside; adult the light of the obside work to same instead adopt the Protestant system of conducting their orphanages and their private nunneries. We have no intention of helieving them when they tell us that those nuns retire into convents for "Christ's sake." We believe, and that, too, from the conduct of the priests and uuns both, that they live lives of sin and profligacy rather than that of virtue and chastity. Their own actions lead the outside world to believe The system of nunnery, as is now conducted in this city, suggests there are over one hundred well-fed drunken priests let loose amongst five hundred iguorant, bliud, so-called maids. How are the public to know whether these are virtuous or not except by their actions, and a private orphanage and a private burying ground arc very bad indications of this virtue that we have heard so much about.

It is to be hoped that the present Grand Jury will pull the veil from off this mystery of present priest-

.. Removal of the Dime Savings Bank to 646 Market street, near Kearny. Incorporated April, 1869. Dime priuciple adopted July 19th, 1873. Depositors from that date to May 31, 1874, 1,505! Depositors from that date to May 31, 1874, 1,505! in June, 471—total in 12 months, 1976! Guarantee Fund, \$100,000. Deposits received in Currency, Silver and Gold, from one dime to \$10,000. payable on Demand, (no notice required), draw 6 per ceut interest. Term deposits 1 per cent. per month. Deposits invested in U. S. Bonds, Currency, Gold and Silver Coiu, and Bulliou, and are always payable on demand. Always a cash surplus over all liabilities. N. B.—Currency (greenbacks) and Silver and Gold hought and sold upon the lest terms. Drafts and Certificates of Deposits collected on Eastern Banks. No entry fee or charge for bank book. W. S. Thomson, President. J. Crocker, Secretary. Bank open from 9 o'clock A. M. till 5 P. M. and Saturday evenings till 9 o'clock.

A NEW AND BEAUTIFUL CHROMO-LITHOGRAPHIC PARLOR AMUSEMENT--New and Improved Edition.

Fifty Chromo Scenes on the Central Pacific, Union Pacific, Burlington Route, Michigan Central, Great Western, New York and Erde Kaliroads---The Most Entertaining, Instructive and Amus-ing Parlor Game ever Invented. GEO. THIS-TLETON, Author and Publisher, 9 Post Street, San Francisco, California.

A new, beautifully illustrated, and instructive Parlor Amusement, containing fifty highly executed Chromo-lithographic pictures, which forms a continuous illustration of all the most interesting and heautiful scenes along the trans-continental railroad across the great American continent to New York.

It also illustrates the States and Territories, the Lakes and Rivers; it gives all the Stations on the route; the exact distance to each and all the Stations from San Francisco to New York City (which are laid off ou a regular scale of miles).

The populations of all the principal towns on the route are convenity marked down the area being in the route are convenity marked down the area being in the content of the reconstruction.

route are correctly marked down, thus combining iu-struction, and making this the most entertaining and instructive parlor amusement ever published.

This illustrated parlor amusement of "A TRIP Across the Continent," starts from San Francisco (illustrated by the Golden Gate) to Oakland, where it takes the Central Pacific Railroad to Ogden, the Union Pacific Railroad to Omaha, the Burliugton route to Chicago, the Michigan Central and Great Western Railroad to Suspension Bridge and Niagara Falls, and the Erie Railroad to New York City; he-ing the shortest, best equipped and only route by way of Suspension Bridge and Niargara Falls.

A Splendid Gift to the Subscribers of the "Jolly Giant."

The "Chronicle" gave a gift map? the "Call" proposes to give an inferior Chromo picture to sub-scribers of that old fogy paper. But the Jolly Giant will give to all subscribers who pay a year in advance the beautiful Lithographic Chromo pic-ture and game, entitled "The Wolf in the Fold," illustrating the twelve wise jurymen, who acquitted Illustrating the twelve wise Juryinen, who acquitted the Fair Laura with the golden loeks, and the heautiful centre piece, showing Laura in the act to catch a flea." Ou the receipt of \$4,00 we will send the Jolly Giant for one year, and this heautiful picture. Send in your names, gentlemen, for we have hut a few of these pictures left. Jolly Giant office, Southeast corner of Washington & Sansome streets, (entrance on Washington street,) S. F.

.. Ladies wanting the suit patterns that comes out in Harper's Bazaar every second week, can have them as soon as out from the Agent, Mme. Morrow, 25 New Montgomery street, Grand Hotel Building. Suhscriptions taken for Harper's Bazaar, Harper's Weekly and Harper's Magazine. Business persons well find it to their advantage to advertise in the Bazaar Catalogue. Twenty thousand circulated gratuitously every month, going into every city, town, village and house on the Pacific Coast, and to every family in the city of San Francisco; also containing all the arrivals at the hotels every morning. Apply to Agency of the Bazaar Patterns, New Montgomery street, San Francsco.

....Go where you can enjoy yourself. This is every person's lookout on a Sunday at this season of the year. We would advise all who may seek this comfort and pleasure to betake themselves to the CITY GARDENS, where Captain Schnieder will be glad to see you and leave nothing undoor to make you all happy. The Gardens have been lately im-proved and everything looks really sweet and pleas-ant about that place.

....A jovial, whole-souled man is James D. Lee, of 33 Geary street.

Mr. Lee keeps a snug little saloon at the above

place, without any ostentation whatever, and besides this, he is a regular jovial young man, and one that prides himself upon keeping good "stuff" and treating his friends well. Every well meauing man aught to call and see him one of these warm days and have their senses cooled by a pleasant driuk.

The Freemason "Making,"

Now if you'll hut set down your nle, I'll tell you soon a reet true tale, And if to please you I should fail, I'st not be pleased mysel', sir; It is of a Freemason's wife Who led her husband such a life, And every day made some new strife That the sceret he would tell her.

She sed her yed in steep she'd laid,
When out at neet so oft he stayed,
To think how these Freemasous wur made,
Do what she could hoor fast wi't;
And if he would but tell her plain,
A secret it should still remain,
For hoo vow'd hoo'd never tell again,
Afore do that, hoo'd brast wi't.

Says he my lass tha surely knows, If I this secret should disclose, They'd cut off both my cars and nose, So judge my situation; But thairt so vast ill off I sec, If does not know I fear thail dee, And so to make thee I'll agree, If thail stand th' operation.

I'st want a deal o' eurious things,
I'st want a new kilt pigeon's wings,
A box wi' locks and curious springs,
For this makin' is no joker;
I'st want th'owd sword belonging t'duke,
And pistols wot hang up ith nook,
Besides a deal o' hee larnt books,
And a great big kitehen poker,

So hoo went a borrowin' t' every door, Swords and pistols half a score, And th' poker danglin' on the floor, Her brat completely fill'd, sir; Of books hoo'd borrow'd such a lot, Byron, Burns, and Walter Scott, Milton, Shakspere, Pope and Kuott, And Jack the Giant Killer.

Then he laid her wi' her face toth floor, He looked around and lock'd the door, Wi' things he cover'd her all o'er, Till her back wur near in pieces; To load her weel he did put on Both tables, ehairs, and frying pan, And full to th' top the water ean, Wi' mops and tubs and dishes.

He sed hoo'd spoil all if hoo stirr'd, Or if ever hoo spoke a word, Hoo hegan to tak her breath quite hard, And tried in vain to turn her; He'd th' poker in the fire all th' time, He sed to make a certain line, Before he gen her the th' counter sign, He then began to burn her.

Hoo felt it warm and gave a yell, And cau with water down it fell, The red-hot poker made a smell, And smoked just like gunpowder; Then ehairs and tables down they coom, Pots and pans, uop and broom, Made such a noise and smudge ith room, Hoo cried-out murder, murder.

Hoo sed mon do this witehcraft drop, And let me just this time gct up, And giv me a drop water i' sup, For this making is no joker; If I want to know the secret more, I hope tha'lt kick me out o'th door, Or else just say that nomony o'er, And show me th' kitchen poker.

.... Priest-ridden France says that the attempt to assassinate Prince Bismarek in Germany was gotten up by the German police to create a sensation and a bad feeling against the priests. How clever the French arc to discover this new move; they were not so smart in detecting the object of their late leader Napoleon III. in making war on Germany at the bidding of the unholy father in Rome. France is in a fair way to become completely under the lash of the priests hefore long under the grand old thief McMahon at their head.

The Unconstitutionallty of Local Option.

How is it that we cannot get sufficient intelligence from amongst our American people to assemble iu our Legislative houses once in two years to pass laws to govern us in this country? It is enough to give a dog the heartburn to read the laws of California as they come from the Legislature in Sacramento and elsewhere. One year we send a baud of Irish "chaws" to Sacramento to make laws for the people of California. What do they do? They vote the public mouey to the couvents, fight over corrupt measures, put up johs, rob the public and retire. Two years after another set of robbers go to Sacramento and does some more jobbing and retires. Two years more we change the complexion of our legislators, and send a goodly number of Americans to Saeramento. No sooner are they sworu in aud take their seats than the seum of San Francisco flocks to the Capitol to put up jobs. Among this number some of the strong-minded "cluekers," who get hen fever and refuse to sit quiet, follow in the wake of the male seum, and also commence to cluck for jobs. The representatives of the people, who wonder at their good fortune in being titled "Honorables," wish to become popular and wealthy at the same time, knowing well that that is their hast earthly show of ever becoming great, and without a particle of common seuse or reason are prepared to put any bill that they get paid for through the House. This is very easy, as the other members are just about twice as ignorant of the laws that would beuefit the people as what the member is who proposed the bill; hence our statute-books would make an English member of Parliament laugh at our American ignorance. To this cause are we indchted to-day for the

LOCAL OPTION ACT,

Which prescribes what a man "shall" drink, and what he "shall not" drink. The Holy Father at Rome has already passed laws dictating to man what he "shall" cat and what he "shall not" cat, under the awful punishment of hell's firc. Our wise men have not gone quite so far as the Pope as to the punishment of disobeying their laws; but yet they are more crucl, because they punish the unoffending wives aud innocent children of the unhappy culprits with starvation by depriving their hushands and fathers of an honorable aud honest means of carning hread for their hungry stomachs by the various avenues that tends to make wiue, beer and whisky, and then to sell it to the public as a necessity. This is the law that the California Legislature has passed in the year 1874. Are they ashanced of their confounded ignorance, or are they not? Yet, every member of the last Legislature prides himself upon the liberty of conscience and the progress of the age in which we live. Oh, fier shame, upon such men who would in this age of the world put iron chains around the people's necks and tie them down with their noses to the ground, as if they were serfs or Indians!

or the world put from chains around the people's necks and tie them down with their noses to the ground, as if they were serfs or Indians!

But, thank God that our people have a remedy against this tyranny in the body of the Supreme Court, who are men of intelligence and honesty, and who have declared this hellish Local Option law to be a disgrace to our statute-books, notwithstauding that its originators are so-called ministers of Christ's gospel. Oh, how those miserable creatures belie Christ, who made wine out of water, so as the people could drink enough and be merry at the marriage feast.

.... The evening "Sun" is handsomely supplanting the place of Father Gallagher's evening "chronicle," vulgarly termed "Post." We like this, no matter what Napthaly has been, one thing, he is not a Jesuit stool-pigeon. Let us have a good American newspaper. Harry George, red-headed Sallie, Gallagher and the Jesuits together, with the protector of the Chinese prostitutes, will all have to pack up and go to their native jungles. No loss.

.... The two "Bible-pounders," Poage and Gibson, are going to hold a jolly old "high cluek" in Chinatown ere long, over the Sallie Hart nest egg. Wonder will the chieken have a bricktop, or a pair of mooneyes.

Romish Christianity.

The presumption and audacity of the Romish priests in coudemning our public school system is something more than we are prepared to tamely submit to. If they, the Romish priests, were a body of men who had shown the American people that they were fully competent to impart a better education to our children than the public school system does, then well might they claim a division of the school funds and a say in the education of the rising generation. But when we open our eyes to the surroundings of the Romish pupils and find the County Jail filled with young hoodlums, the ehildren of Irish parents, all who have been educated in the Romish Church. Turn from this seeue and go to the Magdalene Prostitute Asylum, we find four hundred worked-out Irish "hids" there with ten Protestant children who have been brought to shame and disgrace by Irish hoodlum boys. Traveling across the slope of the hill to Mount St. Joseph's Orphanage, here we find about seven huudred orphans, how many of those are illegitimate we cannot phans, how many of those are illegitimate we cannot ascertain, as the nuns informed us that it is contrary to the rules to tell who the children's parents are. Leaving here we mingle with the young hoodlums on the streets, and what do we see? We see a lot of dirty-faced little "mikes," stoniug Chinamen as they pass by in express wagons from the ships to the Chinese quarters; with the pareuts of these young American "mikes" stauding by looking on and grinning at the fun. Yet we are told by the Romish priests that our system of education is damnable, and that theirs that teaches this stone-throwing at and that theirs, that teaches this stone-throwing at poor heathen is heavenly and Christianable. Oh, what devils those priests must be to have the cheek what devis those priests must be to have the cheek to stand in the face of this evidence against them and deuounce our schools. We defy the priests, or any of their dupes, to point out one single American Protestant boy who throws stones at Chinamen. Oh, God help this country if the Irish priests had courrol of our educational departments; we would soon be in the same condition as what that priest-ridden country, Ireland, is in to-day.

Disappearance of the Comet.

(See Illustration on page 36.)

The Comet has disappeared and with it all the filth of San Francisco. The notorious Woodhull crowd has gone; the "Five-gallon eluckers" are dead; the evening rag is dying; the Chronicle is sick; Pickering's "Call" is mortgaged; Rev. O. Gibson has got hen-liee; Sallie Hart's head is a blaze; the Germans are triumphant over the defeat of the "cluckers;" ladies and "cluckers" are divided; Free-Lovers have become wantons; silly "Bilble-pounders" have become laughing stock; Irish latin chawers are getting cheap; young girl's virtue is in danger of lustful priests; Mrs. Clarky and Pimpham have dropped and are in danger of being swamped and drowned; houses of prostitution are on the incrase in the fashionable streets of the eity; the young Irish "chaws" are getting proficient in throwing stones at Chinamen, etc., etc.

this eity. The first number made its appearance on last Tucsday. In one of the articles, on the third page, it speaks pretty plainly ahout the ahuse which the Chinese are subject to from the Irish Catholics, and says: "This abuse and insult which we have been subject to from a people who are nearer related to us hy worship to Josh than any other of the American people is something that has puzzled us for a long time. But upon more mature eonsideration we have come to the couclusion that the deprayed eondition in which those white harharians are now to he found, is owing to their iguorance. We have been informed that not one in five hundred of them can read or write, and they are completely under the eontrol of their Irish priests, a set that have made war upon every nation and people in the world." The article goes on to inform the Chinese that the Americans are their friends, and will at no distant day banish the Irish priests out of this country.

The Order of the Society of Jesus.

When we Christians hear aud see a band of meu united together under the name of being memhers of the Society of Jesus, we, as a matter of course, turn reverently to those members and almost bow down before them with respect to their leader.

But when we open our eyes and turn to the pages of European history, and there discover that those men arc branded with all the crimes that are recorded in the Bible against the head devil in hell, our flesh ereeps, and we withdraw from the poisonous hreath of those serpents.

We might be asked, are the Jesuits of San Franciseo of the same class?

Our answer would be, yes, the very same.

That white-locked old man, sitting in that Confessional, telling you and me that he ean forgive us our sins, and hand up our souls to God pure and innocent, is the same in heart and soul as his murdering brothers, who have poisoned Pope Clement XIII., because he abolished their order in Europe.

Is that mau, dressed upon the altar of the living God, with the Host in his hand, the same as the rest of his brothers in Europe who have attempted to assassinate Bismarck ?

Yes, the very same. Are the Jesuits on Market street, in this city, all the same?

Yes, every one. Can you prove that the Jesuits are had?

Here it is:

The Jesuits were expelled from Eugland, Scotland

and Ireland, hy an edict of James I. 1610—The Jesuits kill King Henry IV.

1618—Expulsion of the Jesuits from Bohemia, Hungary and Poland.
1723—Expulsion of the Jesuits from Russia.

1757—The Jesuits attempt the life of Louis XV.,

1757—The Jesuits attempt the life of Louis XV., King of France, and of Joseph I., King of Portugal. They were expelled from both countries.

1762—The Jesuits, beginning to assemble again in France, are expelled from that country by a decree of Government. "Their doctrines (says the decree) destroy the law of nature, that rule of morals which the property of the law of the country by the least of man. destroy the law of nature, that rule of morals which God himself has inseribed upou the heart of man. Their dogmas, too, break all the honds of civil society, authorizing theft, falschood, perjury, the most inordinate and criminal impurity, and generally all passions and wickedness; teaching the nefarious principles of secret compensation, equivocation, and mental reservation; extirpating every seutiment of humanity in their sanction of homicide and particide; subverting the authority of Governments; and, in fine, overthrowing the foundations and practice of religious and substituting in ations and practice of religiou, and substituting in

ations and practice of religiou, and substituting in their stead all sorts of superstition, with magic, hlasphemy and idolatry."

1756—Conspiracy of the Jesuits against the King of Spain. Expelled from Spain and her colonies. 1769—The Jesuits poison Pope Clement XIII., for attempting to abolish their Order. Having resolved to take this step, he ordered a Consistory for the 3d day of February, 1769, when, during the night before, he was suddenly seized with all the symptoms of heing poisoned, and died with cruel suffering

suffering.

1773—Aholition of the Order of Jesuits by Pope 1773—Aholition of the Order of Russia.) Clement, Clement XIV. (The Jesuits go to Russia.) Clement, according to the historiau, said: "I do not repent according to the historiau, said: "I do not repent of what I have done; I adopted this resolution after mature reflection and examinatiou; I thought it was my duty to resolve ou this, and, if it were necessary, I would do agaiu the same thing; but it will briug upon me my death." A short time after, the following letters were placarded on the walls of his palace: "I. S. S. V." He thus explained their meaning: "In Settembre Sacra Sede Vacaute"—"In September the Seat will be Vacaut!" He was not mistaken; having heem poisoned he suddenly not mistaken; having been poisoned, he suddenly died on the 22d of September, 1774.

1779—Reorganization of the Jesuits in Russia by

1830-The Jesuits excited Charles X., of France, to issue ordinances against the freedom of the press. It caused a revolutiou and the banishmeut of the

A short time after, when the indignation of the people was calmed, the Jesuits came again, humble aud creeping as a serpent in the grass. They offered their services to Louis Philippe, the "Citizeu King," and under their iustruction he opposed all liberalism.

1848-50-The Jesuits cause a civil and religious war iu Switzerland.

Sufficient Renumeration.

We consider ourselves sufficiently renumerated for our labor in exposing the Irish priests to the people of this country, hy the many letters which we have received from intelligent Irish Romau Catholics in this city, thanking us for our, fearless articles on those lazy fellows who have kept the poor unfortunate Irish in slavery hundreds of years after England and Scotlaud. One Irish gentleman said iu his letter to us, "It is now for the first time that I have discovered the reason why the Irish could I have discovered the reason why the Irish could not make more headway in gaining their liberty or equal rights with Eugland, from the English Government. I see at glauce since you exposed the artifice of the priests that the eause lies with them, and I see it all the more plainly when I look to Spain and France, where the priests are doing all in their power to destroy the Republican form of government." This gentleman is correct in his views. We hope that hundreds and thousands of the Irish Roman Catholics will look at the Irish of the Irish Roman Catholics will look at the Irish priests as this man has looked at them. Every living Irishman and woman knows that everything we have said about the Irish priests are correct. It is only their fear and respect for the priests that keeps them in subjection, they know well that we are correct and they will gradually come round to our views, but it will require some little time and training, all of which we will most generously guarnan-

Oh What a Downfall of "Bull-frogism,"

We like President Grant because he is our President, but we caunot say that we love any of his 'bull-frog" ways and we like him less siuce he encouraged his sons and daughter to visit Europe to learn the "buil-frog" ways of "My Lord Duke" or "My Right Honorable V'count so and so." Yet we are consoled when we consider how cheap the Princess Nellie was sold in England, after all the "flummery" and "boiled gum" that was lavished upon her when she visited England the first time. The husband of Nellie Grant came to this country uot as the sou of a wealthy English gentlemen, but as an agent for the sale of cutlery. It is now asserted that his father owns a small estate in Southampton, and that the son who married President Grant's daughter has a salary of \$3,000 a year, with the privilege of making all he can earn. One thing is certain—he came over here and traveled about the country, married Miss Nellie, and the two have gone to England—and it is nohody's business whether they are rich or poor, so long as they pay their bills and let other people aloue. All of which they wou't

Nothing Like It Ever Before Seen.

An interesting relic of the war, which has been kept at the armory until now, was sent to the ordinauce museum at Washington. It was two bulletsa Federal and Confederate—which met in mid-air point to point, at the battle of Petersburg, October, 1864, and were welded together hy the shock The Confederate being sent by English powder, which Confederate being sent by English powder, which was better than Uncle Sam's boys had then, drove the Federal hall hack toward our lines, where it was picked up by a soldier, who gave it to Col. Rice. Such a curiosity is exceedingly rare, if indeed it has its duplicate in the world, and it was thought worthy of a heautiful little casket with mirrors to sid in viguing it on every side. Pope Pius VI.

Rice. Such a curiosity is exceedingly 1814—Complete reorganization of the Jesuits as a religious body hy Pope Pius VII. They again invade Europe, and plot and intrigue as hithertofore.

Rev. O. Gibson Amusing the Chinese Women.

(See Illustration on page 31.)

Rev. O. Gibson keeps a Chinese managerie on Washington street in this city. Gibson conducts this harem on the same principle as does the Romish nuns conduct their convents: "No admittance under any pretence whatever to the outside siuners." How Gibson amuses the moon-eyed prostitutes is a mystery to us; we have visited the harem frequeutly, but failed to see Gibson or any of his pets; but upon one occasion when we went there we thought upon one occasion when we went there we thought we saw a man with a elerical face down on the floor on all fours, playing "horsec," for the amusement of the strong smelling saints from China, that Gibson and other fools believes will hecome good by and-by. Whether the "brick-topped" Sallie Hart gets admission to Gibson's harem or not we cannot see that we would strongly addied Gibson's that have say, but we would stongly advise Gibsou to take her in before long.

. . The American hoodlums are coming to the The American hoodlums are coming to the surface again; it is too bad that our young American boys caunot conduct themselves like the childen of Irish parents in this city. Last week we had our cars pained to hear the names of several Americans, such as Maguire, McLaughlin, O'Riely, O'Brian, O'Sullivan, Brady, O'Grady, Burke, etc., called in the Police Court to answer to various charges of low conduct on the streets. These names will show at a glance that these hoys are the children of Americans, who have been raised and educated in the public schools of this city. It serves their parents well right; they could have averted this disgrace by seuding their children to the Roman Catholie schools, where the good and kind Jesuits would have given them a good and pure education, like their Irish parents which would teach them how to conduct themselves in after years as geutlemen; what can we expect from the Americans when they will not avail themselves of the many Romish schools and colleges now in this city, where children on heing educated just for the love of making them hright, like the Mexicans, Spaniards and Irish. We-I-I, they will learn in time, no doubt:

Our Agents.

Those gentlemen will supply the Jolly Giant to our subscribers in these towns, and neighborhood A. I. Hinds, Santa Cruz.

Geo. A. Buxton, Vallejo. D. F. Haswell, Sacramento. Perry & Berry, Oaklaud.
Fred. Schlesinger, Livermore.
R. Fred Brooks, Carson City.
Charles C. Barrett, Portlaud, Oregon. H. E. Bidwell, San Rafael. J. Nagle, Alameda. H. McKinzie, Nortinville, Contra Costa Co. Samuel Berge, Los Angeles.

Notice to Agents and Others.

Gentlemen in the country, desirous ef taking the agency of the Jolly Giant, as also persous who wish to subscribe for our paper, will obtain all the

ncessary information by applying at the publica-tion office of Thistleton's Jolly Giant, S. F., Cal. All letters on business to be directed to Col. Geo. Tristleton, Publisher and Proprietor, 423 Washington street, near the Post Office.

. Duncan S. Tyson, proprietor of the "Banks O'Clyde," has allowed the steam to cool down in his neat Saloon at 587 Market street, between First and Second, and has substituted the "Edinburg Ale" as a summer beverage instead of his hot whisky punch. This is au improvement of great importance to the

.... Harry George's object in attacking the Germans, is to bring a split between them and the Americans so as the "mikes" will win the next election. No good, Harry; we understand all those little Jesuitical tricks.

"Stop the Chronicle and the Evening Post "---Sons of Liberty.

EDITOR ILLUSTRATED JOLLY GIANT-Dear Sir: Since the day of the Alameda local option, there has been a general stopping of the Chroniele and Evening Post going on amongst the German business men and other license people. The reason of this is evident to every one reading newspapers, and therefore needs no definition. Certainly it can do us no harm if the Post comes out at last and shows its colors to the contrary. That is exactly what we needed; for, our liberals, who in the beginning took such a fancy for this ambiguous sheet were hard to be convinced of its falseness.

What the Chronicle is we all know. To us its sensational report on the Alameda fight was but a new page in its long record of lies and vituperations. It is gathering already its reward. The libel suits against the Sun gave it the first serious shock, and the recent pistol affair dealt it its death blow. There is no use in saying more. Every man reaps what

Different it is with the Evening Post, that by its Jesuitical tricks for a long time succeeded in hiding its true views and objects. Its dogged animosity to the Germans was so eleverly disguised under the mask of fair impartiality, that it was a difficult task to make anybody believe in the false play of this journal, which, like its saints, the noble disciples of Loyela, eovers its odium with the robe of human Iove, keeping a particular eye on the poor laboring classes-therefore, the Germans and others sticked so obstinately to this hypocritical sheet till the JOLLY GIANT first tore the veil from their eyes. Thank God that's over and all eyes are open!

We have well understood the intention of the Post, when it tried to represent as an insult to the Catholie religion a mock-funeral, that took place before the women's tent in Alameda. The Post did so with a view of arousing against the Germans the indignation of the Irish and gaining the latter for the five-gallon cause. The individual called upon to act the priest, a saloon keeper of Oakland, born in the south of Germany, and himself brought np as a Catholic, knew no other creed, and, naturally, imitated the rite familiar to him, without intending to offend, Catholies. This was water on the Post and Chroniele mill.

When the Post was started as a nickel cent sheet, we had great expectations of its tendencies. It was overflowing with reform matter and kieking in all directions. We did not know then that the Jesuits owned it, for the latter kept the fact a secret as long owned it, for the latter kept the fact a secret as long as their new tree was not safely rooted. Slowly and eautiously they dared ont, and, then, a very interesting double-faced game began. The blows were dealt out so systematically that only a few inspired perceived their working. But, when they thought they felt themselves fairly in the saddle, they opened their vizors, and—here they come! "Death to all Germans! Down with freedom! Played out worthies!" We have Popish sheets more than are needed. ies!" We have Popish sheets, more than are needed in this city, and now since your ways are known, you will soon have to pay for your paper out of your own church pennics!

When the Chronicle raised its notorious yell against the Demokrat, and tried to represent our organ as isolated and abandoued by us, the writer of this translated a piece of the German Humorist, showing that the Demokrat was backed up, and begged the Post's chief editor to publish it. But this gentleman scornfully rejected it. Then the report on the Brooklyn option, afterwards published in the ILLUSTRATED JOLLY GIANT, was tendered to the same editor with a view of obtaining a hearing of our side of the question, and the Post editor again scored it, as of no interest to the public. So

devotes considerable space and time to puffing monks' and nuns' schools in this city, thereby securing fresh supplies of young tlesh to the lusty and lucullian priests. By this it intends flattering the Irish people, in order to blind their eyes to the fact, that it likewise deals with Protestant reverends, like Chinaman Gibson, for the purpose of depriving us of our personal freedom, and driving us foreigners from the country to make room for the coming millions of beloved Mongolian pets.

Rev. Gibson and the Post editors, if they choose, can drink their whisky by wholesale. The German and Irish laborers cannot afford it, and it would be bad for them, if they tried it, because they must keep sober to earn their honest living. For them there is neither Peter's penny nor Chinese Mission fund to eat and drink ont of. Their interest therefore is not identical with that of papers like the Post and Chronicle. Post and Chronicle; Chroniele and Post—two closely allied souls. They curse heretics with Arch. Alemany, and with Chinese Gibson proscribe foreigners. They keep creeds and parties scribe foreigners. They keep creeds and parties hot, to snap the bleeding limbs of the eareasses, and, when the earnage is over, they join in a most

The time must come, when we shall have a firstclass independent newspaper, that keeps clear of priests and ministers, and sides with the people extensively. Meanwhile we shall be on our over the two meanest sheets in the city, and let our combatants for personal freedom, whether they be Irish, French, German or whatever, beware of them and mind our advice, "Stop the Chronicle and the Evening Post. AD. VON HEYNE.

Civilization of the Ancient and Modern Irish---As Illustrated in their respect for Women.

(See Illustration on page 31.)

The "Irish World" has, a few weeks since, treated its readers to a beautiful illustration of the respect in which the Irish women had been held in ancient times. It is not onr intention to dispute this statement, because we now hold, and have always held, that the Irish as a race have been a noble people, and second to none other in the world until their manliness, independence, honor, and everything that is necessary to make a peopla elivalrous has been taken from them by their hellisb priests. To show that this is really the case, we will describe Ireland of to-day in order to show how priesteraft has reduced the people of that fair land down to semibarbarianism and brutality.

No Irishman or woman dare deny hut the women of Ireland to-day are worse off than in any other country in the known world. Let us invite the American tonrists down to the bogs of Galway, Sligo, Leitrim, Roscommon, Mayo, in Connaught or any of the southern countics in Ireland, and see for themselves how much respect there is paid to women, and how far Tom. Moore's works bear on

this point when he wrote:

"For though they (Irishmen) love women and golden store,

Sir Knight, they love honor and virtue more."

This might have been the case when Tom, Moore was writing about Ireland, but most certainly it was not the ease when Tom. Moore lived in Ireland, nor for hundreds of years before his time.

The women in the portions of Ireland where we have already mentioned, and in fact all over Ireland except the Protestant North, are no better off than so many donkeys. They can be seen in the snmmer time almost naked out in the bogs, wheeling (eart-ing) wet, dirty heavy turf (peat), in soft ground, ing) wet, dirty heavy turf (peat), in soft ground, where the unfortunate women will sink down to By the ignorance of the men the soft, wet peat is we went to our strong friend, the LLUSTRATED JOLLY GIANT, and this powerful warrior graciously took our report and granted it a space in his columns. The Post, while considering appeals of the license people as of no interest to the public,

how it disfigures the beauty of the "rale ould Irish After a day's work in the bogs of Connaught, one of those charming Bedalias looks like one of our "smoked" Virginia ladies from Africa. After the turf rearing is over our Irish ladies are next sent into the harvestfield, with hook in hand, to reap with the men; from this to the "praty" (potato) field, in the winter where they can be seen "digging" out the "poorcens" (small potatoes), in the frost and snow,bare-footed and bare-legged, with their teeth knocking together with hunger and cold. All this may be bad enough, but the worst is to come "Bedalia" calls the bogwork amusement, reap ing fine fun, digging the "pooreens" cold work, all ing me tun, digging the "pooreens" cold work, all this she says she likes pretty well until the spring of the year comes when she has to turn her pretty and virtuous form into a full-fledged donkey and carry on her back in a "kesh" (a kesh in Ireland is something like a Chinaman's bastet except that there are two handles, made fast to the side from top to bottom, and that it is square in build, in those handles; the arms of the women go, through, the handles; the arms of the women go through; the kesh is made to sit on the woman's back, covering her from the shoulder to the hip) the manure from the cattle-yard or dunghill out to the field. illnstration on page 31.) In order that there be no time lost in transmitting the manure, a man remains at the dunghill and keeps the keshes filled for the woman so as to dispatch her without loss of time. This is by no means all the brutalities that women in Ircland are subject to, but it is enough, just here, to show the Americans how Ireland has retrograded by the influence of the priests and even gone back, far back, beyond the time when Tom. Moore wrote the above lines as referring to Ireland's knights.

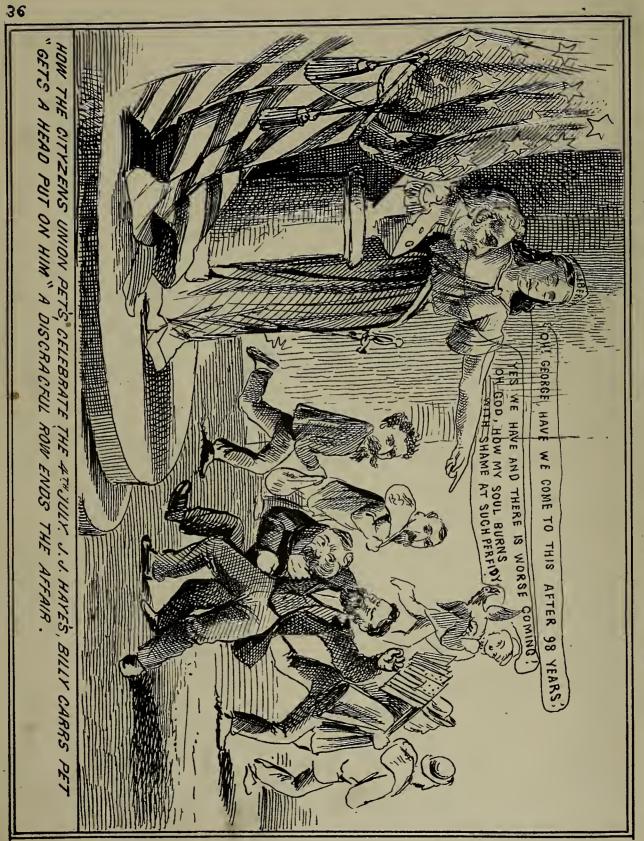
THE VIRTUE OF IRISH WOMEN.

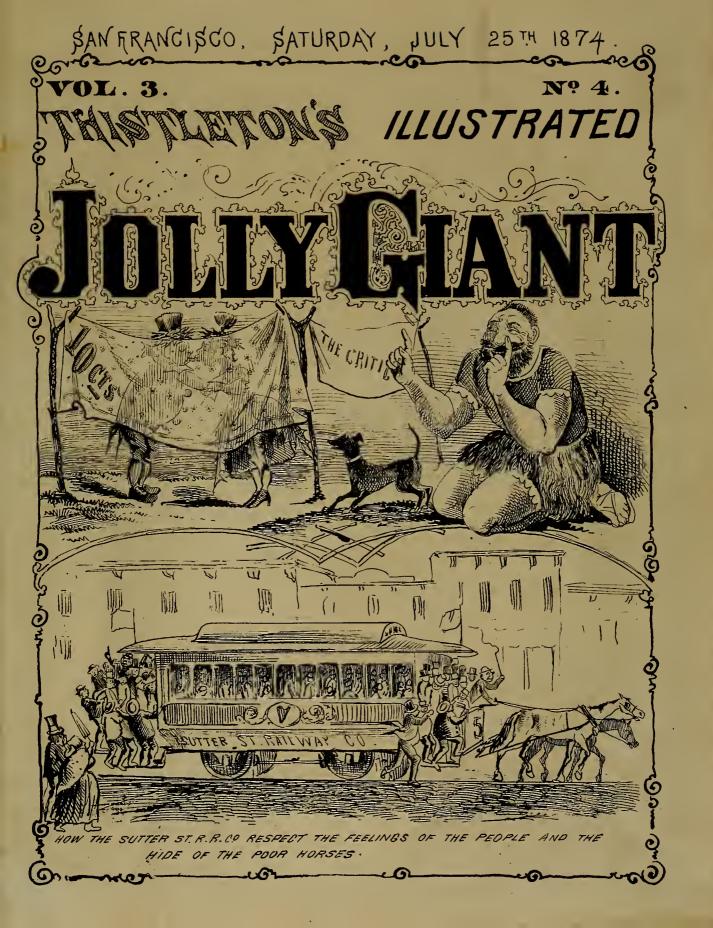
There has been a great deal said by Irishmen themselves about the virtue of Irish women; and, indeed, English historians have been led into this error and wrote the same in their works; but this vas not so much from positive proof on the English historian's part, but more in accord with "John Bull's" idea of guilt and iunocenee. "John" holds every man to be innocent until he be proved guilty, hence the English historians not having substannence the English distribution where "not" tial testimony as that the Irish women were "not" virtuous, came to the conclusion that they were virtuous and cave it to the world as such. But, had tuous and gave it to the world as such. those historians lived as long amongst the Irish as the writer of this article their opinions would have been slightly changed. We defy contradiction, when we say that there comes to these United States over two thousand Irish women yearly who have been robbed of—or otherwise sold—their virtue previous to their leaving that country.

Every Irishman and woman in this country and in Ireland knows well, that when a girl looses her "slipper" (virtne) she is sent to America at once, and no one knows this except her parents, the priest, her seducer and her immediate friends, hence the historian can never obtain such testimony for his work as this, because it never leaves the family circle. How many of those girls are seduced by the priests and jobs put npon some fool—for mind every townsland in Ireland has its fool—who is made to suffer for the crime, but the girl is sent to America at all events and so ends the seandal.

Now we defy this statement to be contradicted, and should any man or woman want better proof than this from us that the Irish are no more virtuous than any other people, we will publish the names of hundreds of girls who have been sent out of Ireland for this cause together with the men's names, priests and all. But this is not necessary, as the growing np hoodlums of Irish parents in this city will, we think, prove our argument that the Romish church is not the custodian of virtue, nor ueither are the Irish women hlessed with any more virtuous nuction than any other people, but they have what others have not—they have the common sense to keep their shame to themselves. As an in-stauce of this, see the Mission affair. Supposing that that was a Protestant minister who ruined that young girl, how long would it remain a secret? young girl, now long would it remain a sector, perhaps not twenty-four hours. How long has it remained a secret with the priests—forever? and so it is with the Irish virtue. Let us hear no more about this trash of "respect for women" and "virtue of Irish women" from the Irish press in this country.

"Spitt Stevens" is played out now; bricktops are in demand.





THISTLETON'S

ALLUSTRATED JOLLY THE CRITIC.

Saturday : : : : : July 25, 1874

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Anonymous communications sent to the Editor of the Jolly Giant will be destroyed unread. At the same time, communications of value will be thankfully received and used if found suitable. The real name and address of the writer must accompany all matter intended for use—uot necessary however, for publicatiou, but as a guarantee of good

Notice to Agents and Others.

Gentlemen in the country, desirous of taking the agency of the Jolly Giant, as also persons who wish to subscribe for our paper, will obtain all the necessary information by applying at the publica-tion office of Thistleton's Jolly Giant, S. F., Cal. All letters on business to be directed to Col. Geo. Thistleton, Publisher and Proprietor, 423 Washington street, near the Post Office.

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Those gentlemen will supply the Jolly Giant to our subscribers in these towns, and neighborhood

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A Splendid Gift to the Subscribers of the "Jolly Giant."

The "Chronicle" gave a gift map? the "Call" proposes to give an inferior Chromo picture to subscribers of that old fogy paper. But the Jolly Giant will give to all subscribers who pay a year in advance the beautiful Lithographic Chromo picture and game, entitled "The Wolf in the Fold," illustrating the twelve wise inventor, who accusted ture and game, entitled "The woll in the rold, illustrating the twelve wise jurymen, who acquitted the Fair Laura with the golden locks, and the beautiful centre piece, showing Laura in the act to catch a fica." On the receipt of \$4,00 we will send the Jolly Glant for one year, and this beautiful control of the control ful picture. Send in your names, geutlemen, for we have but a few of these pictures left. Jolly Giant office, Southeast corner of Washington & Sansome streets, (entrance ou Washington street,) S. F.

.... Our subscribers and the public will be pleased to learn that we have fulfilled our promises pleased to learn that we have infalled our promises to the many inquirers who have made applicatious to us for bound back numbers of the Illustrated Jolly Giant. We have now a limited number bound, which will be given to applicants for the sum of \$3 50. Send your orders, if you desire. It is a really valuable and amusing companion.

....Duncan S. Tyson, proprietor of the "Banks O'Clyde," has allowed the steam to cool down in his neat Saloon at 587 Market street, hetween First and Second, and has substituted the "Edinburg Ale" as a summer beverage instead of his hot whisky punch.
This is an improvement of great importance to the public.

Who Sold Ireland?

It is more than amusing in this age of the world to hear the Irish "omathans" lecture upon the wrongs of Ireland by the English Government, and as percontrast those "intelligent" mountebanks go back to the early days of Ireland, and tell us about the happy days of that country before England obtained control of it. Ah, bosh! Do the Irish think that the reading world are fools, like themselves, to helieve that Ireland was ever happy under the tyranical ruling of Popedom.

In the reign of Pope Adrian the Irish were couplete savages, so much so as His Holiness was only too glad to hand them over to England to be whipped into subjection.

Before the Normans invaded England, Ireland was a prey to the Danes, who built the cities of Dublin, Wexford, Cork and Limerick, and more than a hundred years had elapsed since the battle of Hastings before the Normans crossed over to Ireland and conquered it, the invasiou being expressly sanctioned by a Bull of Pope Adrian the Fourth. Both the English and the Irish, therefore, were subject to a common master, the Norman, who had established himself in France two centuries and a half before the time of Pope Adrian.

When Edward the First invaded Scotland he was repulsed, but when he invaded Ireland he was successful. The cause lay in the characteristic differences of the people. The Scotch were united, and preferred death to subjugation, and when England and Scotland were finally united in Great Britain it was by the free choice of the people of both countries. It was not that the Irish had less courage than the Scotch, but they were divided among themselves, and the rivalries of the chiefs were the source of national dismemberment. "A Douglas or a Campbell," to quote Mr. Froude's words, "cared more for his country thau for himself. An O'Don nell was ready to take the English side if the English would help him to a slice of his neighbor's land. A proverb says that when an Irishman is on the spit you can always find two other Irishmen to turn it. It was an Irishman who, when reproached with selling his country, thanked God that he had a country to sell. No people with such professions of patriotism on their lips have, when it has come to action, fallen so miserably behind their promises. From first to last, the Irish rebellions have been cast in the same mould. It was as if England had sown dragon's teeth among them, and stood by to see them destroy each other. Butler against Geraldine, O'Donnell against O'Neil." Scotland, as we have seen, successfully defied the Norman invader. Wales struggled for centuries and when she yielded kept her lands chiefly for her own people and preserved her language and blood. But in England, the whole nation yielded on the issue of a single hattle, and Ireland suhmitted just as readily as Eugland did. One half of the Irish chiefs took the Norman side, that the Normans might help them against the other half. But the Normans were not so successful socially as in the field; hence England remained Saxon and Ireland Celtic in character. The Pope, in theory, was king of Irelaud, the sovereign of England heing his vicegerent. In both countries the laudowners were generally dispossessed, and the Crown, under the feudal system, was sole owner of the soil which it let to proprietors. Another fact is, that during our own revolutionary war the Irish Protestants sympathized with the colonists, while the Irish Catholics clung to England, not because they loved England, but because they hated the

Protestants of Ulster who were on the American side. If ever the hatred between the Irish Catholics and the English Protestants is dead, it will be when the public voice of this country has pronounced that Ireland ought to be satisfied, and that she has no longer a grievance which legislatiou can remove.

Grievances are as necessary to the health and good humor of an Irishman as potatoes are to his gastric economy; nor would he thank the United States, for trying to remove them or to dispel his faith in the pleasing illusion. They are as essential to his happiness as St. Patrick's miracles and early legends of the Emerald Isle. He would probably tell Mrs. Columbia, "Shure 'tis none of your business if I plase to have a graviance." Moreover, if the tide of Irish emigration continues to flow toward the United States in the same ratio as during the past decade, it is Pat himself who will thus become the arbitrator of his countrymen. We imagine him welcoming the last man from Cork or Dublin, and then shouting across the Atlantic to depopulated Ireland, "What the divil have ye got to be growling at? How can a country have a graivance that hasn't a mother's son left in it."

Notice to Speculators.

Speculators will do well to take notice that all the dirty jobs of political mobs, conventions, Fourth of July processions, providing for "bums" in the Custom House, U. S. Mint, Police force, Sheriff's office, etc., can be done at the shortest notice by the Citizen's Uuion pets, who style themselves the "mobs" of the so-called "Crescents"-no Irish need apply of the so-called "Crescents"—no Irish need apply except they bring money. All information to be obtained from J. J. Hayes, of General La Grange's staff, in the Mint; or any of his pets in the Custom House under Collector Shannon, Mr. Congdon, of the "Padlock Brigade," in the Sheriff's office, will give advice gratis4 Fitch is President; Dr. Grover is Medical Advisor; J. C. Palmer is engaged with Mr. Norcross in dividing the \$7,000 among the "legal" claimants of the regalia hrigade.

The 17th of Ireland Committee can have "their" day managed by the Citizen's Luion pets provided.

day managed by the Citizen's Union pets, provided they put \$10,000 in the Treasury fund and ask no explanation of where the money goes to; Hayes is an expert at hiring carriages; Palmer knows the value of butter, and White calico; Norcross is well up in flags, and what the remainder of the Committee don't know ahout helping themselves is not worth learning from the devil. Who wouldn't be a member of the American order of the "C. U." after

More Trouble Among the Elect.

Another minister has fallen from grace in New Jersey. This time a Presbyterian, named John S. Glendening, who had the misfortune to become a 'papa" without the formality of a wedding. It would be advisable, we think, to have every Christian minister married at the age of sixteen, so as to have them played out before they get ordained, or otherwise have them subject to a surgical operation he-fore ordination. Anything to keep them quiet, and save the handsome women of the Christian fold from disgrace and the church from seandal. In this rom disgrace and the church from scandal. In this case the Rev. man of God refused to marry the lady whom he had disgraced, declaring his innocence. W-e-ll, it may he that he is innocent; there are such things as somnambulists in this world, and perhaps things as somnambulists in this world, and perhaps Rev. Glendening is of that family, who does funny, queer things in his sleep, without having any very clear recollection of it in the daytime. However, the lady may not be effected with that peculiar proclivity in her "somnus" hours as to do queer things without recollecting them afterwards. There is oue advantage in priests and parsons having "bahies," and that is, that they can haptize them free of costs. We live in a strange world after all the preaching and pounding of the holy scriptures.

Two Hundred Years Ago.

Two hundred years ago there came, from Scotland'e etoried

To Cartis old and for rees town, a Presh, terian hand; They p anted on the Castle-wall the Benner of the B'ue, And worshipped God in simple form, se Preshyterians do, Ohl hallowed be ther memory, who in our land cld aw The goodly eved of Gospel T.u h two hundred years ago!

Two hundred years ago was heard, upon the tenth of Jnne, On Carrick's shore, the volco of prayer, and pealm with column

"Do good in thy good plossare, Lord, nato thy Z on here;
"Do good in thy good plossare, Lord, nato thy Z on here;
The walls of our J-rusalem cetablish thou and rear."
Thus prayer and praise were made to God, nor dread of Popish
foe

Dismayed our fathers in their work two hundred years ago.

Two hundred years ago our Church a little one appeared—Five Ministere, and Eiders four, the feeble vescel steered; But now, five hundred Pastore, and four thousand Eidere ctand A host of feithful witnesses within our native land! Their armor is the Spirit's eword, and onward as they go They wave the flag their fathere waved two hundred years ego.

Two hundred years ago the seed was east into the ground— Au acom ther—a forest now—ite auxidy cake abound; Like trees af Eastern clime—each branch to earth bowe down ite

And, head, thue, the newborn shoots their forest-foliage spread;
Now spread;
Now shaking fruit of Lebanon upon our m-untaine grow,
From cora, a handful, scattered there two hun-red years ago.

Two hundred years ago the dew of God's refreshing power On Oldstone and on Antrim fell, like Israel's manns shower; The waters of the Six-mile stre m fu-wed rapidly along. But swifter far the Spirt ps s d o'er the awakened throng; Wnere'er the fruitful river went, God's presence esemed to And shus the S lrit blossed our siree two hundred years ag.

Two hundred years ago afar no Gospel cound was know The heathen man, unheeded then, be wed down lo w

stone;
But better dys bave dawned on us—onr Missionary band
Are publishing salvation now on India's gidden strand;
And to the sons of Abraham our sons appointed o—
To Jacoh's race—rejected, reor-ou—two hundred years ago.

Two hundred years ago was seen the proud and mi'red b ow browning on Scotland's unied Kirk, as it is frowning now; But enemies in Church and State may threaten stern decree; Her Ministers are men of prayer—her people wifl are free; Nor threat, her interdict, nor wile of legislative show, Shall change the men whose fathere bled two hundred year ago.

Two hundred years ago o'er graves the hlua-bell drooped its

nesd; The purple h-ather cadly waved above the honored dead; The miet lay heavy on the hill—the lav'rock ceased to soar, And Scotland mourne her marryr'd sons on monntain and on

moor; And still her'e la a mourning Church; hat He who made her so Is zigh to zid her as He was two hundred years ago.

Two hundred years ego the hand of massacre was nich; And far and wideo'er Erin's lond was heard the midnight cry; Now Presbyterian Uleter rests in happiness and peace, White crimes in distant province from year to year increace; O Lord their bondage quickly turn, as streams in south that

flow. For Popery is the same it w s two hundred years ago.

The above has been taken from the only copy extant of the first production of the Rev. Dr. Cooke's verses upon the Bicentenary of the establishment of the Preshyterian Church in Ireland in 1842.-ED. JOLLY GIANT.

... The Pope, in a recent interview with the "American Pilgrims," took occasion to compliment our government on account of its liherality in the matter of religious toleration. It seems "His Holiness" can appreciate a virtue which he nor bis predecessors ever practised, or permitted, except under compulsion. But he finds in Protestant America a wide field for his agents to operate in; he finds that his subjects largely rule our politics, especially in the cities, and that native demagognes truckle to the influence of the Romish priesthood to the extent of giving the Catholic church exclusive privileges, and, therefore, our government is commended for its toleration while in all Catholic countries the heavy hand of intolerance and persecution is laid upon all who will not submit to

.... It is not true that the Citizen's Union are to do the dirty work for the P. M. S. S. Company in this city for \$10,000 per year. The Company is already too well supplied with "sharpers" of their own. Men who can steal potatoes from off the ships in Panama and send them asbore and sell them, do not need the services of the Citizen's Union pets. Oh, if the head office in New York knew how the cat jumps here would not there be some fuu for the guillotine man ahout the wharf. Well,let the Company find out; it is none of our business; they steal nothing of ours.

More Filth Raked from the Citizens' Pets.

The Fourth of July Turned into a Regular Harvest for the Custom-house Beats and J. J. Hayes of the

The Illustrated Jolly Giant has left nothing undone to strip the Citizens' Union pets of all their rottenness, and expose the filthy wounds of a deeayed and petrified corrupt heart.

It will be recollected by our readers that some six months ago we exposed the hellish and thicking proclivities of this hand of "Americans," as those rotten creatures chose to eall themselves, in this city. This hand set forth to the world that tbey were commissioned to act for the so-called "Creseent" order in this city, a claim that, we helieve from good informatiou, they had no more right to represent than has the devil a claim to relationship with the Almighty Ruler of heaven and earth. But what eared the Citizens' Union pets about honor or truth when there was mouey to he made from an innocent and confiding people? The first time that this clique of "Americans"-God save the mark and the honor of such a title-eame to the surface was when the fifty extra police officers were about being appointed. At that time a member of the moneymaking clique obtained a position upon the police force, hut not liking to he bound down hy Chief Cockerill's rules, he sold out ab \$500 and rejoined the hand. Having succeeded so well at the first start, this band of "Americans" undertook to weed out every Irish Roman Catholic from office in this city, and to obtain control of the spoils themselves. Even the Treasurer's office was cut out for one of the pets. This, no doubt, is just what the entire clique were after, so as they could make a clean sweep at once; and as none of them have any standing in this community, it would be very easy for them to clear out and leave the city with empty vaults to monrn their departure.

After the police and sheriff's office became pretty well peppered with the Citizens' Union pets, the next grand scheme to get into power was the

FOURTH OF JULY.

This they readily obtained by going en masse to the City Hall, when his Honor the Mayor called for a public meeting for that object, and by their united votes they oust the Irish clique, with J. F. Meagher at their head. Thus securing the ball at their own kick, Mr. J. C. Palmer, a gentleman hereto-fore unknown in this city, was chosen President pro teu., and from that to President of the Day by the same united votes. "United States flag" Scilcek very wisely withdrew from the crowd, leaving all the sharpers of the "American" elique in the field behind him to do their share of the disgraceful

What was the result of the Citizens' Union pets work has been pretty well ventilated in the columns of this paper; but there is yet a little more to be recorded for the greater glory of those men, who mostly hold fat positions in the United States Custom-house and Mint.

The generous people of San Francisco who subscribed their cash to honor the natal day, would like very much to know what has

J. C. PALMER

Done with that \$600 that was in the contingent fund, as also with the tin box containing the snh-scription books of the various collectors wbo bled the citizens out of their hard-earned eash.

After Mr. J. C. Paluer, the worthy President of the Fourth of July, and member of the Citizens' Union clique, and formerly editor of "Life in Lowell," in Massachusetts, and now holding a posi-tion in the United States Custom-house of San Frantion in the United States Custom-house of San Francisco, answers this question, we, on behalf of the public, would like to know what has become of the office furniture, chairs, tables, etc., etc., that were purchased for the Committee-rooms. Then, we would like to know what eaused the rows between Congdou and Wheeler, where pistols were drawn.

We will not trouble the worthy President as to the

J. J. HAYES,

From United States Mint, getting his hig head enlarged and dyed purple by Mr. Ranks, as we knew

this already.

But should the President, J. C. Palmer, be in a communicative mood, as he generally is when around the Y. M. C. A. hall, we would like to know by what anthority this man Hayes asked and reby what antiority this man larges asked and re-ceived \$2 commission on twelve carriages, and \$5 on one omnihus in advance from Mr. Ehleis, by promising to pay him extra, and give him the joh by virtue of his being Chairman of the Committee on Carriages, besides all he received from other eabmen, and then cut these men down, and did not pay them their contract price, after carting the Citizens' Union pets around the city on the Fourth of July? Further, we, on behalf of the public, would like know in what manual did President Palmer discover the parliamentary rule by which he threw the easting vote awarding himself the sum of \$600 out of the contingent fund of the people's money to his own private poeket, so far as the public are as yet informed?

NOTHING BUT THIEVING.
From the information which we received, we have come to the conclusion that the wbole Fourth of July affair, so far as appertains to the Citizens' Union pets, was nothing hut a well laid scheme of rohlery. The whole plans were cut and dried onc rohhery. The whole plans were cut and dried one month hefore the Mayor called a meeting of the citizens to advise about plans, etc., for our cele-

bration.

The Citizens' Union pets held meetings in Room 24, Y. M., C. A. huilding night after night, and put up the entire job of how to heatthe Irish Catholics out of their plans. It was already fixed to have Palmer nominated President pro tem, and afterwards President of the day. The various committees were named and approved of hy Palmer as early as the heginning of May. Hayes worked like a Trojan to obtain the chairmanship of the Carriage Committee. Though Hayes is an ignorant man, yet be knew where he could make money. He hired all knew where he could make money. He hired all the carriages he could from Mr. Ehlis, hecause he was afraid to depend upon the Irish. He knew that they would not act honorable with him, hence that they would not see nonorable with min, inches he sought out an innocent, confiding man whom he could blind. Congdon's son came in for \$100 for doing nothing, whereas other men, who worked hard, got \$45 from Pulmer. Stationery and every moverble article disappeared in the tin box. There is no accounting for the furniture, carpets, etc., of Palmer's private office. To he brief, nothing ever half so disgraceful has occurred in the United Statos of America by the present and most deverged. of America, by the meanest and most depraved specimen of humanity, as the last Fourth of July squahhle and thieving at the hands of the Citzens' Union pets of this city, who call themselves "Americans," and who occupy good positions in the Custom-house and Mint. If this is not enough to damn President Graut's administration, we know uot what is.

How in the name of high Heaven cau the Government and the people of this country be honestly served by a hand of men who will he guilty of such barefaced tricks as this? What is the matter with Collector Shannon or General La Grange, we wonder, to keep such men around them.
Three editions of the ILLUSTRATED JOLLY GIANT

would not contain half of what we have beard about

the Citizens' Union pets in this city.
We cannot afford to lose any more space over them just now, but the public can rest assured that every little game gotten up by this hellish band will be fully rentilated in due time. We have heard that all the wires are being laid for the next election in '76. We will watch them and expose them. We have done our duty towards the public and the generous-hearted people who have subscribed their money, as they thought, for the Fourth of July, but it weut into the pockets of the Citizens' Union pets.

One of the Jolly Giant's Attaches Takes a Trip to Vallejo and Napa City.

The JOLLY GIANT having received some queer communications from Vallejo in regard to Father Lewis, General Frisbie and Dr. Frisbie, we concluded to take a trip to that city and investigate things in general. Consequently, on Sunday morning last, we ordered oue of our staff to get ready for Vallejo. He put on a clean, boiled white shirt and a paper collar, not forgetting his club, and started or the steamer "New World." Having purchased a ticket, he stepped ahoard the steamer with as much cheek as though he was born a lord in old Ireland. In consequence of his clean shirt and paper collar, which so altered his appearance, he was not recognized by any of the passengers, excepting his old friend Unele Robert, whom he found on board, bound for Sacramento. His "aidde-camp Lawrence soon came on board, and reported himself ready for duty. The JOLLY GIANT'S representative gave him permission to skirmish around the hoat until he arrived at Vallejo, when he was to buckle on his armor and go forth to the enemy's camp, and spread the joyful news of his arrival by selling eopies of the Jolly Giant for ten cents a number. In the meantime, the Jolly Grant's representative seated himself in one of the GIANT'S representative seated himself in one of the large velvet chairs and took a survey of the passengers. Presently, a couple of Irish Mikes eame in front of him, and says Mike to Pat, "Shure Pat, an' begorra, did you see the Jolly Giant this week?" "Bedad then, I did," says Mike, "and may the divil take me but he tould some quare stories about Father Scanlon in Sacramento last week, raising the divil wid the daughter of Mister Conlon, who keeps the City Hotel in that place." "Howly Mother of God, protect us!" says Pat; "and, shure, how did Father Scanlon raise the divil!"

Mike—"Why, hekase the d—d paper says that Father Scanlon seduced the darlin' daughter of

How long this conversation would have lasted, How long this conversation would have lasted, the Jolly Giant's representative does not know, but the whistle blow, and we rounded Mare Island and arrived at Vallejo. The Jolly Giant's representative was the first man ashore, and found Mr. Geo. F. Buxton, of the Vallejo "Chronicle," in waiting to receive him, and escorted him to the Sherman House, which is kept by Geo. L. Voorhees Mr. Voorhees received and entertained him with the best the house afforded. The Jolly Giant's representative discovered that Mr. Voorhees had the reputation of giving the best board of any house in reputation of giving the best board of any house in Vallejo, at the most reasonable terms. From this the Jolly Giant's representative proceeded to call upon the proprietor of the Independent Saloon, 124 Georgia street, Mr. John Atchison, who invited him to try some of his fine Cutter whisky, to refresh himself after his journey. The Jolly Glany's representative never refused anything good in his life. so he complied, and took a wee drap of the creatur to warm up his stomach. He found that Atchison was one of the hoys from the north of Irelaud, and a jolly, whole-souled Protestant, who is always ready, at all times, to welcome his friends; and, besides, he is a constant reader of the JOLLY GIANT. Our representative made some inquiries shout the workings of Uncle Sau's Navy Yard, and learned that Captain Fitzhugh, the Ordnance Officer, is one of the best friends that the discharged soldiers have of the best friends that the discharged soldiers have in Vallejo. His first question to a man who asks a position is: "Have you ever served in the Army or Navy?" If he finds the applicant to be a discharged soldier or sailor, he does all in his power to give him employment or assistance. Captain Fitzhugh does not belong to the "chaw-mouth brigade," hut, on the contrary, is a memher in good standing of the Episcopalian Church. "Uncle Sam" has but few if any more energetic or gentlemently officer in the service than what Cank Fitzmanly officer in the service than what Capt. Fitzhugh is. May he live long to do honor to this country, and he a harhor of refuge to his fellow-soldier comrades, who fought and hled for the honor of this great Union!

Vallejo is by no means lethargical in her habits

evil doers. Mr. W. S. Talhiet is the regular police officer for that "hurg." Between himself and Messrs. Hanks and Hutchingson, the two constables, Vallejo is well governed; hut, as is usual with our rotten system of appointing "specials," Vallejo has two such loafing ornaments in her corporate arms. These two gentlemen of the saloon brigade are Messrs. Markey and Edgar. They, like their friends and countrymen, Ansbro and Allis, of San Franeisco history, do all they can to harrass the other officers, and prevent the laws from heing faithfully carried out. But their field for doing good or evil is so limited that nohody takes any uotice of them, and they will stand in the same category as "Bummer and Lazarus" in a few months more.

OFF FOR NAPA.

The JOLLY GIANT's representative having shaken hands with all his friends in Vallejo, and kissed two or three old Irishwomen who were selling

fruit, he started for Napa City. Well, Napa is Napa, that's all; it is in a nice place, a healthy and a sociable place to live, but a very a healthy and a socialite place to live, but a very bad place for newspaper hummers to go since an "Alta" reporter bilked a lot of respectable men up there out of horses' hire, hy representing that he was an Irish capitalist who was in search of an estate in that place. To accommodate this rale ould Irishman, who gave the name of G. W. Gift, Mr. Bages let him have a horse and horse for two Mr. Baggs let him have a horse and huggy for two days, to select a suitable site for an Irish mansion. Besides this, this fraud put up at the Revere House, kept by Mr. Sharp, where he ate and drank of the hest, and paid for it in cheek and Irish "wraps. Mr. Sharp said he did not care for the fellow's hash, because he has always plenty of food on liand for stragglers, but the most unkind cut of all was this fellow's impudence in writing up a hlackguard report of Napa and its people, under the nom de plume of "Gift," in the "Alta" on his return to San Francisco.

Amongst the many gentlemen who paid their respects to the Jolly Giant representative was Tom Brown, who has emharked in the clothing husiness. Tom is an old San Francisco resident, and took every trouble and pains to show our representative around Napa. Besides, we visited Mr. Rothenbush's Solano Brewery, where we were received by the proprietor and made to drink some of the Solano hear which we did in real good style. the Solano beer, which we did in real good style,

as we always do.

The Best Dose Yet.

Nothing in the history of California has ever clipped the Priests' wings as the Compulsory Educational bill, passed by the last Legislature. This most excellent law has burued the very hearts within the priests lustful bodies. It has undone everything that the Jesuits and Priests have been doing since this fair State has been cursed with their presence. Should this law stand-which it will-for the next twenty years the Romish Church will dwindle away into nothingness, except the support which it will receive from the imported "chaws" from ignorant priest-ridden Ireland. By giving the children a good, liberal education in the public schools, the ignorant and superstitious fear and respect in which the priests are being held by the Irish Catholics will be a thing entirely unknown to the young Catholics of this country. This is all that we desire. We have no objections to the Roman Catholic church as a religious branch of Christ's Church. It is the abject slavery in which men and women are being reduced to, hy a tyrannical and villainous system of priesteraft that we object to the Pope's church. When a man, composed of flesh and blood, can so far hlunt the intelligence of his fellow men as to make them believe that he holds the power of Josus Christ in a confessional hox, with a stole around his neck, it is high time for the devil to hlush with shame at men's silliness in believing in such a doctrine. We must say that the Romish priests as a class are about as moral and Vallejo is by no means lethargical in her habits and customs. It requires two constables and one regular police officer to administer justice to the we would have no cause to quarrel with them; but

when a filthy, lying scoundrel, like Father Duggan, tells his fellowmen that he holds the same power as Jesus Christ, we are completly dumb-founded to find language sufficiently strong to abuse his inferind language sumcently strong to abuse his infer-nal presumption. Or when a man, like Pope Pius IX., declares to the world that he is infallible, and yet his fellowmen in Italy brand him as a liar, perjurer, and a traitor to his oath, what must sensible men think of a system of so-called religion taught by such men? To go further, and trace tho helpsh actions of the Jesuits from their earliest days down to the present time, when the earth, so to speak, has been turned red with human blood by their treachery, and yet those imps call themselves companions of "Jesus." We pause, to consider how it is possible that thinking men has tolerated such wretches to exist in this enlightened age of the world, not to mention the outrage against humanity to suffer such a system to educate our children. Thank God their wings have been elipped hy our Legislature in the State of California, after twenty. five years struggle.

A Little Dirt Oozes Out.

Since the Jolly Giant has skinned the "public eye," to the Pacific Mail Steamship Co.'s ways of murdering steerage passengers, and other little irregularities, the agents here and in New York have set their wits to work to knock off some of the thieves who have grown rich at the eompany's expense. Captain Cohb was the first to fall, for helping himself to the passage money of one hundred Mongolians. Next came the head of Mr. W. Vauderbilt, who resigned in a "horn." What Mr. Vanderhilt has done is not publicly known, but one thing is certain, it was not for good conduct that he was removed. The first thing that Vanderhilt did after hc came to this city was to remove all the good, hougst men that were employed upon the company's wharf here. The first man he went for was Mr. Kelley, who was in charge of the coal gang. Mr. Kelley was too honest a mau to he used by Vanderhilt, hence he had to make room for a pet; but, thanks to Captain Loughran, the Captain of the Dock, Mr. Kelley got hack and Vanderhilt

The next move we expect to hear of, will be the Steward, Mr. Conuors. This rale ould Irish gentleman will give no employment to any usan upon the ships except they bring a certificate from one of the Jesuits on Market street, to the effect that they

have been at confession lately

Oh, we know plenty of little transactions about the company's employes here that would he of great value at the head office in New York; hut so long as the company permits captains and mates to kill steerage passengers with impunity, so long will we keep our information to ourselves, so far as it relates to "dog eat dog."

There are other captains besides Mr. Cobb that need looking after, but let them rip for the present.

A Noble Work.

The Israelites of San Francisco have proposed to give a grand instrumental and vocal concert and ball, on Sunday evening, August 2d, in aid of their distressed brethren in Palestine; for which the following artists have kindly volunteered: Mme. Fabbri, Miss Anna Elzer, Mons. Beteiux and Catini, and Prof. Mulder, accompanied by an orchestral hand of twenty pieces. Tickets can be obtained for the low price of ouc dollar. They hope their appeal will not he in vain. The charitably disposed cannot do a nobler act than to remember their fellow creatures in the hour of their tribulation, and extend to them the succor of which they stand so much in ueed. It would be useless on our part to place the sufferings of those noble people before the enlightened readers of the JOLLY GIANT. Every historian knows too well the persecution that those poor people have been subjected to by the cruel and tyraunical dogmas of the hellish Popes of Rome ever since those poor people have been banished out of their own cherished land. We hope every free hearted citizen will respond to their call of genuine suffering from God's

What the Romish Church Says About Our Children.

The following is an extract taken from Bishop Bayley's pastorial which was circulated through the Eastern States a short time since. It will be sufficient to open the eyes of the American people as to what the papists would do, if "they" could, with our Public Schools:

" WHO SHALL HAVE THE CHILD?"

The State claims it. The State claims the right to determine how, and in what, the child shall be educated. To this end, it has established public schools, and supports them by taxation. Whence did the State derive this pretended right?

"Was it from nature?" No! the natural right to the child belongs to its parents. Theirs is the duty to norture, train, and instruct their children. Parents cannot delegate this right and its duties to others if they would. This is the voice of the instincts of our nature.

"Was it from God?" Where is the revelation to that effect? Who has the documents? We read in Holy Writ: "Honor thy father and thy mother." We read again: "Children, obey your parents in the Lord, for this is just. * * * And you, fathers, provoke not your children to anger; but bring them up in the discipline and correction of the Lord." (Eph. vi. 1-4.) Nowhere is it revealed that the State has the right to take the place of parents, and assume the duty of training and instructing children. This assumed right of the State to educate children, to the exclusion of parents, has no foundation either in nature or in God's revealed Word. It is an encroachment by the State on parental rights.

"The State, it is said, requires for its security and prosperity intelligent citizens." Granted! The State no less requires for its security and prosperity Godfearing and law-abiding citizens. Let the State, therefore, teach religion and morality as well. The State also requires for its defense able-bodied men. Let the State, therefore, see that its citizens are pro-Let the State, therefore, see that its citizens are provided with wholesome food, are well clothed, and properly housed. The right in the one case is no greater and no less than in the other. Where are we drifting? Are we going back to the blackbroth system of Sparta? or forward into the abyss of Communism? Political governments ought to be confined to those general duties, and to those ouly, which the people are individually capable of fulfilling. This is the spirit of our institutions. "The world is governed too much," is one of our American political maying

can political maxims.

"Who are these State officials, that they should take the duty of parents into their hands?" They are called politicians. Are politicians, as a class, emi-

called politicians. Are politicians, as a class, eminent for probity, purity, morality, religion? If not, why should they be allowed to assume this sacred trust, and prescribe what our children should be taught, and how far they must be educated? "What is education?" If education meaus anything, its aim is, by training and instruction, to facilitate man in the attainment of his true happiness. It is this or nothing. Good! Will our State officials, the members of the Board of the Public Schools, favor us with their definition of man's true happiness? Does their notion take in the idea of a Senois, rayor us with their definition of mark structure in the idea of a hereafter? If so, what is that hereafter? How are we to reach it? By what means? What must we learn in order to prepare for it? Who are right in this matter—the Jews or the Turks? the Methodists or the Mormons? the Episcopalians or the Qua-kers? the Presbyterians or the Muggletonians? the

Shakers or the Free-Lovers?

"Public School Education, they say, has nothing to do with religions questions?" Hasn't it? One instance among many. You teach history—modern history? Of course yon do. Who, we ask, civilized and christianized our forefathers when they were the course when the course were the course were the course when the course were the course were the cour barbarians? Who established the family and found-ed the nations of Europe? Who gave birth to modern civilization? No intelligent student of history will hesitate to answer, "The Catholic any very lengthened period.

Church!" What is modern history with the Catholie Church left out? The play of "Hamlet" with Ham-let left out. This is the modern history taught in

our public schools; or else, if forced to cross the path of the Catholic Church, it then imputes to her talsehood or earicatures her. (See Wilson's History, used in the common schools.)

"But children can be taught religion at home out of school hours!" That is, when the child has been wearied out in the public school at his tasks of secular education, when the time has come which he requires for relayation and recreation then you he requires for relaxation and recreation, then you turu him over to his religious instructors, to manage matters as best they can! In this way you render religion tiresome and disgnsting. This you call fair play and religious liberty! If things had their right names, this would be called "shuffling and and hypocrisy." You know it, too.

"What will be the result of public school education?" In splite of the good intentions of many of its advocates we shall soon have as its fruit a genera-

advocates, we shall soon have as its fruit a generation of men and women destitute of all religious and moral instruction. Society will drift back into paganism, with all its attendant vices and corruptions. Public morals will have no religious sanc-tion, and ruin will be brought npon our beloved Republic. "Can you not discern the signs of the

"What are the votaries of this system aiming at?"
Those who have now the controlling political power not only uphold this oppressive, irreligious, and dangerons system of education, but are determined to fasten it upon the General Government of the United States and are striving to wake it opposed. United States, and are striving to make it compulsory on all the free citizens of our great Republic.

"How ought Americans and Christians to regard

the public school system of education?" As an intolerable usurpation of parental rights, as an insidi-ous attack on all religion and morality, and as hos-tile to the genius of our American civilization.

"But are you opposed to education?" No; not at all. On the contrary, we are the truest friends of education, and would have every citizen of the Republic well educated.

"How can that be accomplished?" Let twho prefer the public schools maintain them. those parents who provide schools for their children maintain those schools. But if the State taxes the people for education, let it be impartial, and give to these parents a fair share of the taxes. This would secure the rights of parents, maintain liberty of conscience, and be in accordance with the spirit of our American system of government. Americans love fair play and religious liberty.

.... There is but one way of gulling the public, and this is by fooling them. It is more than amusing to see the "Chronicle" advising the people amusing to see the "Chronicle" advising the people to advertise in its columns, wherein at the same time every ash-barrel, dead wall, swill-eart and rail fence in the State contains the "Chronicle" cheap advertising dodge "white-wash," put on with a brush by some loose lunatic who escaped from some unad house or other. Of course it is all the same if the people are fools enough to pay their money for advertising in a paper that must advertise itself with the white-wash brush. This is certainly compething poyed in journalism, but then it is tainly something novel in journalism, but then it is the San Francisco live paper that resorts to this new white-wash dodge.

Cardinal Bonaparte has firmly declined to use his influer ce at the Vatican in favor of a Bona-partist restoration. Cardinal Chigi and Cardinal partist restoration. Cardinal Chigh and Cardinal Guibert have been questioned by the Pope on the probabilities of a Bonapartist restoration and the real condition and sentiments of the French nation. Cardinal Guibert declared that all depended on the energy displayed by Marshal MacMahon. The Pope observed that Marshal MacMahon was not present of the situation. The French representative master of the situation. The French representative here is said to be indignant at these open intrigues.

—[London Daily News.]

.... THE CONFLICT BETWEEN CHURCH AND STATE IN GERMANY is maintained with great animation by the leaders of the opposing forces, from Berlin to Fulda and thence to Munich and other centers of government and political caucus. The

NEW AND BEAUTIFUL CHROMO-LITHOGRAPHIC PARLOR AMUSEMENT--New and Improved Edition.

Fifty Chromo Scenes on the Central Pacific, Union Pacific, Burlington Route, Michigan Central, Great Western, New York and Erie Rullroadss-The Most Entertaining, Instructive and Amus-lag Parlor Game ever Invented. GEO. THIS-TLETON, Author and Publisher, 9 Post Street, San Francisco, California.

A new, beautifully illustrated, and instructive Parlor Amusement, containing fifty highly executed Chromo-lithographic pictures, which forms a continuous illustration of all the most interesting and beautiful scenes along the trans-continental railroad across the great American continent to New York.

It also illustrates the States and Territories, the Lakes and Rivers; it gives all the Stations on the route; the exact distance to each and all the Stations from San Francisco to New York City (which are laid off on a regular scale of miles).

The populations of all the principal towns on the route are correctly marked down, thus combining instruction, and making this the most entertaining and

struction, and making this the most entertaining and instructive parlor amusement ever published.

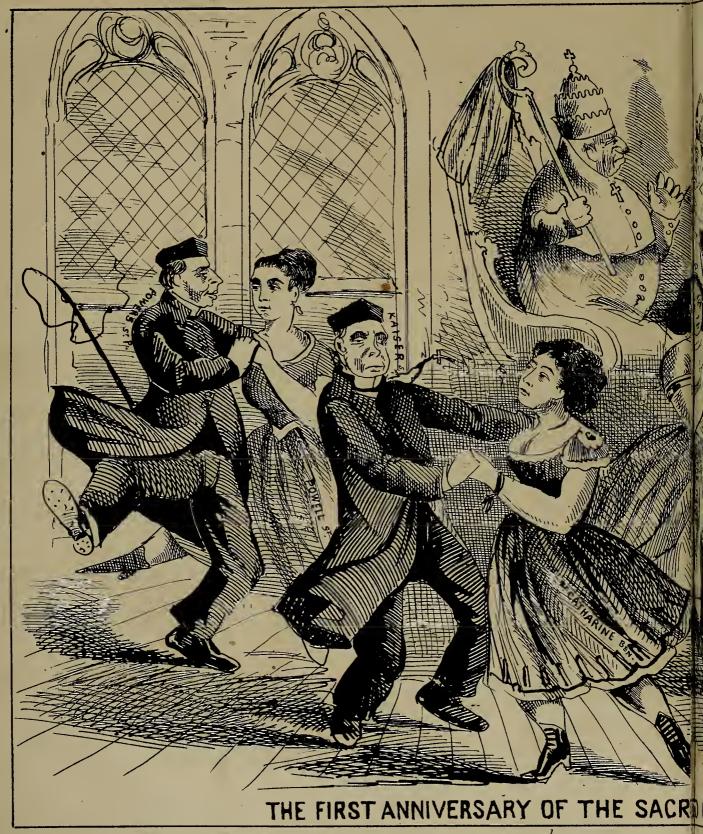
This illustrated parlor amusement of "A Trip Across the Continent," starts from San Francisco (illustrated by the Golden Gate) to Oakland, where it takes the Central Pacific Railroad to Ogden, the Union Pacific Railroad to Omaha, the Burlington route to Chicago, the Michigan Central and Great Western Railroad to Suspension Bridge and Niagara Falls, and the Eric Railroad to New York City; being the shortest, best equipped and only route by way of Suspension Bridge and Niargara Falls.

. Removal of the Dime Savings Bank to 646 Market street, near Kearny. Incorporated April, 1869. Dime principle adopted July 19th, 1873. Depositors from that date to May 31, 1874, 1,505! in June, 471—total in 12 months, 1976! Guarantee Fund, \$100,000. Deposits received in Currency, Silver and Gold, from one dime to \$10,000. payable on Demand, (no notice required), draw 6 per cent. interest. Term deposits 1 per ceut. per month. Deposits invested in U. S. Bonds, Currency, Gold and Silver Coin, and Bullion, and are always payand Silver Coin, and Bullion, and are always payable on demand. Always a cash surplus over all liabilities. N. B.—Currency (greenbacks) and Silver and Gold bought and sold upon the best terms. Drafts and Certificates of Deposits collected on Eastern Banks. No cutry fee or charge for bank book. W. S. Thomson, President. J. Crocker, Secretary. Bank open from 9 o'clock A. M. till 5 P. M. and Saturday evenings till 9 o'clock.

... Ladies wanting the snit patterns that comes out in Harper's Bazaar every second week, can have them as soon as out from the Agent, Mmc. Morrow, 25 New Montgomory street, Grand Hotel Building. Snbscriptions taken for Harper's Bazaar, Harper's Weekly and Harper's Magazine. Business persons will find it to their advantage to advertise in the Bazaar Catalogue. Twenty thousand circulated gratuitously every month, going into every city, town, village and house on the Pacific Coast, and to every family in the city of San Francisco; also containing all the arrivals at the hotels every morne. Apply to Agency of the Bazaar Patterns, New ing. Apply to Agency of the Bazaar Patterns, New Montgomery street, San Francsco.

....Go where you can enjoy yourself. This is every person's lookont on a Sunday at this season of the year. We would advise all who may seek this comfort and pleasure to betake themselves to the CITY GARDENS, where Captain Schnieder will be glad to see you and leave nothing undone to make you all happy. The Gardens have been lately improved and everything looks really sweet and pleasant about that place.

.... A jovial, whole-souled man is James D. Lee, of 33 Geary street.
Mr. Lee keeps a snug little saloon at the above place, without any ostentation whatever, and besides this, he is a regular jovial young man, and one that prides himself upon keeping good "stuff" and treat-ing his friends well. Every well meaning man anght to call and see him one of these warm days and have their senses cooled by a pleasant drink.



BISHOP ALEMANY OBTAINS THE HOLY FATHER'S SANCTION AS



THE NEW ORDER. PETER DONOHUE'S BELLS SUPPLIES

The Companions of Jesus.

In last week's issue we gave some interesting statistics about the so-called companions of Jesus. We intend to pursue this subject a little further in this issue and show the American readers how much of the good qualities of Jesus those reptiles who have the brazen face to pronounce themselves his companions. Jesus was a peacemaker. Those vile misereants are a blood-thirsty lot of vampires, their object here is to stir up insinuations plotting against the government, inciting wars, assassinating kings, princes and other prominent Protestants who are bold enough to expose them and their hellish ways, poisoning popes, etc.-until they become a curse aud an abomination to every country in Europe,and yet those vile wretches eall themselves "of the society of Jesus!" and apostles of Christ and his gospel, commissioned miraenlously by the Almighty to support the rotten old structure known as the Pope's church against enlightened Protestantism:

There is one act of the Jesuits which cannot he too often repeated as a warning to mankind to beware of the monsters who have perpetrated such an enormity. We allude to the Massacre of St. Bartholomew—that greatest blood-stain of the en-sanguined sixteenth century:

"Oh horror's head, horrors accumulate; Do deeds to make heaven weep, all earth amazed, For nothing eanst thou to damnation add, Greater than THAT!"

It was the work of the Jesuits. They advised Charles IX., of infamons memory, and his no less infamous mother, Catherine De Medieis, the King and Queen-Mother of France, to form a treaty of peace in 1572, hetween the Huguenots, or French Protestants, and the French Government. This treaty according to a French Catholic description. Protestants, and the French Government. This treaty, according to a French Catholic historian, was made only for the purpose of inveigling the Huguenots to the capital. Not suspecting the awful fate that awaited them, they assembled in large numbers at Paris, and on the night of the 24th of August, while sleeping in their beds, were hutchered in cold hlood! "Kill, kill, kill all!" was the ery of the Catholic King; bleeding is as wholesome in Angust as in May!" There were likewise massacres of the Huguenots in other parts of France: but the slauchter of Paris was other parts of France; hnt the slaughter at Paris was the largest, it heing estimated by Sully (a Huguenot) at 70,000, others at 40,000, while Prefixe (a Catholic and Archhishop of Paris) places it at 100,000. In all the annals of heartless and bloody massacres, all the annals of heartless and hloody massacres, no one ever equalled that of St. Bartholomew; yet when the news was received in Rome, the Pope went in grand procession to St. Peter's, performed high mass with all the poup of his court, and ordered a Te Denm sung and cannon fired to celebrate the glorions event! To perpetuate this victory of Rome, a medal was ordered to he struek, with the head of Gregory XIII. on one side, and on the other the Exterminating Angel destroying the Protestauts, with the inseription, "Hnguenotorum Strages, 1572." The principal Catholic sovereigns likewise rejoiced over the massacre in a manner which showed that over the massaere in a manner which showed that Catholicism had destroyed in them the common instinets of inhumanity.

stinets of inhumanity.

At the present time in Enrope the dangerous Order of Jesuits appears to be fast entering upon its former work and standing. This has been hrought about by the acenrsed infinence of Ahsolutism in its momenturar trimph over Liheral Principles. The despots of the earth feel the necessity of Jesuitical eraft and gnile to put down the People as they rise and unite in the great work of political and religious cuancipation. They have no other alternative. They must take refuge here or desert their thrones. The Jesuits are their shield and fortress, and they as they ever have, will decide against and crush the people. Says the Edinhurg Witness of a recent date:

date:
"Europe is now ruled by priests. Everywhere Jesuitism is invested with the purple. There is not a royal conscience on the continent, if we except the Knig of Sardinia, which is not in the keeping of a father confessor, and entirely subservient to ghostly guidance. Wherever we look, kings are nothing, eahinets are nothing, the Jesuits are every-

thing. The foot of the sacerdotal power is on the neek of Europe; the garrotte of the confessional is at her throat. With such a crew governing the world, what have we to expect? Only this, that when these conspirators against the interests of society, have trodden out the last sparks of liherty and religion in continental Europe, they will attempt to extinguish them in Britian also. They are at this present moment working in the dark to undermine our constitutional liberties, and to poison our social condition; under every discusse that perfide and condition; under every disguise that perfidy and hypocrisy can assume, they are erawling into our churches, our schools, and our families.

"Jesuitism,' (says a writer in the London Times.)
'plays the desperate game of double or quits with
reason. After the French Revolution of February,
Roman Catholic priests blessed the trees of liberty. After the eoup d'etat, they chanted Te Deum on its massaere. They sanetified legitimacy until it fell massacre. They sanctined legitimacy until it fell—they consecrate perjury when it has triumphed. Ministers of Christ, they burlesque Christianity; teachers of morality, they deify the crime. They have learned and forgotten nothing. For them, Hilderbrand may still thunder in the Vatican; the Invitition is a singulator to the Christian of the Invitation quisition is an incomplete experiment; the Reformation is a heresy, and not a lesson; and the war on eivilization must be recommenced. Their black eivilization must be recommenced. Their black conspiracy against intelligence envelopes Europe; its staff in Rome, its file everywhere. In Italy its hanner is 'the Pope;' in France, 'Society;' in Ireland, 'Religious Equality.' The equality which triumphant Jesuitism would dispense, is that of persecution and damnation. Yes, everywhere the Jesuits march against liberty but under different mottos. In Ireland they inserble upon their banner, 'Religious Equality;' in Tuscany, 'the Guillotine.'"

But it is not only in Europe that the Jesuits are increasing in number. It is the same in the United States! All over this country the Jesuits are spreading themselves and diffusing their doctrines. The possession of this vast Republie is the grand object

possession of this vast Republic is the grand object possession of this vast keptinine is the grant object at which they are aiming, and they confidently expect to secure the prize—and that soon! They declare it, openly and boldly. Says Bishop Kenrick, (a Jesuit) "Catholicity will one day rule America—and then religious liberty will he at an end!" The Archhishop of St. Louis (another Jesuit) has uttered the same sentiment in almost the same works. His the same sentiment, in almost the same words. Ilis language is: "If the Catholies ever gain, which they surely will do, an immense numerical majority, religious freedom in this country is at an end!" And Brownson (another Jesuit) assures us, while denouncing Protestantism and infidelity, that "They have not, never had, and cannot have any rights where Catholicity is triumphant!"

Americans! heware of the Jesuits! You think,

in the pride of your opinion and in the confidence which your lofty position gives you, that your Republic rests upon granite; but down helow the ground there are sappers and miners at work day ground there are sappers and miners at work day and night, year in and year out. Their hammers, forged in the hatred of political and religious free-dom, in the fire of fanaticism and superstition, are heavy and destructive. And these miners and sap-pers never die. They are Jesuits! Beware of them! hat at the same time watch them closely, remembering always the prediction of the good and wise Lafayette, "If ever the liberty of this Republic is destroyed, it will be hy Roman priests!" The patriotic and sagacious Frenchman saw the danger of Catholicism to this country more than half a eentury ago, and his warning voice uttered the ahove prediction. Let us resolve that the prophecy shall never have a fulfilment!

From Ireland in an Hour.

The "Catholie Gnardian" ever true to its master's instinct of lying, has for some time past pawned off on its gullable readers several communications purporting to he written by a man under the non de plume of "Roscommon," from London and else-where. This miserable liar never saw London in his life; he can be found every day in the year lounging around the chess-room in the Mechanics' Instithat where he writes those abomitable productions for the "Guardian" and palms them off upon the "mikes" as equing from London. His own quotation answers himself much better than does the language which he says he heard in Shoredi.ch.

"Scurrilous liars admit of no defense, For want of deeeney is a want of sense."

"I Beg Yer Reverence Pardon---but I'd Like You to Pay That \$8."

Quite a laughable affair took place in a saloon on Market street in the early part of this week. It appears from a "rumor" that the Rev. Father Hugh Gallagher frequently visits his nephew, who keeps the Undertaking job office where our worthy Coroner lays out his "stiffs." During the many visits of the burly Gallagher, a saloon close by became frequented with his Reverence's presence, and as is usual with Irish priests, Gallagher was always without "small change." By repeating his visits, and by the shortness of the "small change," pretty soon the proprietor of the saloon found that it required "large change" to settle the hill, as the slate indicated \$8 due. The proprietor told the bar-keeper whom he had just engaged to ask Father Gallagher for those \$8 the first time he came in to the saloon. In the early part of this week Jimmy McGinn and another gentleman happened to go into this saloon another gentleman happened to go into this saloon to have a "wet." The bar-keeper, from the description he had obtained of Gallagher, thought that Jimmy MeGinn was him, and watching his apportunity to speak to him quietly he slipped around from behiud the bar and said: "I heg yer Reverence pardon hut I'd like you to pay that little account." When Jimmy MeGinn heard this he opened his cyes, threw back the lappels of his coat, run his two thumhs into the arm-holes of his black vest, and shook his lat upon the back of his head, and exalaimed: claimed:

"Well, be the wholy japers, this bangs banagor; me

owe you \$8, sir."

Barkeeper—"Yes, sir, you—
Jimmy—"What?"

Jimmy—"What?"

Barkeeper—"Arn't you Father Gallagher."

Jimmy—"Me Father Gallagher; me Father Gallagher; oh ho! no, siree," I thank God I am not Father Gallagher. Me Father Gallagher, indeed. No, I am Jimmy McGinn, and I am a man, sir, that owes no man eight eents, nor never will; hee ause when I can't was the processor of the state of the s

man eight eents, nor never will; heeatise when I can't make money enough to pay my debts by humhugging the people like Gallagher I will go and work honestly, and that is more than Gallagher will do."

Barkeeper—"I hee pardon then, sir."

Jimmy—"That's all right, young man; but I trust you will never take me for a priest again. So far as Father Gallagher is concerned I like him very well we both are in the "huryin'" business; he ruus the

we both are in the "huryin'" business; he runs the Morgue, and I do an honest, respectable business, by burying daeent Christians whose friends are ahle to pay for, an' if they ain't I will hury them fur nothin', an' that is more than Gallagher 'ill do, for he'll make the city pay him. Now let me see here, continued Jimmy, I'll pay that whisky hill for Father Gallagher sooner than hring the Undertaking business into disgrace."

Barkeeper—"Oh no, sir."

Jimmy—"Yery well,thn; let's have another drink; me Father Gallagher, me Father Gallagher, "Jimmy would keep repeating to himself as he walked across the street to his own office. "Well, dam me buttons but that's rieh eh. if it aint."

buttons but that's rich ch, if it aint."

Since that eventful scene nothing cuts Jimmy more than asking him for that \$8. Any person who wishes to he amnsed, jist ask Jimmy for \$8 for whisky.

wishes to exchange with the Jolly Register' wishes to exchange with the Jolly Giant. We will willingly do so. The "Napa Daily Register" is about the sprightliest country newspaper that we have seen for some time. It is the only newspaper in Napa City, and contains in its readable columns the entire news of Napa City and County.

.... The German nation will teach the Romish priests an expensive lesson before it gets through with them. We will have to follow suit ere long; the Jesuits are spoiling for a licking in this coun-

.... What has become of Buchard? we never hear of him now as a lecturer. It ean't he that Mr. Hemphill has frightened him. Come out Father and tell us about the plans to murder Bismarck hy the sacred college at Rome.

OUR MAN ABOUT TOWN.

What He Knows und Sees About Our Public and Prominent Men and Women too.

HE VISITS THE "CLARGY" OF SAN FRANCISCO. Our Man About Town has taken it into his head to visit all the popular clergymen of San Francisco, In order to get an expression from them upon the "Clueker's Local Option Bill." Having purchased five cents' worth of cloves, to keep his jaws in motion and to kill the smell of drlnk, before he would produce his sinful carcass in the presence of the agents of Jesus Christ in this city, he started from the City Hall with a permit from Shylock Clark to the REV. O. GIBSON'S HAREM,

On Washington street. Crawling up the steps, he eautiously rung the door-bell and then "spewed" out a mouthful of tobacco-juice and eloves upon the steps; presently a Chinaman came to the door with his shirt outside of his pataloous and a cow's tail wound around his head. He looked at Our Man and Our Man looked at him.

Chinaman-What you wantee?

Our Man-I wish to see the Rev. Mr. Gibson.

Our Man—I wish to see the Rev. Mr. Glison.

Ch.—Han, all de time Misa Gibsen up stairs, han.

O. M.—Who in h—Il are you growling at? you yellow-skiuaed, dirty barbarian. You, you growl at a respectable Christian gentleman like me, that's far afore yer bethers, ye dirthy blackguard; if I only had ye outside I'd give ye sich a lathern', I won'd, so I wou'd.

Ch.—Han you Irishan an geodern we bester that the state of the

Ch.-Hau, you Irishee; no goodee; you lice; me

no likee you.

O. M.—Be off wid ye this mortal moment, or I'll fill yer skin full of dead bones—

(Here a voice at the head of the stairs interrupted Our Man from finishing his remarks. The voice was the voice of the Rev. Man of God, Gibson, who sang out "Choo yang see, bali a la cusha.") At this the Chinaman disappeared and Gibson

said to Our Man: "Come up stairs, sir, and tell me your business; I am 'boss' of this institution." Our Man went up stairs and the man of Josh took

him into a little room at the head of the stairs and inquired his business.
Our Man—I came up to have your opinion upon

the Local Option bill?

Gibson—I am in favor of it, sir. I am in favor of anything that will banish those double-headed Dutchmen from this country. This country, sir, is intended for the people of the title of Josh, sir. We will have this country for our Chinamen hefore another hundred years, sir. Have you seen my China saints yet?

O. M.—No, I have not.
Gib.—Well, then, come with mc.
(Gibson here led the way into an adjoining room, where there were thirty uncon-eyed damsels all sitting on the floor. Upon entering they looked up at us and one of them forgetting the presence of Gibsou, said: "Ha! ha! comee in; me like you vely muchee." At this Gibson sang out, "Quaug me sa you la thou." This was enough—the damsel sank to the floor and hid her face in her apron.)

Gibson then commeuced his exercise with the maids. The first movement from Gihson, he sald: "Thou me ka." At this the maids all jumped to their fect. Gibson: "Quie tha." Another move and the China women were going through "jump frog" on the floor. Gibsou: "Yah moo fee." At this two of the women went down on all fours, and a third jumped upon their backs, a fourth on top of her, and so on, until as many as ten were mounted. Gibson: "You la." Here they all turned down in a regular mixed crowd, showing legs, feet, etc. At this Gibson laughed, and said to Our Man: "Ain't this fine amusement?"

O. M .- Thought it was for a "Bible-pounder." Then asked Gibson what he thought about Sallie

Gibson—She is an angel of light; she is, sir, the sweetest creature that I ever saw. Oh, how I love

O. M.—They say she has red hair, and I have always heard that red haired women smell strong? (Hib.—Booh! uonsense, my friend, no such thing; she smells as sweet as new-mowed hay. She is an

angel, I tell you so.

mans!

Gib .- No, sir; the Germans are no better than

O. M .- You will excuse me Reverend, sir, but I am compelled to tell you that you are an unqualified

liar when you say so.
Gib.—"Yaa mon saa—come quickly."

At this about forty Chinamen and women rushed at Our Man with broomsticks, etc.; a regular rough and tumble fight occurred on the stairs, and Our Man says he killed three or four of the heathens. Having got outside Onr Man steered for St. Mary's

Cathedral, for the purpose of interviewing the "clargy" of that "shebang," on the Local Option bill. Going up the stone steps, he rang the door bell, and presently an old white-headed "Mick" eame to the door and said: "Fwitch of the praisths de ve fwaut ter see ;"

Our Man—Any of them—Spreekles, the Bishop, Prendergast; any of them will do me.

The old man with the white head then asked Our Man to step inside, which he did. The old man with the white head showed Our Man into a room on the right of the hall and told him to sit down, which he did. The old man with the white head then went to the end of the hall and rang a bell three times and disappeared behind a curtain, leav-ing Our Man all by himself in the room.

Our Man commenced to survey the room; he discovered twelve chairs, no table, a long bench, and a room without a thread of carpet; On the wall, over the fire-place, hung a large picture of the unholy Father; to the left of this, ou the end wall, hung a picture of the "Blessed Vargin Mary" with a huge dagger drove right through her heart, and strange to say she looked charming notwithstanding this cruel torture. Onr Man had always believed since he was a "sucklin" that the "Blessed Vargiu" was like other women until he saw her here with her heart outside of her clothes, and a big dagger drove right through it. Since then he has not wondered why Joseph loved her because she was such an "open hearted sown." This must be the cause of the Irish flocking to her as they do.

While Our Man was meditating upon the beautics of Mary's face, the door bell rang, and the old man with the white head went to the door again. This time the visitor was an old Irish "Bid," who came in puffing and blowing. She asked for Father Prendergast. The old man with the white head went to the end of the hall aud rang the bell twice and disappeared behind the curtain again. The old "Bid" came into the room where Our Man was, after wiping her nose with her forc-flufier aud thumb; then cleaning out the corners of her eyes with the end of her red shawl, and wiping her eutire face with the same, she coughed three or four times and said: "Glory be to God and his blessed mother, the day for all his goodness to us poor creatures," then she drew her hreath three or four times short and exclaimed: "'Ochano,' 'ochano,' 'ochano,' 'Bang! claimed: "Genano," ochano, "Genano," Bang!! goes the door bell again; the old man with the white head and the old slippers goes to the door again. This time it is a man with a bag of money. He wants to see the Bishop's secretary, Mr. Kelly; he is show d into the back room. The bell goes again; this time it is a big, coarse, rough-looking again; this time it is a big, coarse, rough-looking laboring man, with dusty clothes and a still dusticr face; he wishes to see Father Prendergast, too; he is sent into the room with Our Man and the old "Bid." He takes a chair, uncovered his head and sits down, pulls out a red rag that looks like an Irish "turkey-red" handkerchief, wipes his face in it, then puts it into his hat, places his hat under his arm and hlows his nose with his fingers, and drops the contents into the spit-box on the floor. Bang! bang!! goes the bell again; this time it is a man who wishes goes the bell again; this time it is a man who wishes to see Father Spreckles; he is sent into the same room also. There is a vacant look about him; he takes off his hat, places it on the floor, and throws one leg over the other, and stares vacantly around the room. Our Mau all this time is turning up books, looking into them, gazing at the pictures, and smoking a cigar with his hat on his head, because he considers that a reception room is only a hall. His action fills the other visitors with surprise and they look at Our Man as though he was mad.

(To be continued.)

... John Hauser's "New Grand Saloon," on Montgomery Avenue, near Broadway, is now open.

O. M.-Glad to hear it. She don't like the Ger- Street Car Accommodation in San Francisco.

(See Illustration on page 37.)

The street cars of San Francisco are a blessing, iu one sense of the word, and yet they are an unbearable nuisance in the other. The Sutter street road has become an unbearable oppressing machine on the poor people of this city. Whether Mr. Caseon the poor people of this city. Whether Mr. Case-bolt carries the sins of the entire company on his own shoulders, we know not; but one thing is certain, that the public of San Francisco are heartly sick of him and his line.

Didn't Get His \$5.

In a saloon not 15,000 miles from the Post Office, in this city, was one of those little unpleasant shoulder striking scenes was enacted this week. It appears that Captaiu Baker, boarding officer of the U.S. Custom House, loaned Captain Phil Horn the large sum of \$5. Horn repudiated the loan, and Baker demanded immediate liquidation, Horn refused, Baker demanded the money in the name of "Uucle Sam." Capt. Horn let him have the change under the right jaw with his closed fist. Commo-dore Dick Smith wanted a square fight. When the ring was made the two combatants were "non est." The Commodore laughed at how he settled the quarrel. It is said Capt. Horn went to bed, and Capt. Baker went off to take a bath. So ended the \$5 loan.

.... VOTE FOR THE RIGHT MAN.—Friends of Liberty, recollect that the object of papists in crowding their representatives into important offices, is not for the honor or emoluments of the office merely, but that they may attain a controlling power in our legislative bodies in favor of Catholicism, and so suhvert our free institutions and destroy our liberties. Will Protestant freemen aid this iuiquity? Who ever heard of a Roman Catholic as an aspirant for political honors, who was not the tool and mouth-piece of his priests and church.

Let Protestants, whatever the line of their politi-cal creed, give their suffrage to men whom they know can have no other ulterior object or base design in accepting office, but better stay away from the polls, better forfeit your right to the name of citizen and Protestant than help elect as your rep-

resentative an enemy to your religion and country.

Could a Roman Catholic be a fair representative of Protestants? Preposterous! Are not all his educational instincts, all his prejudices, all his views inimical to yours? See to it, then, Americans, Protestants, that your votes be thrown for men with aims, and objects and actions, and faith in harmony with your own, and "God defend the right."

.... The great gospel sharp Beecher is completely squelched at last. The cup of his iniquity has flowed over. He is like the Roman Popes in early days. He exalted himself, but his lusts and crimes pulled him down to a level far, far beneath the meanest hound who treads this earth on two feet. Nothing that we could write about such a hypocrite would damn him more in the eyes of this world thau his present disgraceful connection with the wife of his bosom friend. We would advise him to betake himself to London and turn street scavenger, where his outside garb would become as filthy as his conscience is now.

.... Every person, when travelling, wishes to know what kind of hotels there are in the various stities and towns where they intend to stop. To all such inquirers we can recommend the "Sherman House," in Vallejo, as being the very best hotel in that town. Mr. Vorhees, the proprietor, believes in setting an excellent table, on the most moderate terms. One visit will satisfy the greatest epicurean

.... Holloa! said a man the other evening when passing by Hirschfield's stationary store, in the Post Office building, Vallejo. This ejeculation was brought forth by this man's seeing the ILLUSTRATED JOLLY GIANT, on exhibition in the windows of that

.. Every lady in Vallejo gets her hair dressed by Prof. John Handforth.

The Fourth of July Comedy.

SECOND ACT-SCENE COMMITTEE ROOMS.

Palmer-Now, you bloodthirsty ravens, come to time, for, by the gods, I mean hiz.

Wheeler-Thou sayest what's wise, and so do I.

Herrick-Do you need lumber or eanvass?

Millett-Or Christian advice?

Hayes-I'm from the Mint; what can I do for thee ?

Pal.-You're a greedy hound; but yet, dog, we need thee just yet. (I wish you were in hell-one

Wheeler-How shall we divide that \$600 that now lies in the contingent fund?

Her.-Let's give it to our lord, the President.

Pal.-Thou speakest well, friend; but tarry, here eomes friend Congdon.

Congdon enters and takes a seat.

Pal.—Brother Congdon, you are of us and with us, not in blood but in sympathy. What say you about this \$600?

Congdon-It belongs to the people.

Several voices-Ha, ha, ha! this dog has got conscientious since last we met.

conscientious since last we met.

Congdon—Fools that thou art to think so. I have not; I am afraid of the Jolly Giant.

Pal.—Shut the doors instantly. (Doors closed).

Pal.—Now, fellow warriors of the black rod of the Citizens' Union, I want you to hear me. Honor is all right outside, hut, by the gods, I am going to have money in this transaction, and he who opposes me him will I make a stiff corpse, or the morrow shall not see me alive. (Turns pale.) I must, ye yelping eurs, have money, let it come from where it may.

Haves—You're right, my noble liege; I thirst like-

Hayes—You're right, my noble liege; I thirst likewise, hut I had mine. (Sinks into a chair).

Wheeler—I am, my Lord President, the Chairman of the Finance Committee, and though thou be Lord Palmer a thousand times, you shall not have money except thou payest me well for my significant. nature first.

Pal.—Ungrateful dog, accursed hound; thy very howels are rotten within thee, to talk to me thus! Haven't I, sirra, taken you from the Custom-house and made you what you are, my purse-bearer? Oh! I ean stomach the devil, but I cannot stomach an ungrateful wreteb like thee. Begone.

hand).

Cong .- Me lord, thou sayest a good deal in a short time; thine tongue is like a rasp, it cuts every time. Thine mother must be a fishwoman, thine father a peanut vendor, or otherwise thou thine father a peanut vendor, or otherwise thou could never possess such a tongue, with such an unholy desire for money. It would not astonish me to see thee some morning early keeping a lamppost company with thine red eyes like glass, answering for a dancing ground to a lot of hlow flies, with thine soul gone to a wieked resting-place, hecause of thy greed for money and positiou.

Pal.—This man must be mad. (Addressing Hayes). Tie him, please, sooner than see him bring trouble

bring trouble.

Hayes-Mine good lord, excuse me; mine head is still sore.

is still sore.

Pal.—Sorry to see it so. (D—d hound, I wish Ranks bad broken your neck—one side).

Cong.—I'm not mad. I swear before high Heaven that you will not have that \$600, if I can prevent you, covetous knave!

Her.—Who wants to buy lumber or calico?

Wheeler—Sit down, you confounded ass. Your mother must be a donkey not to smother you when you wore a suckling. you were a suckling.

Her.-Oh, you're angry because you got no

Wheeler—You're a liar, cub. I would not lie under the same roof with you.

Pal.-Then we are opposed in our game?

Cong.—Yes, you are. Wheeler—This upstart, Congdon, wishes to make

Cong.—Who do you apply those epithets to, fellow? Thine very eyes has betrayed thee. See yonder (pointing to. Wheeler's eyes), thou lookest crooked with roguery.

Wheeler (getting angry)-You talk to me thus?

Cong. (getting also angry)-Yes, I do; are thou a

Wheeler-Yes; I can whip thee afore mine break-

Wheeler—Yes;-I can whip thee afore mine breakfast; it only gives me an appetite.

Cong.—Try it, you blind dog.

(Here the row commences, over chairs, tables and all around the room, everything in confusion, Palmer scratching his red head, Millett commences to sing hymns, "Peace amongst men of good will."

Hayes gets under the table to save his head. Herrick wraps forty yards of calico about his head, and Palmer hends behind the tin box. The row is over, Wheeler appears all bruised.

Wheeler appears all bruised.
Pal.—This is unseemly work amongst brothers of
the black art. Let us divide the spoils and retire.

Her.—Put it to a vote. Mil.—I second that.

Cong.—I object. Wheeler growls.

Haves erawls from under the table.

Pal.—All of you who are in favor of me retaining the \$600 now in the contingent fund will say "aye. Wheeler and Hayes—Aye.

wheeler and riayes—Aye.
Pal.—On the contrary.
Millett and Congdon—No.
Pal.—It's a tie vote. I throw the casting vote in in my own favor for the \$600. (Gathers up the tin box containing the stationery, the \$600, the subscription hooks, etc., etc., and retires through the side door)

Wheeler—Now, we retire until the next dirty job.

(Exeunt. Finis of the Second Act.

A Little Job for the Police Commissioners.

We have heretofore said that the special policemen are an unbearable nuisance to the community. They remind us of the old English "locals" who used to pass up and down the flagged sidewalks crying out "twelve o'clock and all's well." we must, in justice to some of the men however, say that there are some excellent men employed as specials. It is not the men that we complain so much about, as the system, that empowers some of the most ig norant, hoorish, God-forsaken hounds in this community, to annoy and tease respectable citzens who refuse to subscribe so much per month to keep one of those big, lazy ealves lounging around the street eoruers and a few of the very low saloons in certain sections of the city. Wby an unoffending, free people, like the San Francisco citizens, are thus plagued we know not, but ean guess that it is a class of privileged bummers who have brought this plague upon us. This view of the intollereuce of "those specials" was brought more foreibly before our mind last Monday morning when Mr. Alex. Rotenstein, 822 Montgomery street, called at our editorial office to complain of the persecution which he has received from a special offi--; no. we can't disgrace the nohle word "officer" with such a tbing. Well, special Jesnit named Walsh, who has continually annoyed and persecuted him Well, special Jesnit named Walsh, because he says he is a Jew, or to use one of Walsh's because he says he is a Jew, or to use one of Walsh's Hihernian phrases, a G——d—s—n Jew. This together with the fact that Mr. Rotenstein reads the ILLUSTRATED JOLLY GLANT, not only for himself and his family, but he holds a night school every Friday night in his house for the Greeks, Italians, Russians and other Catholic foreigners who cannot read English themselves. They all flock to Mr. Rotenstein, where the contents of the Jolly Glant is bairs together for them by Mr. Betterstein who is being translated for them by Mr. Rotenstein, who is a linguist of no meau ability. This, in the ignorant eyes of Irish Walsh, is sufficient to have him persecuted and annoyed beyond endurance. It is not enough for Walsh to tease Mr. Rotenstein himself him is lowered as the content of the not enough for Walsh to tease Mr. Roteustein immself, but he is low and mean enough to injure his young family hy arresting a "little child" of his aged seven years, for "burglary," and locking the poor, young thing up in the City Prison from Saturday until Monday morning. When the ease was called before Judge Louderback, the just indignation of the Judge could be seen by the blood coming to the roots of his hair. His honor dismissed the charge against the infant and cautioned the the charge against the infant, and cautioned the

Irish special to be more particular in the future about dragging young innocent children into the City Prison for "burglary." It appears the only wrong the child had committed was in receiving some peanuts from some larger boys who bad stolen them from a stand, and seeing the burly special ap-proach, they fied. Walsh being too confounded lazy to follow the big boys, arrested the infant son of Mr. Rotenstein through spite—it must he, for no intelligent police officer would take a child seven years old to the station-house and enter a change of "burold to the station-nouse and enter a change of "bur-glary" against him. We will content ourselves with drawing the attention of the Police Commissioners to this outrage upon a worthy citizen, whose only faults are, he being a Jew, and that he reads the Jolly Glank. Walsh would do better in attending to the wants of one of John Brown's "night earts" than wearing a special's star.

An Ugly and Scandalous Report.

Saeramento has been all a hubbub for the last month or so over a little scandal of her own, the truth or falsehood of which we of our own knowledge know nothing about. It appears that a gentleman named Conlon, who resides in Sacramento, and keeps the City Hotel, has two beautiful daughters-so heautiful, indeed, as that it has cost one of them and the entire family an everlasting blot upon their fair name. One of those little pleasant visitors that blesses the home of the wedded, and hrings seandal upon the home of the unwedded, made its appearance in the Coulon mansion one fine morning. The poor, young "shaver" had no kind papa to smack its little red face, and cuddle it up in hotblankets and chirrup "bird-fashion" to and call it pretty names, and say "Dod bless its little heart," ete. On the contrary, the little fellow was thrown about without any particular care as to what he would bump his head against and retire to oblivion. But young bahes are invariably like Irish pigs,they will never do that which is agreeable,-and so it was with the young visitor to the Conlon mansion; the more reekless be was thrown around the more content he became, and just for the pure fun of the thing he would suck his thumb with as much ease and grace as would Henry W. Beecher preach upon the Ten Commandments, omitting the Sixth. No matter what the adversaries were, the new arrival at the City Hotel took things easy and assumed a "sangfroid" that a general in the army would envy when his troops would break before a charge. The parents of this beautiful daughter—now a mother—puzzled themselves as to who the father of the youngster was. The County Clerk's office was resorted to in the vain hopes that a license might be there discovered with a superscript of the control of the co the vain nopes that a needs might be there discovered, giving permission to some unworthy renegade to marry the now disgraced girl without the consent or knowledge of her parents, but much to their chagrin there was no such document to be found. This blasted all their bopes and left no alternative but to swallow the bitter pill of disgrace. The next thing to be found out was, who brought disgrace upon the girl and her family. Up to the present time the good people of Sacramento have never heen enlightened. There is a rumor in every street heen enlightened. There is a runor in every street hyway and lane to the effect that it is the Reverend Father Seanlon, pastor of St. Rose Catholic Church, who is the father of the bahy. How true or false this is, the world will probably never be the wiser, as Mr. Conlon is, or has heen hefore this seandal a good Roman Catholic; but whether he will he so much attached to the holy church pow or not remains to be seen. The Sacrachurch now, or not, remains to be seen. The Sacra-mento people have known that Father Seanlon and Miss Conlon have been on very intimate terms, but whether he be the guilty wretch or not, they nor we eannot say. We will give further particulars as soon as we learn more about this Romish seandal.

.... The ILLUSTRATED JOLLY GIANT returns thanks to the memhers of the San Francisco Rifles for their complimentary tickets to our entire staff, to participate with them at their pienie in Schutzen Park, Alameda, on Sunday, August 2d.

THE SECRET OF THE AURICULAR CONFESSION EXPOSED.

The doing of the Nuns and Priests in the Convents of the United States --- Startling Revelations of the Infallible Church of Rome for the Use of Fathers, Husbands and Brothers,

WRITTEN BY AN EX-CATHOLIC PRIEST FOR THE BENEFIT OF THE JESUITS.

(Continued.)

But when their arrogance, insolence and vanity, presume to trample upon the rights of the people, and ridicule the understanding of the community, they deserve something more than commiseration, When, in the plentitude of their vanity, they cease to be content with the profits of office, and the free exercise of their religion, and dare insinuate aught disrespectful to the understanding of their benefactors, they ecase to be objects even of toleration. In ages of ignorance, the trappings of Popery may strike with awc. Those ages have gone hy; and if Americaus are true to themselves, they will never revive in this country, notwithstanding the insolent efforts of the Romish elergy. These reverend bullies have long bid defiance to the unarmed arguments of Americans. They will not condescend to listen to the American theologian, who brings into the arena of religious controversy, truth without a sword, and fair argument uubaeked hy bowie-knives and clubs; they will not stoop to such a mode of warfare. No: these clerical rakes would, if they could, gothicize this nation of freemeu. They would extinguish, if they could, among Americans, the light of learning and philosophy. Nay, they would, and they have been trying to, raise from the putrid pools of ignorance and superstition, fogs and evaporations, aud clouds and mists, sufficiently thick to hide from the eyes of Americans the pure, the brilliant, and the glorious light even of the Bible itself. It is not enough that their subjects should consider them their official superiors; it is not enough that some poor foreigners, - and I hlush to own it, - even Americaus, should look upon them as their superiors in the ehnreh, but they are required also to consider them their superiors in wisdom and virtue, though they know them to be Jesuits. Papists, whether foreigners or Americans, are, even in the United States, little better than living automatous and self-acting tools, for the corrupt agents of his royal holiness, the Popc.

Can this be? the reader will say. Can it be that man, created a free agent, living in a free country, and governed by equal laws,-eau he be made to obey the word of command given by a Popish bishop, as a wild beast would the lash or whip of the keeper of a menagerie? It is so, reader; and partieularly with every human being, male or female, who goes to confession. I care not how intelligent he may appear to be, or what his acquirements complishments may be; if he is weak enough, fool enough, or hypoerite enough and mean enough to go to confession to a Romish priest, he deserves not the name of a freemon. He who bends the knee to a Romish priest, and asks him to forgive his sins, submitting to such restrictions or discipline as the priest may be pleased to impose upon him becomes a degenerate being. Take, for instauce, a bird, one of the feathered citizens of the open air; take a lion, a proud denizen of the boundless forest; compare him with one of those tamed, broken down and him with one of those tamed, broken down and whipped into obedience, by the keeper of a menagerie, and how strongly, how painfully marked is the contrast. Their very looks bespeak their degradation. How great is the contrast between those who have broken loose from obedience to nature's laws, to the degrading servitude of obedience to man But the contrast is not greater, nor their to man. But the contrast is not greater, nor their Italy.

fall more humiliating, than that of the man or woman, who exchanges that obedience which he or she owes to reason to pure religion, and to the divine law of the gospel, for the degraded servitude required from them by Romish priests and confessors.

Let us suppose a whole people thus tamed, thus broken, thus snaffled, bitted and bridled by skillful Popish riders and Jesuit joekeys, will they not soon lose all ideas of liberty, morals, and individual maniliness? Will they not soon be ready to exelaim, in the language of inspiration, "Why died I not from the womb?"

But let us return, to the Lord Bisher H.

But let us return to the Lord Bishop Hughs of New York, and his sudden conversion from repeal and O'Connellism. As I have stated before, it was the boldest stroke that was ever made to deceive a whole nation. Nothing equal to it, that I know of, in modern history, except perhaps it may be that of the Jesuit Rodin, which we find related in the "Wander-ing Jew." The only difference between the Jesuit ing Jew." The only difference between the Jesuit Hughs and the Jesuit Rodin, is this,—that Rodin's audacity, hypocrisy and treachery, were practiced on a small scale, when compared with that of the modern Jesuit, Lord Bishop of New York. There is, however, a strong similitude between these two illustrious individuals. I need not inform my readers,—as I believe they have all read the "Wan-dering Jew,"—that Rodin was a Jesuit, commisioned by the society of Jesuits in Roune, to act as an agent, with full power to seeure for the society of Jesus, as it was nicknamed by them, an immense estate, belonging, in law and justice, to a French family of the name of Renuepont. He was empowered to secure this property to the society, but he must use no violence

(To be Continued.)

The Holy Father Branded as a Perjurer Before the World.

Times have changed very much with the unholy Fathers at the Vatican since the days of Martin Luther. Previous to Luther's time the Popes could do as they pleased, but what a change there is now. In this age of the world the man, or beast, or whatever else you may elloose to call him, is advertised to the world as being a perjurer, a seoundrel, a liar, and a villain, notwithstanding "his own" exalted opinion of himself as being God ou earth.

This man's villainy was not thoroughly known in this part of the world until the ILLUSTRATED JOLLY GIANT showed him up as being ignominiously "kieked" ont of the brotherhood of Masoury a short time since.

Since then, however, the world has obtained more light into the blackness of this wretch's heart. The following, as clipped from a Masonie journal, will add further light to this beast's foulness:

At the semi-annual meeting of the Grand Lodge of Masons, Scottish Rite of the Orient at Palermo, Italy, on the 27th of March last, Pope Pius IX was expelled from the Order. The decree of expulsion was published in the official Masonie paper at Cologne, Germany, and is preceded by the minutes of the Lodge in which he was initiated, and it is as follows:

"A man named Mastai Ferretti, who received the haptism of Free Masonry, and solemnly pledged his love and fellowship, and who afterward was erowned Pope and King, under the title of Pio Nono, has now cursed his former brethern and excommunicated all members of the Order of Free Masons. Therefore, said Mastai Ferretti is herewith, by decree of the Grand Lodge of the Orient, Palermo, expelled from the Order for perjury."

The charges against him were preferred at his Lodge at Palermo in 1865, and notification and copy thereof sent to him, with a request to attend the Lodge for the purpose of answering the same. To this he made no reply, and, for divers reasons, the charges were not pressed until he urged the Bishops of Brazil to act aggressively towards the Free Masons. Then they were pressed, and, after a regular trial, a decree of expulsion was entered and published, the same being signed by Vietor Emmanuel, King of Italy, and Grand Master of the Orient of

Intemperance.

If there be one misfortune beyond another which reduces a people to semi-barbarianism and idiotey, it is habitual intemperance. The greater portion of English writers attribute the gross, boorish, untameable and stubborn will of the Irish people to whisky more than ignorance itself. No other nation of people under heaven, save the Indians or the Australiau aborighnals, are half so savage as the Irish when partly intoxicated. Whether this cause arises from the quality of the liquor or from the habitual iutemperance of the Irish people for centuries past is a mystery. Indeed, so fond are the Irish of liquor, that "poteen stills" ean be found on every mountain side throughout the length and breadth of the land, notwithstanding the heavy penaltics of the English Government for violating the excise laws in Ireland. Many poor farmers will run the risk of losing their whole harvest by putting their entire yield of oats into a "poteen still" for the love of a mouth's drunk, thereby leaving poor "Bid" and the "childer" starving the whole year round for the want of some oaten meal to make a pot of "stirabout." It was found by the Irish revenue police, in 1849, in the mountains of Donegal, where poor, small farmers put their entire yield of grain into the bog-holes to steep for malt making previous to putting the distillery into operation. This grain, upon being seized, was, as a matter of course, destroyed. Mike was sent to jail, and "Biddy" and the "childer" were sent to the poorhouse, because there was no "pratees" for them to cat.

From this torrible only of backing listers

From this terrible evil of habitual intemperance have the Irish become brutal and savage in their very nature. You can get good of any other mau if he takes too much liquor, except an Irishman. With poor "Mike" you must either kill him or put him in a straight jacket to get any good of him

or bring him into subjection.

The ease is very different with a German. The German will sit down at a table, get his bottle of beer, a hook or a newspaper, and something to eat.
At this he will spend his evenings, from eight
o'clock to ten, or whatever time he thinks well of
retiring to his room. He will not drink more than he can earry with propriety; he is polite, gentle-manly, and never thinks of insulting any person or of making a beast or a madman of himself, like the Irishman.

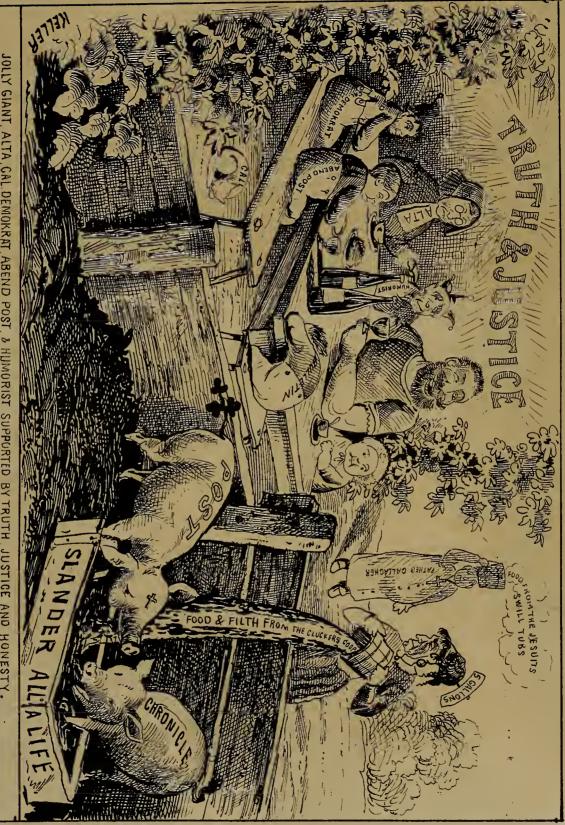
The French are also good humored over their bottle of claret for diuner or in their "cafes." Very seldom if ever will they make noise, and never at all will a Frenchman insult his fellowman in a "cafe."

The Englishman will have his pot of beer and his slice of cheese, with a good old English soug or some other innocent amusement. Consequently, in that country the public-houses are to be found in abundance, without being under the surveillance of the police to that extent in which the same class are subject to in Ireland. It requires 15,000 policemen, excluding the Dublin Metropolitan police, to govern 5,000,000 of Irishmen, not to mention the govern 5,000,000 of trishmen, not to mention the conormous mimber of soldiers always stationed in that country to keep down the traitors. This is a very bad showing for a Catholic population. Now, we argue that it is chiefly owing to intera-perance that the Irish are so brutal and treacherous.

Here in our own city the Police Court returns show all the drunkards to be of the Irish race. Scarcely ever will you find the name of a German appear on the prison docket charged with drunken-

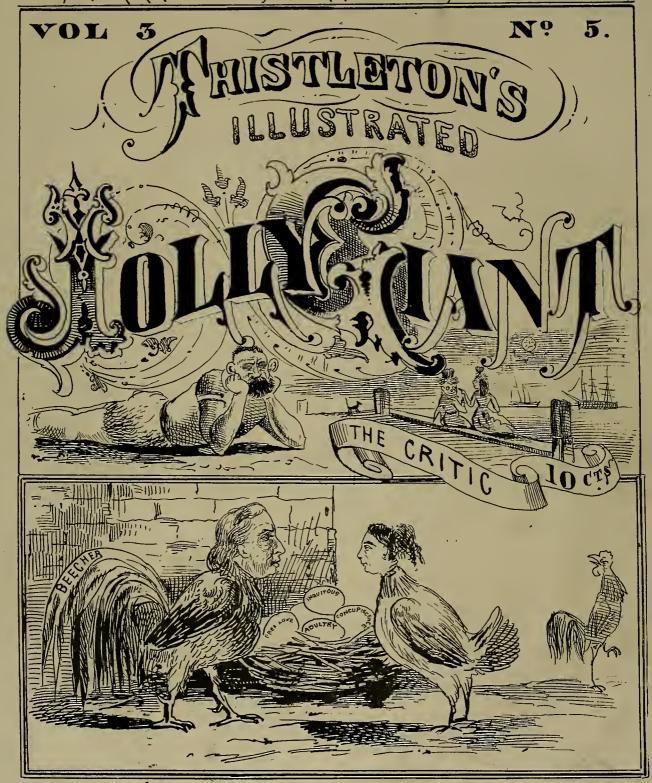
pear on the prison docker enarged with trunken-ness. The same can be said of the Freneh, the Italians, the Greeks, the Spaniards, the English, and last, but not least, the genuine American. The late attack of the "Chroniele," and its evening edition, the "mop," against the Germans," was a Jesuitical dodge to endeavor to make them look as heinous as the Irish.

.... A commotion in Napa. Thistleton, of This-TLETON'S ILLUSTRATED JOLLY GIANT, is in town to-day, attending to the interests of his paper. The JOLLY GIANT is always a welcome budget, containing as it does all the fun and news of the day. Tallman is agent in Napa.—["Napa Register."



POST AND CHRONICLE OBTAINS A MISERABLE EXISTENCE BY FRAUD, SLANDER BLACKMAILING AND JESUITICAL CONVIVING JOLLY GIANT, ALTA, CAL DEMOKRAT, ABEND POST, & HUMORIST SUPPORTED BY TRUTH, JUSTICE AND HONESTY. OF TRUTHS.

SANFRANCISCO, SATURDAY, AUGUST 1ST 1874



BEECHER, -LETS GO NESTHIDING MY DEAR.

MRS TILTON-ALL RIGHT MY PASTOR WAIT TILL THEODORE IS GONE!

THISTLETON'S

Jelustrated Jolly Giant.

Saturday : : : : August 1, 1874

TERMS OF SUBSCRIPTION, PAYABLE IN ADVANCE.

One Year\$4 00

CENTS per week.

Anonymous communications sent to the Editor of the Jolly Glant will be destroyed unread. At the same time, communications of value will be thankfully received and used if found suitable. The real name and address of the writer must accompany all matter intended for use-not necessary however, for publication, but as a guarantee of good

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All letters on business to be directed to Col. Geo.

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A Splendid Gift to the Subscribers of the "Jolly Giant."

The "Cbronicle" gave a gift map? the "Call" proposes to give an inferior Chromo picture to subscribers of that old fogy paper. But the Jolly Glant will give to all subscribers who pay a year in advance the beautiful Lithographic Chromo picture and game, entitled "The Wolf in the Fold," illustrating the twelve wise jurymen, who acquitted the Fair Laura with the golden locks, and the beautiful centre piece, showing Laura in the act to catch a flea." On the receipt of \$4,00 we will send the Jolly Giant for one year, and this beautiful picture. Send in your names, gentlemen, for we have but a few of these pictures left. Jolly Giant office, Southeast corner of Washington & Sansome streets, (entrance on Washington street,) S. F.

.... Our subscribers and the public will be pleased to learn that we have fulfilled our promises to the many inquirers who have made applications to us for bound back numbers of the ILLUSTRATED JOLLY GIANT. We have now a limited number bound, which will be given to applicants for the sum of \$3 50. Send your orders, if you desire. It is a really valuable and amusing companion.

....Duucan S. Tyson, proprietor of the "Banks O'Clyde," has allowed the steam to eool down in his neat Saloon at 587 Market street, between First and Second, and bas substituted the "Edinburg Ale" as a summer beverage instead of bis bot whisky punch. This is an improvement of great importance to the

Freedom and Equality.

Never perhaps bave words been so wrested from their intended meaning as those in Declaration of Independence that "All meu were ereated free and equal." They certainly were used to mean "free" as to natural liberty and "equal" as to the original aud inalienable rights of manhood. Yet to hear men talk, especially men who are not by any means equal either to their subject or to their fellows, one would suppose that the brotherhood of man meant that you must fall on everybody's neck and kiss bim, bowever innocent of soap and water, and that the equality of men meant that every fool was a philosopher and every ignoramus a great man. Demagogue politicians make great capital out of these empty phrases. It tickles the egotism and inflates the vanity of the multitude. To be "bail fellows, well met" with everybody, to slap Julius Cæsar on the back and take the arm of Alexander the Great (or as these ambitious geese would probably say Alexander the "Equal," for "greatness" is incompatible with their view of universal equality) is perhaps a harmless pastime of the imagination. Such social equality as one hears flourished on the political platform, we have not the slightest objection to, so long as is keeps at a safe distance and is ouly a figure of speech. But when it iuflicts itself physically upon us, dipping its greasy fingers into our salt-cellar and picking its teeth with our silver fork, it is then that we feel that equality is but a word and that one or the other of us must go under.

So, with regard to races, the Declaration of Independence could never have meant to affirm that all races are equal, that the uegro is as finely organized as the Anglo-Saxon, or that the Mongolian is physically or mentally the equal of the Teutou. There is a freedom and equality which God, who makes the rain and sunsbine to fall upon all alike, has undoubtedly given men. No race bas a right to regard any other race, for instauce, as goods and chattels without ownership in their own wives and children. In respect to all such primeval rights of man, one race is the equal of another, just as one man has as good a right to eat the fruits of the earth as another. No man has a right to interfere with the liberty of another, so long as he commits no crime against socicty, or to force him into bis service, or to take from bim wbatis his own. But when we have said this we have certainly said all that Thomas Jefferson and the famous Declaration intended, for every system of human government is built upon the inequality of man. If it were not for this, Might would never triumph over Right, and we should need no laws, nor law courts, no President and Congress, no magistrates and clergymen, no apothecaries and policemen. The judge and the criminal are equal in respect to their being men, but they are unequal in that the one has committed a crime for which the other bas to punish him. The "great unwashed" are equal to the clean in that they bave hands, but unequel in respect to cleanliness. "They that run in a race run all, but one receiveth the prize." It is so with nations, with races and with individuals. Esau was not equal to Jacob in shrewdness, nor was Jacob equal to Esau in bonesty. The boy at the bottom of the class is not equal to the boy at the top. The uneducated is not the equal of the educated in those matters, such as voting intelligently, in which education is a help. The man who cannot write his own name is not equal in respect of pothooks and downstrokes with the man who can. "Mike Stumps, his | mark," is not equal-though this is open to question, perhaps. When the frog in the fable tried to swell himself to

the size of an ox be burst. And this is what little men do when they try to seem big men, and what stupid men do when they try to seem wise. The sooner men cease to use the phrase "all men are equal" the better, since as popularly used it conveys either no meaning or a false one. A candid man will say to himself, I am not a shoemaker's equal in shoemaking, nor a tailor's in tailoring, uor a sailor's in navigation, nor a better man's iu general merit. I am not as well up in "species" as Darwin, or in theology as Dollinger, or in mathematics as Sir Isaac Newton, or in philosophy as Lord Bacon. My style does not equal that of Froude or Macaulay, and the world will not mistake me for Erasmus. I am not equal to Longfellow as poet, nor as fit to be President of the United States as General Grant. Sbakspeare is, I humbly confess, a trifle my superior, and the Apostle Paul was perhaps a cut above me in virtue.

We seem ouly to be free and equal then in a remote if not a Pickwickian sense. But if we would be free indeed and bear at last the Master's voice saving "Friend, come up higber," let us make the doing of duty the supreme object of our life and think justly, humbly, yet courageously of ourselves.

Ought To Be Looked Into.

We have received a communication from a rcspousible gentleman in Alameda, to the effect that he thinks there is a little double-dealing going on between Captain Talbot, Father King and a Mrs. Nolan, or Noland, the wife of a man uamed Stephen Nolan, or Noland, who has been committed to Stockton Insane Asylum and deprived of his property. It appears from the gentleman's statement, that Nolan is a Protestant and a Royal Arch Mason, whilst his wife is a Roman Catholic and under the eontrol of Father King. On inquiry, we have found that Captain Talbot is also a Royal Arch Mason, hence we think our correspondent must be mistaken in thinking that Captain Talbot would assist Father King, his enemy, to put Nolan, his brother mason, out of the way. However, the information came from a reliable source, and may have some truth in it, from the fact that we have seen so many attempts of the same kind being done in this city by the relatives of wealthy men.

Must Have It.

Special Officer Walsh sent a gentleman friend of his to our office to say that we did bim an injustice, by saying that he arrested the infant child of Mr. Rotenstein for burglary. The statement which we made in our paper was given to us by Mr. Rotenstein himself, who was very bitter in his denunciation of Officer Walsb's conduct towards him on many occasions. Yet, in justice to Mr. Walsb, who denies arresting the child, we are always willing who denies arresting the child, we are always willing to saddle the right horse and give the correct view of every statement. Whether Walsh owes Rotenstein any ill-will or not, or vice versa, we do not know of our own knowledge, but we believe that a police officer should forget his little personal enmities towards a citizen when duty calls him to make any statement he chooses about the affair. We know nothing about its merits or demerits.

.... The Artillery Company of this city gave a gorgeous ball at Paeific Hall on last Monday night. The elite of this city said it was one of the fluest ever seen in San Francisco given by a utilitary company. Capt. R. G. Brush, with his three Lieutenants, Brittau, Reynolds and McLaue, did everything in their power to make things agreeable and pleasant to all who attended the grand affair.

.... Archbishop Manning has been in luck again. The Dowager Duchess of Leeds, who died a short time back, and who was a "vert," has left him £10,000.

OUR MAN ABOUT TOWN.

What He Knows and Sees About Our Public and Prominent Men and Women too.

(Continued. See Illustration on page 60.)

Presently a noise is heard on the stairs, and in a few moments Father Spreekles comes into the room and surveys the entire group. Upon his approaching the door from the hall the two men jump to their feet and bow their heads down on their chest with veneration, while the "Bid" bends down and makes what they call in Ireland a "eurehce." (This act of reverence is only made to a priest by an Irish woman, and is accomplished after a good deal of practice and instruction. To "curchee" with a grace becoming a "Bid," it is necessary to get right in front of the priest, look down upon the ground, then bend the knees until they touch the ground, then spring up quickly and go down again. After this act of submission and veneration is finished the "Bid" has the privilege of dropping upon her knees and receiving the priest's blessing.) Spreekles looked on with an indifference becoming a prince, and without any way recognizing the respect paid to him by the ignorant creatures. He inquired who wished to see him?

"I do, yer riverance," said the man with the vacant look.

"Then, come along," said Spreekles, leading the way into a room opposite the one in which Our Man

As soon as the pair had retired, Father Prendergast made his appearance, attired in a "tonsure" and a long, black, tight-fitting coat, made like a lady's riding habit. This gown must have seen service, as it was pretty well-worn, and still more disfigured by spittles and other ingredients that came from the wearcr's person whilst smoking or drinking, or some such pernicious habits. Father Prendergast is the ehampion Irish priest of San Francisco, and the great favorite of Bishop Alemany, hence he is very proud of himself and his position. Well, Prendergast does possess a little more brains than the ordigast toes possess a little more orans man are oran-nary Irish priests; his only mistake so far in this eity was in the "Collins' miracle." Be this as it may, his entrance to the reception-room was similar to Spreckles', with the exception that he scrutinized Our Man from head to foot, because he (Our Man) did not how to him. Prendergast inquired the dusty man's business first, and in response from the dusty man was informed that his wife was going to die, and she wanted Father Prendergast to set her out all right hefore she would leave this world. Prendergast promised to attend to her soul's wants and dis-

gast promised to attend to her soul's wants and dis-missed the dusty man; and then turning to the hig fat "Bid," he sald: "Well, Mrs. Murphy, what is the matter with you to-day?"

Mrs. Murphy—"Faith, then, yer riverance, there's plenty the mather wid me, glory be to God and his blessed mother the day." (Here she wipes her eyes in the corner of her red-shawl and commences to "see-saw" hack-and-fourth in the chair aud drop a

few crocodile tears.)

Prendergast here seats himself and tells her to

keep quiet and proceed.

Mrs. M .- Och, then, shure that's fwhat I come here for, yer riverence, to be consowled by yer riverence; but so far as meself is consarned I don't care a traunin; but it is for the loss of me darlin' husband that I'm fretten; it is, shure it is. A bether husband than Mike Murphy never lived, glory be to God and his blessed mother this day for taken him and his blessed mother this day for taken him away frum me an' me family. I cum up th' day to thry if yer riverence wuld say a mass for his poor sowl that is now in purgatory. Oh, ho! mavorneen muchree, Mike, Mike, it was yerself that could earn yer twenty dollars uvery week in the year, barain' Sunday, and then ye 'ust to go to church—

Prendergast here interrupted her by saying that he would say a mass for Mikels soul

he would say a mass for Mike's soul.

Mrs. M .- An how much will it cost me, yer riverence?

Pren .- A low mass will cost you "two and a half,"

and a high mass will cost you twenty-five dollars,

Mrs. M.-Och, musha! the d- a two-and-a-half have I, yer rivereuce, about me-och, ho! me darliu' Mike, an' shure if ye wor a live it is little ye'd think about payen two and a half to get yer sowl out uv Purgatery -

Pren. (as meek as a cat asleep)-Well, what is your children doing now?

Mrs. M .- Mc childer, did ye say?

Pren.-Yes.

heapurth uv his earnau he gives me from wan week's end to tother, yer riverence.

Pren.—Well, your daughter ought to be carning something now. What is she at?

Mrs. M .- Me daughter Bridget did ye say?

Mrs. M .- Och, don't ax me about her either; the sarra a bit good I got out uv her siuce I took her out of the Sister's school. I sent her to larn the boot binding business, an' she picked up wid Patsy Ryan in Minna street, and ever since she has got in wid a lot of bad hoodlums in that street, an' they take her up to a sackanashuu house somewhere on Morton street, and I don't see her at all at all. Och, hoo, muchree! muchree! Mike, if you was but alive th' day, I'd be bether off an' more contented in me mind so I would do use the more contented. in me mind, so I would (here she resumes the crying again); but what do I care for meself or me childer if I only knew that your darlin' sowl wasn't in Purgatery? Pren.—Well,

Pren.-Well, you know the divine church is always merciful, and willing to assist the souls in

Mrs. M.—I know it, but I havn't any money to pay for masses. The sarra mouthful I have eat for four days; but what do I care fur that if I was shure that Mike's sowl wasn't in Purgatery, an' I know that mass 'ill take him out.

Pren.-Yes, a mass will take him out (getting

Mrs. M.—But the money for the mass—
Pren.—Well, when you bring the money I will

Mrs. M .- I thought that ye would say it for God's sake for me.

Pren.—We can't do it; it is contrary to the rules.

Mrs. M.—Ochano, an' poor Mike! I'd he happy
wid ye on a crust, if ye wor only out uv Purgatory.
(Here she fumbles in her pocket and takes out a white rag, unties it, opens a piece of brown paper, then another rag, and finally comes down to the mouey. Here she pulled out \$2 50 and gave it to mouey. Here she pulled out \$2 50 and gave it to Preudergast, who smiled and put it in his pocket and promised to say the mass for Mike's soul). I would, so I would, but as it is I must he content and have yer sowl out of Purgatory, let it cost what it will. (Prendergast here showed her out and closed the door after her; then returning to the room, he inquired Our Man's husiness?)

O. M.—I wished to inquire from you what the Catholic Church thinks shout the Local Outin?

O. M.—I wished to inquire from you what the Catholic Church thinks about the Local Option?

"Oh!" said Pendergast, interrupting Our Man, "the Catholic Church takes no part in a movement gotten up hy hereties. We consider the women who have taken nart in this movement to he wrong in their ideas. You must excuse me, sir, I am very busy just now." At this he retired unceremoniously, as he could see that there was no money to be made out of him. Our Man had to find his way out as best he could. From this he started for Calvary Church, knowing that the Rev. John Hemphill had returned from his honeymoon trip. hill had returned from his honeymoon trip.

Our Man found the reverend gentleman in his study, reading a new book on the duty of parents. Mr. Hemphill, on seeing him enter, put the hook down, and said: "Good afternoon, sir."

Our Man returned the compliment, and asked the reverend man of God what he thought of the Local

Mr. Hemphill-Well, sir, I could not give you

my ideas inside of two hours.

O. M.—Well, sir, I cannot afford to talk two hours over so worthless a subject.

Mr. H .- Well, then, I will condense it by saying that I am in favor of license.

O. M .- Thanks; good day. Mr. H .- Call at a future day, and I will explain my reasons for favoring license.

O. M.—I will.

Our Mau weut'to St. John's Church, where he interviewed the Rev. Dr. Scott upon the Local Option.

Dr. Scott, in answer to our Man's questions, said: "I consider those women to be worse than suakes. I hate them, I abhor them. I can't talk upon the subject at all."

Our Man thanked the Doctor for his information, and visited several ministers, all of whom poohpoohed the cluckers as being worse than the small-

Thus ended Our Man's travels around the ministers of this city upon the Local Option plague.

Bad Inducements.

If W. H. L. Barnes, and other deep reasoners who have said so much heretofore about "Om Boys and Girls," would take the trouble to visit some of the various manufactoring establishments in this city, they would find that the inducements offered to "Our Boys and Girls" to learn trades are not so flattering as what capitalists would endeavor to make the public believe. A few days since two young ladies called at our office to enlighten us upon. the mysteries of the work-room. They stated that they had heen at work with Strauss & Co., 415 Market street, on men's pantaloons, at 20 cents per pair. Each girl who goes to work for this firm must have a Singer's sewing machine. The foreman, Mr. Davis, they say, gets \$20 commission upon every machine that is purchased for the firm; this, as a matter of course, comes out of the pockets of the machine agent here, as the girls cannot obtain one any cheaper themselves than through the foreman. With this the girls have no complaint, but they say as soon as the machines are paid for, the foreman and forewoman makes things disagreeable for the girls, so as they will become disgusted and leave, making room, as a matter of course, for a new hand, who will need another new machine, and thus hring another \$20 to the forman's pocket. Besides this, the firm charges each girl fifty cents per week for steam power to propel the machines, and twenty cents per week for winding bobbins. This amount the machine of the girls the girls twenty. cents per week for winding bobbins. This amount taken ont of the small pay given the girls, twenty tents per pair, leaves their wages rather small at the end of the week. All this the girls say they could stand pretty well were it uot for a further imposition that is heaped on them by the kind' hearted proprietors. This last straw is a water closet that stands in the centre of the work-room floor, with notices posted upon its doors to this effect: "This closet must be cleaned at the girl's expense;" "This side for women;" "This side for men." In addition to the impure and foul smell that comes from this nuisance, there is a sink at the that comes from this nuisance, there is a sink at the further end of the room that would drive ten thonsand Chinamen to Hong kong, so bad is the smell that proceeds from it. The forewoman, Mrs. Noble, a lady who looks as if she never had a square feed in her life, has a peculiar method of punishing the girls that she don't like, by putting them close to up the "closet" or "sink." This is a sure remedy to make vacancies every time. The most that any girl

can make at this firm is \$6 per week.

Now if this be true, as represented hy those ladies we are not at all astonished that young girls will? turn out on the town in preference to earning their bread in this manner. Mr. Barnes would do well to take a survey of this establishment before he lectures again on "Our Boys and Girls."

The Best Yet.

The grand finale picnic of the season will come off on to-morrow (Sunday) at Fasskiu's Gardens, Alameda. The parties getting up this gorgeous affair have called it the "Anti-Local Option Picnie." This, we are sure, will be sufficient to bring a crowd of people together to Alameda to morrow The tomb of "Sallie Hart" will be pointed out to all visitors free of expeuse. We would advise all who wish todance and witness the athletic games and sports, wheelbarrow race, prizes, especially the box of cigars, valued at \$2, to start early for Fasskin's Gardens.

Spiritual Seance.

(See Illustration on page 54).

Our Man has had a fit of the "blnes" this week, and while laboring under this dark pressure, which he half believes is some sort of "spirit control," a recollection of the startling manifestations by the spirit-rappers years ago carried him to a spiritual seance like a dog to his vomit. Feeling a little uneasy, after remaining away from his "guides" so long, like a Methodist backslider, he induced a friend to support him as a kind of reserve-a reserve, however, who deserted him at the door, after getting two "gins sour" at Our Man's expense.

When Our Man entered the sacred precincts where they call up the uneasy departed, everything was set for the performance, the "mejums" breathing hard through their noses, and all being paired

ing hard through their noses, and all being paired off in good old Noah's fashion.

Conditions seemed to be propitious, for presently a spare-looking female with spare floumees, carrying on her face the cares of many other people's proubles, made a dash at Our Man, and, after a few preliminary jerks and a snort like a horse's sneeze, she said, taking his hands and rubbing them between her own: "Had you a mother, sir?"

Our Man ventured to believe he had.

"She is here," she added. "I see several of them around you, and they seem to have passed over

around you, and they seem to have passed over

with ""
"But," interrupted Our Man, "my mother is

still living."
"Oh, I know it! that is why I said several. They are your grandmothers!"
"What a splendid test!" all the rest exclaimed.

"What a spicially test." "What a spicially to the work of the work

Our Man was forced to withdraw his demurrer

Many other good tests of the presence of his departed acquaintances were given him. A personation like the barking of a sea lion was anxionaly recognized as the dying struggle of a consumptive aunt. George was named, aud a departed mining fiend was recognized by the exclamation, "I see your ten." A female—a former sweatheart—was instantly known by a simple reference to her earthly calling. She was a danseuse, she said, and her name was Jennie, circumstances that were correct in every particular, excepting that the name he knew really was Lizette, and Our Mau melted to tears with crowding memories of the soft things of the green-room.
These pleasant

These pleasant reunions were interrupted by a masculine skeleton, who was the medium's partner mascriffice sketcols, who was the mentance to his when Our Man entered, calling her attention to his lumbago, which, it seems, she was treating, and laying on of hands was next in order. The old laying on of hands was next in order. The old skeleton removed his coat and vest, and the doctress skelefon removed his coat and vest, and the doctress commenced to stroke his back and the rear of his pantaloons energetically, the subject momentarily uttering short snorts, supposed to be of satisfaction, while the hair on his head, to Our Mau's great surprise, began to stand out like "fretful quills, etc." This was explained to be the result of the impure lumbago-electricity of the patient being driven ont by the compound psycological magnetism of the medium. He was told that the forces would be equalized and limpness produced at a private sitting by directing the enrecuts in the opposite direction. posite direction.

posite direction.

Meantime, the fat magnetizer was manipulating an Irish lady for trouble with a hollow tooth, and Dr.! Clark, of Oakland (the only name Our Man remembers), was attending a breast affection of a good looking widow, rendering his attentions the more agreeable by softly murmured words of sympathy and assurance. This last unentioned lady seemed to derive great comfort from the Doctor's' eure. "Ah! Doctor," she sighed, "you do me so much good, and are such a comfort to me."

While this was going on, Our Man gradually became aware of the presence of a figure standing upon a chair near the center of the room, attired in a close-fitting suit of red and black. When the figure became thoroughly defined he recoguized as

the veritable, storied Mephistopheles of Goethe. With a curions smile lighting up his intellectual friend, this friend of Faust, from time to time, touched the mediums with his gilded fork, moving them to strange antics and sayings. Our Man thought he favored him with a knowing wink, but can't be certain, although he feels satisfied that at another time he could improve the acquaintance and learn much concerning the philosophy of this new religion of spirit communion.

We have not space for a furter notice of this interesting scanee. Suffice it to say, Our Man, after an assurance that he would get perfect satisfaction guaranteed at a private sitting, stepped out into the moonlight at 11:45 P. M. in good time to help his friend, who had hung around between the house and the corner saloon, putting in the intervals between drinks in observing a soirce of the neighboring as and a dearwith.

ing cats and a dog watch.

The Suicide of W. B. Bourn.

The suicide of W. B. Bourn, the millionaire, last week, is something that has puzzled every thinking man and woman who has heard of it. We have known Mr. Bourn in his lifetime, and can speak of him as a kind-hearted gentleman. He has done good for more than himself during his lifetime. Mr. J. E. de la Montagnie may thank him to-day for his position and coin. Mr. Bourn gave him his initiation into the tricks of the mining world, and so signs on it Montagnie is well up in the game by this time. Mr. Bonrn was a kind and indulgent father. He loved his children, and granted them everything they desired.

The cause of his rash act will never be known.

It may be that he feared reverse of fortune, and wc know that no men become despondent sooner over the loss of money than those meu who are exceedingly wealthy. This may be his reason, or it may be that he thought he had done enough of "mining in wealth" to his own treasury, and chose to make place for less wealthy men to become rich.

However, there is one lesson to be taught by his act—namely, that money or a good home does not bring happiness at all times. Our advice would be to live square between man and man, and this, and this alone, will insure happiness unmistakeably.

A Letter of Thanks.

The following letter will explain itself:

San Francisco, July 29th, 1874.

EDITOR ILLUSTRATED JOLLY GIANT-Dear Sir: On behalf of the Israelites of San Francisco, I take the liberty of retnrning to you their heartfelt thanks for the kind mention you made in your last number, of their charitable undertaking, to comeoff at Union Hall, on next Sunday evening. They will strive to reciprocate your kindness and general interest you display in their welfare. Hoping the JOLLY GIANT will ever rank foremost in light and instice as an expression and guide to scalety every free and up ornament and guide to society, ever free and un-prejudiced in expressing its opiniou, you certainly shall ever find support by an enlightened com-munity. Mosures Chalm. Member of the A. J. O. K. S. B.

The concert for this most charitable affair will come off to-morrow evening at Union Hall. Mad. Inez Fabbri, Miss Anna Elzer, Sig. Pietro Baccei, Sig. L. Contini, vocal conductor and accompanist, Prof. Mulder Fabbri, and a full orchestra under the direction of Chas Schultz, leader of the California Theatre. Have kindly volunteered their services for

Let's Go Nest-Hiding, Dear.

(See Illustration on page 49.)

To Henry W. Beecher are we indebted for the new phrase "nest-hiding." We like it; it sounds harmless and innocent. We recollect when we were youngsters how the red-plumed rooster used to beat down the long grass for his favorite hen to make her nest. the long grass for his favorite hen to make her nest. There was nothing wrong in this, and it may be that there is nothing wrong in Beecher's nest-hiding with Mrs. Tilton, more particularly if the nests were for Christ's sake. However, we have illustrated Beecher and Mrs. Tilton in their most harmless state, viz: as a rooster and a hen, with a nest pretty well filled with inquitous eggs.

More Hoodlumism.

(See Illustration on page 55.)

We are of the opinion that after a few more years' experience of the products of the Romish Church school system, it will not require much argument on our part to convince the American people that the Irish hoodlnms are ont-growths of the priestly system of education. This week we have the painful dnty of chronicling the death of a poor, inoffensive man, named Ramscy, who was killed by four full-fledged hoodhma, graduates of St. Ignatius (Jesuit) school, on Market street. This is another proof ou our side that the Jesuits would turn out good citizens if they had but the training of our

One of Uncle Sam's Snobby Officers.

(See Illustration on page 55.)

Officers ought to be gentlemen, so says the United States military regulations; but we are scrry to say that this is not the case iu general. We know oue "bloat" belonging to the U.S. Fourth Artillery, at the Presidio, who has not the courtesy of a common hound. It is as much the duty of an officer to rehound. It is as much the duty of an officer to re-turn the salute given him by a private soldier as it is the duty of the soldier to salute first, yet this seems to be forgotten by this young snot of the lace jacket. If ever this officer lives to go into battle with his company he will have the same story re-corded about his death as did the English tyrannical officers at the Crimean War, shot in the back whilst the enemy was in front.

.... The "Poodle Post" calls npon the Grand Jury to indict the Jolly Giant as an "obscene pictorial." to indict the JOLLY GLANT as an "obscene pictorial." The JOLLY GLANT calls npon the great public Graud Jury to indict the Post for its notorious venality and consequent polluting influences. Hypocritically pretending to be the laboring and poor man's friend, it sneakingly gives its real and paid support to thieving "rings" and wealthy individuals. For a season it sought to become the feed organ of the liquor license party, in opposing the Local Option measure. Failing to seenre their cash, it then, for a short while, straddled the fence upon this exciting question; and then, after the closest mercenary cal question; and then, after the closest mercenary eal question; and then, after the closest interestry can culation, concluding a dollar more could be made by coming out strongly for the "clucking crusaders," it engaged Sallie Hart and Pitt Stevens on its edi-torial staff in order the better to ingratiate itself with and bamboozic subscriptions and advertise-ments from the anti-license adherents.

.... Washington Beer Hall, John Hauser, proprietor, 304 Montgomery avenue, above Broadway. Two billiards, two bagatelles and a shooting gallery are ready for the accommodation of Mr. Hauser's friends. No hoodlums allowed. All the newspapers and periodicals in the German and English language kept for the benefit of the visitors. The celebrated Washington Rrewery beer for sale at five ents a glass. at five cents a glass.

.... The place to lunch is at Van Bergen's, 425 Sansome street, near Clay. Mr. Vau Bergen keeps the finest lunch, beer and wines of any man in Sau Francisco.

.... In our next we will illustrate Father Lewis in command of the U.S. Ship Independence at Mare Island, Vallejo.

Ancient Ireland.

When surperstition's murky cloud Hung over Ireland like a shroud, And learning from her shores had fled, And art and science crushed and dead, What star shone forth, clear, bright, divine? 'Twas thine, my native land (England) 'twas thine.

Who, hy her learning, genius, light, Chased error, in ignorance and night? Whose glorious sun in splendor shone A dark benighted world upon? And hlazed o'er mountain sea and strand? 'Twas thou, 'twas thou, (England) my native land.

The flame was dimmed by Popish hands And priestly vandals trod the land, The harp was playing, its strains were heard, War's hanner o'er the land was spread, She on whose darkness streamed thy light, Repaid thee back with priestly curses, death and blight.

Ere yet the naked Irish savage sung His Druid song in native brogue, Ere yet the English had learned to fear The might of Popish Roman spear, Thy banner blazed proud, free and grand, Ahove them all, England, my native land.

'Tis thine to tell, 'tis thine to boast Ere learning dawned on Britain's coast, Or light illumed her savage breast, It shoue with lustre in England's west-And brightly beamed before freedom's smile In and around green Erin's Isle.

Thou art fallen! never to raise again Thy harp shall never wake its glorious strain, Bright hopes are fled—to thee uo longer belong Truth, valor, genius, land of soug,
Thy flag shall never float so long as priest-eraft stands,

In freedom's light, in Irelands native land.

Give God Thanks.

Wo are taught in the Holy Book to give God thanks for everything. In obedience to this divine command we return thanks to God for taking away the seourge and abominable plague which has visited this coast during the early part of this summer, known as the "five gallon clucker's fever." Those varmin, oh Lord! came very near destroying the social fabric of our fair young State. Thou knowest the uprising and down lying of all thy children here on earth. Consequently, Thou knowest thine own object in sending such a plague amongst us. Dutiful as we are and must be to Thee, we thank Thee from the hottom of our hearts that Thou hast been most graciously pleased to withdraw them from our midst. For some unaccountable reason, best known to Thee, these creatures were made after the fashion of our countries. mon and sinful old Mother Eve, who first brought sin and shame into this world by her learning to know the hidden beauties of her own and our sex. Likewise, those horrid looking, weazened old creatures eudcavored to penetrate into the hidden creatures eudcavored to penetrate into the hidden hell-holes of this city, where liquors are being sold to the ungodly and unwashed speeimens of the human race. Finding that they could not accomplish this evil, they resorted to the destruction of all the handsome and costly salcons in this city, where the best wines are being sold to gladden the hearts of your weary and toiling creatures here on earth. This in itself was a plague that your people had to put up with; but how much more harm would those enemies of happiness have accomplished? If they hut could, they would have gone so far as to forbid Thine own works of nature to flourish in the vineyard and in the harvest field. But now as they are gone, we will loose no more time speculating as to what evils they would have wrought are gone, we will loose no more time specularing as to what evils they would have wrought amongst us if they were only permitted to remain much longer in our midst. To Thee we return thanks for their early destruction. May we live long to give Thee thanks for banishing this "clucking fever" from our fair city!

Fanatical Creduity.

Some time ago a German newspaper contained an article on the selling of pretended straw from the dungeon of the Pope. The 'Germania' was very vexed at this, and even threatened to thrash the editors of the former journal. A Roman gentlemen, however, lately returned from Belgium and Batavia, tells, in a letter, incredible stories of the traffic which the priests carry on in those countries with the straw which they pretend to have got from the Vatican, after having served as a conen for the poor, imprisoned Pope. In Antwerp, where the writer lived for several years, he saw not only uneducated nuns, hut also people of the higher elasses, who kept little hundles of such straw preserved as relies in urns made for the purpose. One ean imagine, he continues, how the sight of this straw has made the believing curse the causers of the poor Pope's misery, and if one endeavors to convince these poor deluded wretches that the Pope is not in prison, but at liberty to go where he likes, they will not listen in the least, and, pointing to the straw, assure one that is a positive proof.

One Sunday a priest, describing the ill-treatment and indignities which the Pope had to suffer in his imprisonment, said: "How can one doubt this when one sees the straw on which the Pope has lain in chains?" At these words the whole congregation began to weep and to soh, and everybody wished to buy a straw, which cost fifty centimes. Almost all priests sell it and send half of the money gained to the Vatican as Peter-pence. But, still worse, in Ghent, they sell photagraphs in which the Pope is represented as a prisoner in a eage with iron bars, while an Italiau soldier stands as sentinel hefore it. The people not only helieve these pictures, but also that the poor artist has been cast into one of the most horrible dungeous in Rome for daring to take these photographs. They are sold to the members of Catholic Unions at the price of fifty centimes; other people must pay 11/2 francs. The sale must be considerable, as the picture in the hands of the correspondent bears the number 45,343, 9th series. The half of the proceeds is also seut as Peter-penee to Rome.

Cheap at That.

The following little account is elipped from an old English newspaper in 1539. Under the eruel regime of "Bloody Mary" (Catholie), in which the heads of Protestants were made to fill baskets like so many chickens in the California Market.

"Account of the hanging and parboiling of a here-tie, ar Canterbury, 1539.—Paid for half a ton of tim-ber, to make a pair of gallows for to hang the heretie, 2s. 6d.; to a carpenter, for making the same gallows and the dray, 1s. 4d.; to a laborer that digged the holes, 3d.; other expenses or setting up the same, and carriage of timber from Stablegate to the dungeon, 1s.; for a hurdle, 6d.; for a load of wood, and geon, 1s.; for a hurdic, od.; for a foad of wood, and for a horse to draw him to the dungeon, 2s. 3d.; paid two men that sat at the kettle and parhoiled him, 1s.; to three men that earried his quarters to the gates and set them up, 1s.; for halters to hang him, and Sandwich cord and for screws, 1s.; for a woman that scowered the kettle, 2d.; to him that did execution, 2s. 8d.—total, 14s. 8d."

The Comet Eclipsed.

The Light Guard Company, commanded by Capt, James E. Hughes, has eclipsed the comet completely by the splendor of "that hall" given in San Jose on last Saturday night. Without any exaggeration whatever, it was one of the finest balls ever held in San Jose. Lieut, W. E. Deering and his charming wife lent a heavenly enchantment to the party. Yet this does not detract from the other charming, sweet ladies who graced the affair with their fairy-like forms and faces. Such grand balls are seldom to be seen in this country.

A NEW AND BEAUTIFUL CHROMO-LITHOGRAPHIC PARLOR AMUSEMENT--New and Improved Edition.

Flfty Chromo Scenes on the Central Pacific, Union Pacific, Burlington Route, Michigan Central, Great Western, New York and Eric Railroads— The Most Entertaining, Instructive and Amus-ing Parlor Game ever Invented. GEO, THIS-TLETON, Author and Publisher, 9 Post Street, Sau Francisco, California.

A new, beautifully illustrated, and instructive Parlor Amnsement, containing fifty highly executed Chromo-lithographic pictures, which forms a continuous illustration of all the most interesting and beautiful scenes along the trans-continental railroad across the great American continent to New York.

It also illustrates the States and Territories, the Lakes and Rivers; it gives all the Stations on the route; the exact distance to each and all the Stations from San Francisco to New York City (which are laid off on a regular scale of miles).

The populations of all the principal towns on the route are correctly marked down, thus combining instruction, and making this the most entertaining and instructive parlor amusement ever published.

This illustrated parlor amusement of "A Trip Across the Continent," starts from San Francisco (illustrated by the Golden Gate) to Oakland, where it takes the Central Pacific Railroad to Ogden, the Union Pacific Railroad to Omaha, the Burlington route to Chicago, the Michigan Central and Great Western Railroad to Suspension Bridge and Niagara Falls, and the Eric Railroad to New York City; heing the shortest, best equipped and only route hy way of Suspension Bridge and Niargara Falls.

. Removal of the Dime Savings Bank to 646 Removal of the Dime Savings Bank to 646 Market street, near Kearny. Incorporated April, 1869. Dime principle adopted July 19th, 1873. Depositors from that date to May 31, 1874, 1,505! in June, 471—total in 12 months, 1976! Guarantee Fund, \$100,000. Deposits received in Currency, Silver and Gold, from one dime to \$10,000. payable on Demand, (no notice required), draw 6 per cent, interest. Term deposits 1 per cent, per month. cent, interest. Term deposits 1 per cent, per wonth. Deposits invested in U. S. Bonds, Currency, Gold and Silver Coin, and Bullion, and are always payand Silver Coin, and Bullion, and are always payable on demand. Always a eash surplus over all liabilities. N. B.—Curreney (greenhacks) and Silver and Gold hought and sold upon the hest terms. Drafts and Certificates of Deposits collected on Easteru Banks. No entry fee or charge for hank book. W. S. Thomson, President. J. Crocker, Secretary. Bank open from 9 o'clock A. M. till 5 r. M. and Saturday evenings till 9 o'clock.

Ladies wanting the suit patterns that comes out in Harper's Bazaar every second week, can have them as soon as out from the Agent, Mune. Morrow, 25 New Montgomery street, Grand Hotel Building, Subscriptions taken for Harper's Bazaar, Harper's Weekly and Harper's Magazine. Business persons weekly and Harper's Magazine. Business persons will find it to their advantage to advertise in the Bazaar Catalogue. Twenty thousand circulated gratuitously every month, going into every eity, town, village and house on the Pacific Coast, and to every family in the eity of San Francisco; also containing all the arrivals at the hotels every morning. Apply to Agency of the Bazaar Patterns, New Montgomery street, San Francsco.

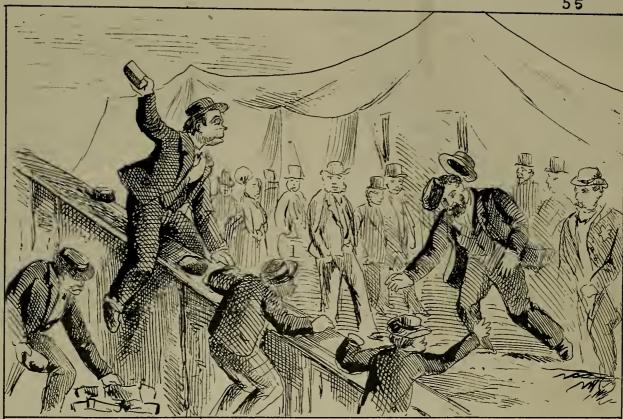
....Go where you can enjoy yourself. This is every person's lookout on a Sunday at this season of the year. We would advise all who may seek this comfort and pleasure to hetake themselves to the CITY GARDENS, where Captain Schnieder will be glad to see you and leave nothing undone to make you all happy. The Gardens have been lately improved and everything looks really sweet and pleasant about that place.

A jovial, whole-souled man is James D. Lee,

... A jovial, whole-souled man is James D. Lee, of 33 Geary street.

Mr. Lee keeps a snug little saloon at the above place, without any ostentation whatever, and besides this, he is a regular jovial young man, and one that prides himself upon keeping good "staff" and treating his friends well. Every well meaning man aught to call and see him one of these warm days and have their senses cooled by a pleasant drink.

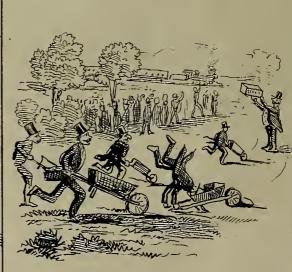




GRADUATEING FROM THE ROMAN CATHOLIC SCHOOL, WHAT THE ROMISH CHURCH INCULCATES IN HER PUPILS, PUBLIC SCHOOLS ARE "HELLISH", SO SAYS THE PRIESTS HERE IS THE CONTRARY.



HOW AN UPSTART "SNOBBY OFFICER OF THE 4THU. SARTY AT PRESIDIO, RETURNS THE SALUTE GIVEN BY THE PRIVATE SOLDIERS



THE ANTI LOCAL OPTION PICNIC WHEELBARROW RACE TO COME OFF SUNDAY, AUGUST 200 AT FASKINS GARDENS ALAMEDA .

An Open Letter to Mr. Lick.

SAN FRANCISCO, July 26, 1874.

JAMES LICK, Eso .- Dear Sir: The public have loudly applauded your generous donation of a large estate. The question arises, have you done wisely in making over this property to Trustees, to be thus disposed of, instead of selling it off and yourself proceeding to apply the proceeds to the purposes specified? else making the State your testamentary legatee, in order that such disposition might he securely had? For one, I think you have acted most unwisely, and am inclined to believe that the sober second thought of every disinterested person in this community will indorse the sentiments and suggestious expressed herein. And further believe that yourself will deem such open, kindly and disinterested suggestions to be not unworthy of your serious eonsideration. If, not expecting to have live to complete the schemes marked out for your trustees to consummate, you might bave got them well underway during your lifetime, and, therefore, had better guarantee of their completion hy trustees or executors subsequently to your decease. Ought not the faithless squanderiugs of the estate of deceased persons in California, the violations of their wills and robhery of heirs and legatees by lawyers, executors, administrators and others handling the effects. to have warned you against trusting to such ageuts? Moreover, you have, in the main, made a bad selection of trustees and supervisors. Like Governors Haight and Booth, as manifested in their appointments of Commissioners, University Regents and the like, you labor under the delusion in supposing that wealthy and prominent husiness usen are best calculated to fulfill such trusts, whereas they are, as a rule, the very worst. Wbolly absorbed in their own acquisitious of property, and-as proven by their actions in this city-deficient, with rare exceptions, iu public spirit, as well as devoid of the unselfish and enlightened views, which should actuate such fiduciaries in the expenditure of your bequests, I prououuce sueb not the men you should have ehosen.

In the event of your dying soon and leaving the recent disposition of your property in "statu quo," what will be the result? Why, that your relatives will, unquestionably, set aside your deed of trust when said property will all be divided between them, the lawyers, judges and other parties effecting it. This has been the almost invariable rule in California, except that the heirs usually got little and often timesnone. Therefore, sir, quiekly correct this hluuder by revoking such trustceship and commence immediately, under your own supervisiou and direction, a portion of the laudable undertakings specified. Additional to these, I would suggest that you more generously provide for your kin. Likewise, erect that much needed edifice-a large Free Hall for public speaking in the central portion of this city. Also a Free Library for the poorer elasses; and make other proper douations I would like to advise with you ahout. Instead of ereeting a monument to the author of the "Star Spangled Banner," let the sentiment of that national anthem remain as a sufficient monument to him and hestow a few thousand supon his needy descendants. In this very eity reside, in indigent circumstances, the aecomplished daughter and granddaughters of Francis Scott Key. Also, abandon the idea of ereeting an Observatory. This is a governmental duty. Give the money you set apart for this purpose to impoverished scientists, philosophers, political economists, literary writers of merit and other lovers of

learning and truth, as well as to assist artists and inventors. You ought to have appropriated \$20,000 to publish the spleudid ornithological work of A. J. Grayson-a California artist-which is now lying, boxed up, at the Smithsonian Institute in Washington City. I pray you, in these, present genuine proof (so rarely afforded by a rich American) that you are a sincere lover of science, art and other high learning. To endow colleges and scientific institutions is right enough, but were I possessed of your large fortune I would rather exhibit my love for such learning and sympathy with men of fine fibre and gentle blood by liberally assisting the impoverished and painfully suffering devotees of it. A chief cause precipitating this country so rapidly A ener cause precipitating this country so rapidly to perdition, is the refusal of its vulgar wealthy—or the State (absolutely controlled by these)—to extend the least support or recognition (except to pay their hireling organs to defame them) to that conserving element of society, its morphists and achieves the element of society—its moralists and scholars. And hence the fieree and revolutionary spirit now antagouizing every independent and manly person in the latter ranks against the former. I send you a copy of an "Open Letter," addressed to Professor Agassiz when here, published in the "California Republiean," September 6th, 1872, in which I more fully expatiate upon this theme. And in corroboration of the indictment counts therein contained, will call your attention to the letter of acknowledgment and thanks for your munificent donations, signed by a large number of your fellow-citizens of this city and sagramento. Among them are several very wealthy—some four or five the possessors, each—of more millions than yourself, and yet these arrant self-attesting hypocrites not only will not follow your example in appropriating to public uses any portion of their large estates—aggregated from the community at large—but will not contribute a solitary dollar nor give their influence to place in living positious, to that high-toucd intellectual few, whose virtuous leaven and irradiating genius, permeating it, alone eulightens, conserves and coheres society, thus protecting the lives and possessious of these mere pelf accumulators.

Likewise, make no farther donation to that Cluh, falsely titled "Pioneers," since being hut the advance guard—1849-ers—of gold-seekers to these shores. The leading feature of their constitution ohligated them to assist impoverished pioneers—the real foreruuners aud founders of American civilization upon the Pacific-and to collate and publish the early history of this coast. They have done neither. With ample means they even refuse to purchase several hooks of those who have published much of this. In such connection I am prompted to coincide with a recent contributor to the "Alta California," in his criticism of the proposed "Historical Bronze Statuary" you have so liberally provided for erecting in the capitol grounds at Sacramento, and sanction his suggestion that the same ought rather to be a series of oil paintings, frescoes, woven tapestry of home-grown silks; or an illuminated history, per-haps—a combination of the four—and to be the labor of California artists and scholars, thus encouraging æsthetic culture in our own State.

You and I, sir, are genuine Pioneers. In 1832. you traversed over and sojourned in the wilds of South America. In 1842, I roamed the interior wastes and steppes of North America, reaching the Pacific the following year. Here since has been my home, doing the country much ill-requited service. True, my early volunteer Reports to headquarters in True, my early volunteer Reports to headquarters in Washingtou were deemed of so much value that President Polk, unsolicited hy myself or any one else, sent me, in 1847, a commission as Indian Agent of Oregon, where I had resided near three years—this being the first United States official appointed upon the Pacific slope. But having then made California my home I declined it. You found me a citizen of San Prancisco upon your agrival in the citizeu of San Francisco upon your arrival in the same year. At the time I was the claimant and possessor of a tract of laud in the vicinity of the then little village of Yerha Buena, the nucleus of this now grand emporium. You hrought money with you and chose to expend a portion of it in certain then worthless muniments of title-American Alcalde grauts of land here. Costing hut little, you invested in them as lottery tickets. They all turned "Saam's out, hy a hocus-pocus whirl of the wheel, graud honorably prizes, I being deprived of nearly all my large a girdle.

realty-a "bona fide" geuuine claim-to make good a portion of those prizes. But the same law making and administering manœuvres which thus dispoiled me and validated such lottery tickets, held by you and others, vested in me absolute title to a portion of my estate. Yet, even this, I am still deprived possession of, or any usufruet therefrom, by reason of the erroneous decisions of our State Courts. Ignoring the history, law and equity in the case, stultifying former renditions, as well as refusing to recognise the authoritative decisions of their superirecognise the authoritative decisions of their superiors at the Federal ceuter, the Supreme Court of California, in Pickett vs. Hastings et al.," has recently decided against me. I seek to take this suit to the Supreme Court of the United States. After the expenditure of many thousands of dollars, and a quarter of a century time in battling for my rights in this State, I ahandon as hopeless farther efforts to obtain justice before its Courts. in this State, I ananoon as hope of to ohtain justice hefore its Courts.

Respectfully your fellow-citizen,

CHARLES E. PICKETT.

Pope Pius IX's Opinion of Protestant Ladies.

We have heretofore quoted extensively from Bishop Alemany's pastoral to his ignorant followers upon the marriage eeremony when solemnized or contracted hetween two Protestants, or between two Catholics-and before a Protestant minister, judge, or justice of the peace of this land. We knew then, as we do now, that Alemany was only sounding the unholy Father's horn; but our object in now turning to the subject is, to show our readers how "liberal" the mouster with the scarlet cloak is at Rome. The following is an extract taken from a bull of Pio IX. upon this subject. It will go to show how that unholy man would, if he dare hreak up our civil and eherisbed rights as free-horn

"We say nothing concerning that other decree hy "We say nothing concerning that other decree hy which the mystery, dignity, and sanctity of the Sacraments of Marriage heing altogether despised, and its institution and nature utterly ignored and overturned; and the power of the Church over the same sacrament being completely set at naught, it was proposed, according to the already condemned errors of the heretics, and against the doctrine of the Catholie Church, that marriage should be esteemed merely as a civil contract, and that in various cases divorce, properly so called, should be sanction eases divorce, properly so called, should be sanctioned, and all matrimonial causes be referred to the lay tribunals, and be judged by them; though uo Catholic is ignorant, or can be ignorant, that Matrimony is truly and properly one of the Seven Sacraments of Marriage of the Evangelical Law instituted by Christ our Lord, and therefore that amongst the Faithful, marriage cannot be given without their being at one and the same time a sacrament, and, consequently, that any other union whatever of man or woman among Christains, made in virtue of what eivil law soever, is nothing else but a shameful and miscrable concubinage, so often condemned by the Church; and therefore that the sacrament can never be separated from the conjugal alliance, and it exclusively appertains to the power of the Church to determine all those things which can in any way relate to the same marriage.

.... Every person, when travelling, wishes to know what kind of hotels there are in the various cities and towns where they intend to stop. To all such inquirers we can recommend the "Sherman House," in Vallejo, as heing the very best botel in that town. Mr. Vorhees, the proprietor, believes in setting an excellent table, on the most moderate One visit will satisfy the greatest epicurean of this fact.

. We wonder wby the congregation of Calvary Cburch omitted so important a matter as not to eleet "Saam," truthful "Saam Kent," as one of the Trustees. "Saam" would be very useful adjunct to a Christian church. A church that has all saints and no sinners must be a tame affair indeed. "Saam's" word and honor would go as far amongst honorable men as would flummery against a hill on

Making Them Wince.

It does us good to know that we are making the Jesuitical vampires and the ignorant Irish priests of this city wince under our truthful castigation of them and their hellish designs upon our freedom and independence. The public can rest assured that it is not without the most excruciating pain that the Jesuits scurrilous, blackmailing, lying, abominable production, known as the "Post," is made to howl before the door of the Grand Jury to have us indicted, and the publication of our paper stopped. Ah! if the supporters of that lying little sheet dared, they would have us arraigned before the sacred college at Rome, as in the palmy days of the Inquisition, and have us sent to the dark dungeon, where our unfortunate bodies would be torn geon, where our unfortunate bodies would be torn asunder by the knives which are concealed within the statue of the blessed Virgin Mary. Oi, this thing of asking the 'Grand Jury to indict us is but a mild affair, thank God, in comparison to what the scandalous little "Post" would deal out to us if it had its own way. This abominable little lying rag must show its teeth once in a while, in order to earn its miserable subsidy from the Romish Church. At the same time, the editor of that sheet knows full well that the Grand Jury cannot indict us so long as we support and comply with the Constitution of this State, a condition which we have most solemnly sworn to do before the Most High, and one that we will carry out with our lives so long as solemnly sworn to do before the Most High, and one that we will earry out with our lives so long as we shall remain within the State. Nothing could give us more pleasure than for us to know that we have clipped the wings of the Jesuits on the school flight, and put a stop to the savage conduct of the Irish Priests in this State. The exposure and punishment of the ordained bruto, Paddy Powers, by the instrumentality of the JOLLY GIANT, is aniple reward to us for our labors in the cause of justice to an ignorant and priestridgen people such as the reward to us for our labors in the cause of justice to an ignorant and priestridden people such as the Irish are. Whether Harry George, of English blood, and editor of the mean rag, is in reality in sympathy with the Jesuits and the chaw priests of Ireland or not, we know not. But it can hardly be possible that he is, except it be by family relations or through policy for dollars and cents, as is the case with several English and Irish Protestants now in this city. It is a true characteristic of the unforcase with several English and Irish Protestants now in this city. It is a true characteristic of the unfortunate Irish that they always depend upon some hypocrite to lead them to glory, and then sell them as a sacrifice to their enemies. We know that the "Post" is the daily organ of the Romish Church in this city, and when it first started as a "farthing hand bill," it was currently reported that Father Gallagher gave Harry George \$500 to purchase a share in it, with the condition that he should make it a Catholic organ, to combat the then "California Republican." Whether this be true or false, we know not; but what we do know is that the "Post" has become fully and thoroughly imbued with all has become fully and thoroughly imbued with all the bad traits of the Romish Cburch. It can lie, blackguard, blackmail, use filtby language, act the Jesuit and fleece the ignorant of their money, and this is about all it is good for.

In conclusion, we can inform the Jesuits and the Irish priests, as also the little red-headed editor of their medium, that they cannot intimidate us with their Grand Jury. The Grand Jurors are Americans, who have long since shook off the fear of the old Pope's anathemas and the ill-will of the drunken old Pope's anathem's and the ill-will of the drunken priests. 'We are sorry we cannot say as much for the District Attorney. He is au Irish Roman Catholic, and as such is about as blind upon the errors of the Romish Church as any other chaw. Yet even him we don't fear. We are citizens of this country, and as such owe no allegiance to Pius IX. or any of his emissaries in this country. Hence we have a much better right to publish an American Protestant newspaper than Mr. Barry has to publish the "Monitor," or Francis Dillon Egan to publish the "Catholie Guardian," both of whom are subjects of the Pope, and their journals are at all times jects of the Pope, and their journals are at all times full of slander and abuse towards our Government and public school system, whereas, on the contrary we uphold the Constitution of this country and all its laws. If this be a cause for the Grand Jury to indict us, we plead guilty without further parleying, and await our sentence with a meekness becoming a martyr.

A Noise in the Saudhills.

The Right Rev. Poage of the Sandhill Church will insist in making himself heard now after the interment of the "cluckers." It is a pity that such a brilliant young man as this Poage will persist in using chloride of lime over the graves of his beloved pets, the "five gallon hens." If Mr. Poage had been born one hundred years before his time, he might have become notorious; but, unfortunately for himself, he came too late into the world to make a big noise. But yet it is not his fault. He would be noisy if he only knew how; but as he is always late in his advocacy of proscription and muzzling of free-born people to please a few scraggy, weazened and weather beaten creatures, who have never known what it is to be happy themselves, and hence cannot bear to see others happy. He has made a miserable failure of it this time, when he tries to resurrect the clucking plague upon an unoffending community.

We would recommend this divine young man to shave off his scant beard and go back to a theo. logical school and learn more of the "theopneusty" of his mission before he would launch forth his harmless bombs amongst an enlightened people. It would be safe to presume that there is not one single minister in this city now who took up the cudgels for the cluckers but are heartily ashamed of themselves for their blindness and the rottenness of their cause. It is more than grievous to bear testimony to the stillness of our California preachers, who can be brought out in their pulpits upon the most frivolous question that agitates the undercurrent of our society. Parsons ought to possess more dignity than to take up every little movement that takes place amongst irresponsible, demented creatures, such as the late, departed cluckers have been.

Any sensible men output to know that the Any sensible man ought to know that the "Local

Option chain law" was contrary to liberty, law, right and justice. The laws of America have from the very first hour of its existence recognised the liquor trade as being legitimate, just and honest. Then, in the face of this, a few howling Methodist preachers, together with a miserable band of a yet more miserable specimen of humanity, have the brazen effrontery to knock some thousands of men out of employment, send millions of unoffending children to starvation, without a moment's warning, because the poor, miserable hearted creatures conbecause the poor, miserable hearted creatures conceived the idea that liquor makes men and women bad. If we wished to tell the truth, we could saddle the right horse and say that it is the pride, extravagance, useless, fashionable, good-for-nothing, lazy, painted, made-up toys that call themselves "ladies" that make men bad, instead of whisky.

But this is all a mystery to such men as Mr. Poage. He don't take time to investigate the reason when men drink to excess and even if he did it is

why men drink to excess, and even if he did it is doubtful if he has brains enough to know when a man is drunk. He is more like the straw that is compelled to move with the wind, because of its weakness, than like a man that would give a question like the "local proscription" a faithful investigation for he would never he would be the straw of the like the "local proscription" a faithful investigation he would never he had to know when a man is doubtful to he would never he had to know when a man is doubtful to he would never he had to know when a man is doubtful to he will have a man that would give a question had to he will have a man that would give a question had to he will have a man that would give a question had to he will have a man that would give a question had to he will have a man that would give a question had to he with the wind, because of its weakness, than like a man that would give a question like the "local proscription" a faithful investigation had the wind had the win gation before he would pronounce upon its merits. Better a thousand times that a few hundred of the scum of the Barbary coast be carted out to Lone Mountain, than that the wife and children of a cooper, or a man who raises his grapes according to the laws of nature and for the benefit of his fellow-man, should suffer hunger for one day.

.... The San Francisco Rifles, Captain Charles F. Peters, will hold their second annual pienic at Schutzen Park to-morrow. This company ranks amongst the crack companies of California. A good time is anticipated by the members of the company and their lady friends. We hope they won't be disappointed.

The San Francisco Maennerchor will hold their first Kraenzchen at old Turn-Verein Hall, Bush street, on next Sunday. The affair premises to be a very enjoyable one indeed. We return thanks to the Committee for their cordial invitation to ourselves.

The Companions of Jesus---Priests, Women, and Families---Extracts from Michelet.

I remember having read in the correspondence of Saint Charles Borromeo, that one of his friends, a person of authority and importance, having censured some Jesuit or other, who was too fond of confessing nuns, the latter came in a fury to insult him. The Jesuit knew his strength: being a preacher then in vogue, well off at Court, and still better at the Court of Rome, he thought he need not stand on ceremony. He went to the greatest extremes, was violent, insolent, as much as he pleased; his grave censor remained cool. The Jesuit could no longer keep within the bounds of decency, and made use of the vilest expressions. The other, calm and firm, answered nothing; he let him continue his declamation, threats, and violent gestures. He only looked at his feet. "Why were you always looking at his feet?" inquired an eye witness, as soon as the Jesuit was gone. "Because," replied the noble mau calmly, "I fancied I saw the cloven hoof peeping out every now and then; and this man, who seemed possessed with a devil, might be the Tempter himself disguis-

"Save the conquered," said Henry IV., after the battle of Ivri. "Kill all," said Pope Pius V. to the soldiers he sent into France before St. Bartholomew.

The Jesuits loved children so much that they would have liked to educate them all. Not one of them, however learned he might be, disdained to be a tutor to give the principles of grammer and teach the ceclensions.—Michelet.

There was among the Carmelites of Lerma a holy woman, Mother Aguada esteemed as a saint. People went to her from all the neighboring provinces to get her to cure the sick. A convent was founded get her to cure the sick. A convent was founded on the spot that had been so fortunate as to give her birth. There, in the church, they adored her portrait, placed within the choir; and there she cured those who were brought to her, by applying to them eertain uniraculous stones, which she brought forth, they said, with pains similiar to those of childbirth. This miracle lasted twenty years. At last the report spread that these confinements were but too true, and that she was really delivered. The Inquisition of Logrono having made a visit to the convent, arrested Mother Aguada, and questioned the other nuns, among whom was the young niece the other nuns, among whom was the young niece of the saint, Donna Vincenta. The latter confessed without any pervarication the commerce that her aunt, herself, and the others had had with the provincial of the Carmelites, the prior of Lerma, and other friers of the first rank. The saint had been confined five times, and her neice showed the place

confined five times, and her neice showed the place, where the children had been killed and buried the moment they were born. They found the skeletons! Afterwards comes the vile refinement of the Quietists. If the inferior part be without sin the superior grows proud, and pride is the greatest sin. Consequently the flesh ought to sin in order that the soul may remain humble; sin producing humility, becomes a ladder to ascend to heaven!

What are They.

No language in the English tongue could find a name sufficiently low for the San Francisco hood. lums. We see them daily walking our streets dressed up with the clothes that ought to be on the backs of more deserving men. There is one hoodlum in particular in this city, who deserves to have his photograph pasted upon every street corner. We saw him down in Los Angeles not long since with a gold-headed cane, palming himself off as a millionaire; while at the same time his wife was running a high-toned "shebang" at North Beach. After which this hoodlum went to Philadelphia on the money that his wife made at her disreputable business. We wonder why "does not God kill the devil."

.... The only question now, did Beecher commit adultry or did he only go nest-hiding with Mrs. Tilton? What is the difference, who can tell?

God and Man at Will.

EDITORS JOLLY GIANT-Sir: Having read your paper now for some time and helieving that it is the organ published upon the Pacific Coast that tells the truth, allow me to give my ideas of priestcraft, as I have seen them during my lifetime-I have often asked, is any member of a Roman Catholie Conventual Establishment a free agent to speak "the truth, the whole truth and nothing hut the truth," when so doing would deprive his Church of property that 'would otherwise come to it? I do not answer this question myself, for a eelebrated writer, whose name is a household word wherever the Anglo-Saxon tongne is spoken, has answered so ably for me. William Cobbett (in his "Register," vol. xxxii, p. 1068), says-"The place where a set of monks lived, or where they still live, is (as I told you) called a convent in English. This comes from the French word couvent, and this comes from the French word conver, which means 'to set over eggs.' The brood which comes from a sitting is in French called a covee, and hence comes our word covey of partridges. The monks' place was called 'couvent' in French and convent in English, because they pretended that they were a brood of the choice children of God, collected together in fulfilment of that passage of Scripture which says 'Like as a hen gathereth her chiekens under her wings, so will the Lord gather His children under His wings.' Pretty chickens they have been! From them have gone forth a great part of the curses which have afflicted the world. It was in the convenient have afflicted forth a great part of the curses which have afflicted the world. It was in the convents, or sitting-places, that were hatched the Inquisition and all those means of robbing, tormenting, and brutalizing manind, which have produced such dreadful misery. The French Revolution disturbed a great many of those hatching-places. They put the chickens, that is to say, the gournmandizing, drunken, dehauched, and savage monks to flight, sold the lands and houses which they had extorted, and exposed the whole thing to the hatred it so well merited. In place of meriting the appellation grounded on the tender idea of a brood of innocent little creatures collected under the wines of the fondest of mothers. collected under the wings of the fondest of mothers, the convents of the monks were wasps' nest, whence the lazy and eruel inhabitants sallied forth to rob

and sting, to annoy, persecute, and murder the industrious, laborious, and provident bees."

Is any member of a Roman Catholic Conventual Establishment a free agent to speak "the truth, the whole truth, and nothing hut the truth," when so doing would deprive his Church of money or property that would otherwise come to it? I do not answer the operation would become swer the question myself, because one of the most learned historians that ever the world produced has answered it for me. Gibbon (in his "Decline and Fall of the Roman Empire," vol. viii, p. s37) speaking of Petavius, says: "The Jesuit's learning is co-Fall of the Roman Empire," vol. viii, p. 837) speaking of Petavius, says: "The Jesuit's learning is copious and correct; his latinity is pure, his method clear, his argument profound and well-connected; but he is the slave of the fathers, the scourge of hereities, and the enemy of truth and candor as often as they are inimical to the Catholic canse." Query—Is not this a perfect portrait of every leader of the Jesuits as well as of Petavins? Is any one intelligent enough to point me out an exception?—for I know of none. Gibbon also says, "A cruel, unfeeling temper has distinguished the monks of every age and country."

age and country."

Priest Cahill, in a letter to the Papists of Liverpool, said, referring to Lord John Russell, "Let him pool, said, referring to Lord John Russell, "Let him know that when I choose to address you under the sanction of the Church, I can command you to do what I please; and that you will neither walk, nor drink, nor sing, nor danee, but according to my pleasure." (See "Handbook of Popery," by James Begg. D. D., p. 245.)

Now I proceed to quote the words of Loyola himself—the great founder of the Jesuits. He says: "The noble simplicity of blind obcdience is gone, if in our severe threat we call in oversion whether that

in our secret breast we call in question whether that which is commanded be right or wrong. This is what makes it perfect and acceptable to the Lord, that the most excellent and precious part of man is consecrated to Him, and nothing whatsoever of him clucker from a praying school.

kept back for himself. And let every man be well persuaded, that he who lives under obedience ought, under the Providence of God, sincerely to be governed and behave exactly as if he were a corpse, which suffers itself to be turned in all directions, and dragged everywhere; or as if he were an old man's staff, to be used wheresoever and in whatsoever he wishes who holds it in his hands." See "Handbook

on the ease of Miss MeDermott Ryan, says:—"We have testimony sufficient to satisfy any dispassion ate mind that, despite of Jesuitical commentaries, the Nunnery system, as now organized in this country, is totally unconstitutional, dangerous, offensive to morals and decency. We may leave particular places and persons out of notice. Considered broadly, the institution stands self-confessed as one of restrict and according to the contract of the contrac straint and coercion. If no one is imprisoned, if novices are not chained to their dens. why that Gothie thickness of a wall, those bars and gratings, those mysteries of silence and seclusion, those inveterate attempts to cut an inmate off from the sound of a relative's voice, or the sight of a letter from the outer world? No one wishes to prevent a woman from entering a nunnery if she pleases, or a parent from placing her child in one; but what the English press does abhor is the idea that hundreds are immured in those Bastiles againt their will; that dark dealin those Bastiles againt their will; that dark dealings in property take place; and that children are iniquitously seperated from their families by conspiracies of the Roman Catholic Church.....The young girl, placed in a nunnery, friendless, and without a chance of appeal, is literally condemned to imprisonment for life; her admission is not registered, neither need her death be reported; for her, public opinion has no existence—society no law. The government of the house in which she dwells is to her a despotism more absolute and crushing than that of any military monarchy on the globe. We that of any military monarchy on the globe. We have interfered for the sake of lunatics and of factory children; but, in deference to the Irish Brigade, we we have left the nun to her fate."

Fleecing the Sheep.

The Irish Roman Catholie priests have a peculiar method of turning the tide to suit themselves when they want money. The following will show how Father O'Keefe raised the wind from one of his 'chaw" parishoners:

Rev. John O'Keefe, pastor of the Roman Catholic ehurch of St. Agnes, in Avon, was arrested on Monday last, the day he intended to leave the village for a trip to Enrope. The order of arrest was issued by Judge E. Darwin Smith at his chambers in Rochester. The arrest was made by Deputy Sheriff Benedict, of Livingston county, his prisoner being unable to procure the resquisite bail until Tuesday afternoon.

The charge against Father O'Keefe is, that he obtained about \$1,000 on false pretenses, from one of his parishoners named John Toughy, a laborer employed about the Avon cure. Mr. Toughy says that Father O'Keefe told him to invest his money in real estate or railroad bonds, and at his advice he drew it out of the bank and paid it over to the pastor, for the purpose of having the investment made. When Mr. Toughy heard that the clergyman was about to go to Europe, he endeavored to obtain a settlement with him, but was nnable to do so. He therefore caused the order of arrest to be issued. It is said that the relations between Father O'Keefe and his The charge against Father O'Keefc is, that he obthat the relations between Father O'Keefe and his congregation have been anything but amicable for some time. He finally procured bail and left for some time. He finally procured bail and left for Oswego Wednesday morning. An attachment was levied on his trunks, library, and other property by Dr. Nisbett and Frank Bowers, to whom he was indebted, hefore leaving, but the dehts were settled. It is understood that Father O'Keefe says the money given to him by Toughy was to he invested in the new church recently built at Avon; that it was a loan to the church and not to him personally, and that he had promised to pay the money back with seven per.cent. interest, and still intends to do so.

"Kiss Me Chawles" on the Beecher and Tilton Scandal.

The Beecher and Tilton "nest-hiding" affair is bound to become one of those national seandals that every preacher throughout the length and breadth of the land will have something to say about before it is all finished.

So far, "Kiss me Chawles" (Carpenter) has had his say in the circus church, on Tyler street, on last Sunday night. It is hard to make us feel sick at the stomach, but we must confess that Dr. Carpenter ean do it every time that he lectures. His lecture, upon the Beecher-Tilton scandal was a milky, wishy-watery, stomach-siekening yarn, void of any force, quality or choice language. The Doctor hovered over the mnrky pool as would a vulture over a newly defunct earcass. It was either too fresh for him to touch, or else he did not possess the ability to go down deep into the rottenness of his brother preacher's sins. Whether Beecher has actually lived a life of adultery with Mrs. Tilton or not it would be difficult to say at the present time, but the proofs are against him, at all events, that his conduct was not such as would characterize a prudent, intelligent minister of the gospel with the wife of his friend. It may be that Beecher's new name, "nest-hiding," for what other men term adulname, "nest-inding," for what other men term adderery, has taken away the ngly features of the crime, and has added new charms and a sanctimonious innocence to what we mortals are taught by such half inspired men as Beecher to believe is adultery. Let what will be the end of the seandal, one thing is certain, that "Kiss me Chawles" made a very poor attempt to enlighten the congregation of the "circus church" upon the so-called scandal.

A Howl from a Catholic upon the Rules of the Catholic Cemetery.

San Francisco, July 23, 1874.

EDITOR JOLLY GIANT-Sir: Being a reader of your valuable paper, permit me to draw attention to the disgraceful condition of the Catholic Cemetery in this city. I am a Catholie myself, but regret to say that I am ashamed to see the way that our cemetery is kept by Bishop Alemany. I have some one very dear to me buried there, and I go very often to visit the grave. It is a pity that the lots are sold without a title for eash and then never lots are sold without a title for eash and then never looked after by those in charge of them. The Roman Catholic regulations say that the owners of the lots in that cemetery cannot be buried there in their own lots with their relatives if they die without going to confession. What is the use, then, to have lots and keep a grave in good order npon this condition during your lifetime, at your own expense, if you are not entitled to it after death? Should an accident happen, so that you will not have time to confess then you must go elsewhere. have time to confess, then you must go elsewhere. G. B. W. I am, sir,

Something Worth Knowing.

What will eure without fail, Dr. J. W. Moffit, 413 Kearny street, has introduced the best remedy ever known in the world. Here is what Dr. J. Perranlt, an eminent French physician, now in this city, says about the "Guarana": "I have used Guarana for seven years, taking a dose very often myself; tho result has been the complete cure of severe sick headache, arising from disordered digestion. Withont it I could not live here and practice my profession. I have prescribed it in large number of cases of headache, neuralgia, dyspepsia, flatulence, diarrhœa, and dysentery, acute or ehronic, with complete success and most prompt effect. I have often eured the severest headache in fifteen minntes, in persons who would otherwise have suffered for one or two days. I can bear most willing testimony to its great usefulness; no remedy that I know of is more useful, prompt or safe."

THE SECRET OF THE AURICULAR CONFESSION EXPOSED.

The doing of the Nuns and Priests in the Convents of the United States...Startling Revelations of the Infallible Church of Rome for the Use of Fathers, Husbands and Brothers.

WRITTEN BY AN EX-CATHOLIC PRIEST FOR THE BENEFIT OF THE JESUITS.

(Continued.)

It must be done solely by the play of action, hypocrisy and deception. The reader will remember, as we are informed in the Wandering Jew, that the Rennepont family had to fly from France, after the king of that country, at the instigation of the Pope, and by a violation of the most solemn compact, had broken the edict of Nantz, which secured to the Protestants the quiet possession of their property. After fighting their way through blood and Popish butcheries, this noble family, with thousands of others, had to fly from their homes, friendless and pennyless. Only a few escaped the bloodhounds of Popery. Their wives and daughters were dishonored, and, as we were told upon good authority, their helpless infants were dashed against the corners of houses, and their brains scattered upon the pavements. Nothing was left them. They had to seek refuge in distant lands; they went east and west, north and south. Many of their deseendants are now living in some of the Southern States of this confederacy.

The general of the Jesuit order in Rome discov. ered that some of the descendants of the Rennepont family had survived the disasters of the times, and held in their possession proofs sufficient to establish claims to their patrimonial rights. The Jesuits determined to defeat them, and if the reader's curiosity induces him to learn by what means they endeavorcd to do so, and what agents they employed to effect it, let him read the account given of the whole transaction in the "Wandering Jew," by that inimitable writer, Eugene Suc. He will find in that work proofs of the wickedness of Jesuits. He will find that auricular confession is something even worse than I have described it. I have not talent enough to give a sufficiently accurate picture of this diabolical Popish invention.

Lord Bishop Hughs was lecturing for several years, through the State of New York, representing O'Connell as one of the greatest and best men of the day, and one of the most persecuted of men by the British Government. O'Connell and genuine Popery were almost synonymous terms with this Lord Bishop. As I have stated before, he tried to enlist,-and actually succeeded,-all foreign Papists, and a vast number even of Americans, in the cause of O'Connell and Irish repeal. Wherever this lord bishop went, dissension and anarchy followed in bis train; but mark his sudden change. Mark the course of this Bishop Hughs during a few years, and you will be struck with the exact similitude which in every feature exists between itself and that of Rodin. The readers of the "Wandering Jew" will recollect that Rodin established a press in Paris, for the ostensible purpose of inculcating truth, and advancing the public good. The title of this press was, "Love your neighbor." The editor was Nini Moulin, a notorious drunkard, ignoraut and profligate in the extreme, and, personally, irresponsible either in pecuniary or moral point of view. If sued for any libelous matter contained in this press, nothing could be recovered from him because be had nothing. If thrown into jail for the immorality of the act, he could not suffer in reputation, because he had none to lose; he may continue editor still, and all that was necessary, was that Rodin should supply him with something to eat and drink. For the amusment of my readers, I beg to give a hrief description of the editor of Rodin's paper. I take it from that given by one that knew him, who was the mistress kept by the editor of Rodin's paper, one Rose Pompon. She thus described the editor—"A face as red as a glass of red wine, and a nose all covered with pimples, like a strawherry." Rodin, describing him, gives a different character altogeher. He says that "Nini Moulin is a very worthy man, though perhaps, a little fond of pleasure." Here is a precious specimen of Jesuitism and Popish morality; a man living notoriously with a woman of the town, bearing upon his face the mark of drunkenness and profigacy, is pronunced by a Romish priest to be a very worthy man, though, perhaps, a little fond of pleasure.

man, though, perhaps, a little fond of pleasure. Suppose Rodin and Nini Moulin were here, in San Francisco, or in some of onr other cities, who is there that would not shrink from a contact with cither? And, yet we have men in our midst who are no better than they. The Jesuit Bishops have presses in our cities, at d the wretches who ostensibly conduct them are, in point of fact, of no higher or more worthy character than Rodin's editor, Nini Moulin. No man who opposed Jesuitism in Paris, or who was even suspected of being inimical to it, escaped the abuses of Rodin's journal. The fairest characters were blasted by it; it defamed and bespattered with its scurrility, some of the most honorable and high-minded citizens, while the artful and cowardly hypocrite himself was hidden from observation. Was it not so with Hughs of New York? is it not so with Fenwick of Boston, and the whole tribe of Popish bishops throughout the United States? No man is safe, no character is spared Witness the "Truth Teller," of New York, owned by Bisbop Hnghs, though like Rodin, he denied the ownership of it,-what could be more vile than the language of that press? It declared that "Americans shan't rule us-Papists." It spewed forth its malicious tirades against Protestant Americans for years, while the real author of its scurrility, Bishop Hughs, was skulking behind the bush.

But I will tear off that masquerade dress which hides the moral deformities of this man; and I trust that all Protestants will sustain and pardon me, in holding him, and not Nini Moulin who conducted his press, responsible for its contents.

The Jesuit bishop of Boston, Fenwick, another Rodin, has also a press called the Pilot, apparently edited by a silly-looking, Irish jackanape. Let not Bostonians notice the abuse which this paper has heaped upon them for years; or if they do, let them hold Bishop Fenwick responsible for it; he is the real author of its contents, and not the little brainless gander, its reputed editor. I might quote a thousand instances of the similiarity of thought and deeds which governed, and which now govern, the whole body of Romish priests. But enough. It is time that Americans should vindicate their honor.

Having done all the mischief that he could, having inflicted upon the peace of our country a wound, which in all probability can never be healed, he adroitly turns round—jnst as the hyp critical villain Rodin, the Jesuit, did—and tells Americans that he was wrong in supporting O'Connell; that he can support him no longer, because the said O'Connell is a monarchist. Let us try and reconcile this with the soleun oath of this vaporing Jesuit and canting patriot, Hughs. The following is an extract from the oath which, as a Popish hishop and a Jesuit, he took at his ordination and consecration:

"Therefore, to the utmost of my power, I shall and will defend this doctrine and his holiness' rights and customs against all usnrpers of heretical or Protestant authority whatsoever; especially against the now pretended authority and Church of England, and all adherents, in regard that they and she he usurpal and heretical, opposing the sacred mother church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state named Protestant, or obedience to any of their inferior magistrates or officers. I do further declare the doctrine of the Church of England, and of the Calvanist, Huguenots, of others of the name of Protestants, to be damuable, and they themselves are damned, and to be damned, that will not forsake the same. I do fur-

ther declare that I will help, ussist, and advise all or any of his holiness' agents in any place, wherever I shall he, in England, Scotland and Ireland, or in any other territory or kingdom, I shall come to; and do my utmost to extirpate the hertical' Protestants doe-trine, and to destroy all their pretending powers, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with to assume any religion heretical for the propagation of the mother church's interest, to keep secret and private all her agents' counsels from time to time, as they intust me, and not to divulge directly or indirectly, by word, writing, or circumstance whatsoever, but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or by any of his sacred converts. All which, I, A, B, do swear by the blessed Trinity, and hlessed Sacrament, which I am now to receive, to perform, and on my part to keep inviolable; and do call all the heavenly and glorious host of heaven to witness these my real intentions to keep this my oath."

Either this oath is binding upon those who take it, or it is not. If the former, assuredly then Bishop Hughs could have no reasonable objection to supporting O'Connell, either as a monarebist, or as his ally in defending the rights and prerogatives of his royal holiness the Pope. We must look upon his denunciations against O'Connell as the veriest farce that ever was enacted by the veriest mountebank scoundrel that ever filched dollars from the pockets of Auericans. The veriest child in the knowledge of ecclesiastical history knows that the Pope is king and monarch of Rome, and that his bishops are sworn by the most fearful oath, to support him and his government in opposition to all others; and yet, forsooth, Bisbop Hughs could not support O'Connell heesays be was a monarchist.

nell becanse he was a monarchist.

Wonder if the lord bisbop ever read the life of Pope Adrian? Was he not a monarch? Was he not, to use his holiness' own words, the monarch "of all the islands upon which the sun hath shone?" I beg leave to instruct the poor, unfortunate Irish Catholics, whom hishop Hughs led blindly by the nose into every species of mischief and error, by submitting the following bull sent by the aforesaid Pope Adrian, to Henry II., in the years eleven hundred and fifty-four. You will see from this bull, that Pope Adrian was a monarch and I believe it is not usual with the bishops to admit that there was ever any change in the power or prerogatives of the Popes, from the days of St. Peter down to the present moment.

(To be continued.)

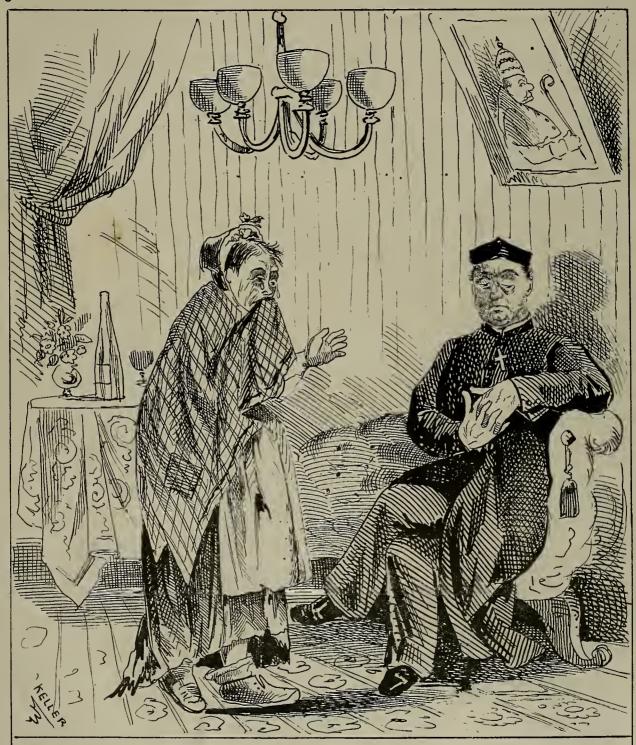
Worse Than the Massacre of St. Bartholomew.

SAN FRANCISCO, July 27th, 1874.

EDITORS ILLUSTRATED JOLLY GIANT-Dear Sir: Permit a regular subscriber to your invaluble paper to make a few remarks on massacres. In your opinion there is no massacre equal to that of St. Bartholomew. It is true about the inveigling and massacreing afterwards of the poor Huguenots by Charles IX. and his Jesnits, is a dark stain upon France which time cannot erasc. But let us come down to Charles I. of England—70 years afterwards, during the disunions of his long Parliament with him. Ireland who was not slow to take advantage of any chance, availed herself then of the discord in that country. Let us quote history. The hope in-spired in the breasts of the Catholic party in that country, by the unsettled state of affairs in England, to recover their former religious supremacy. A conspiracy was accordingly formed among the Papists to murder, on one day, all the Protestants on the island—a massacre that has been unparalled in the annals of the world for its fiendish barbarity; as neither the ties of blood, obligations of friendship nor respect of age or sex, had any influence on the savage butchers who are estimated to have slaughtered on that occasion from 110,000 to 120,000 of unarmed and unsuspecting Protestants. And how well did they accomplish their flendish and bloody deed. Echo answers—oh! how well.

J. N. Pacific street.

.... Bismarck's daughter carefully collects all caricatures of him and the Prince enjoys them hugely.



MRS MURPHY SOLICITING AMASS FOR HER HUSBANDS SOWL (MIKE) FROM
THE REV. FATHER PRENDERGAST, OF ST MARYS CATHEDRAL.

(SEE PAGE 51)

SUBSCRIBE FOR THISTLETON'S ILLUSTRATED THETOM'S UNTRY HOOSIER FOUND "TOM COLLINS" IN GILROY ON LAST TUESDAY MORNING -

THISTLETON'S

LLUSTRATED JOLLY GIANT.

Saturday : : : : : August 8, 1874

Anonymous communications sent to the Editor of the Jolly Giant will be destroyed unread. At the same time, communications of value will be thankfully received and used if found suitable. The real name and address of the writer must accompany all matter intended for use—not necessary however, for publication, but as a guarantee of good faith

Gentlemen in the country, desirous of taking the agency of the Jolly Giant, as also persons who wish to subscribe for our paper, will obtain all the necessary information by applying at the publication office of Thistleton's Jolly Giant, S. F., Cal.

necessary information by applying at the publication office of Thistleton's Jolly Giant, S. F., Cal. All letters on business to be directed to Col. Geo. Thistleton, Publisher and Proprietor, 423 Washington street, near the Post Office.

Our Agents.

Those gentlemen will supply the Jolly Giant to our subscribers in these towns, and neighborhood adjacent.

our subscribers in these towns, and neighborhood adjacent.

A. I. Hinds, Santa Cruz.
Geo. A. Buxton, Vallejo.
Haswell & Welsh, 46 Fourth street, Sacramento.
Perry & Berry, Oakland.
Fred. Scblesinger, Livermore.
R. Fred Brooks, Carson City.
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H. E. Bidwell, San Rafael.
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J. Nagle, Alameda.
H. McKinzie, Nortinville, Contra Costa Co.
Samuel Berge, Los Angeles.
Thomas Powell, Stockton.
D. S. Talman, Napa City, Cal.
E. B. Lewis, San Jose.
William Harrison, Victoria, B. C.

A Splendid Gift to the Subscribers of the "Jolly Giant."

The "Chronicle" gave a gift map? the "Call" proposes to give an inferior Chromo pietme to subscribers of that old fogy paper. But the Jolly Grant will give to all subscribers who pay a year in advance the beautiful Lithographic Chromo picture and game, entitled "The Wolf in the Fold," illustrating the twelve wise jurymen, who aequitted the Fair Laura with the golden locks, and the beautiful centre piece, showing Laura in the act to catch a flea." On the receipt of \$4,00 we will send the Jolly Grant for one year, and this beautiful picture. Send in your names, gentlemen, for we have hut a few of these pictures left. Jolly Grant office, Sontheast corner of Washington & Sansome streets, (entrance on Washington street,) S. F.

.... Our subscribers and the public will be pleased to learn that we have fulfilled our promises to the many inquirers who have made applications to us for bound back numbers of the ILLUSTRATED JOLLY GIANT. We have now a limited number bound, which will be given to applicants for the sum of \$3.50. Send your orders, if you desire. It is a really valuable and amusing companion.

....Duncan S. Tyson, proprietor of the "Banks O'Clyde," has allowed the steam to cool down in his neat Saloon at 587 Market street, between First and Second, and has substituted the "Edinburg Ale" as a summer beverage instead of his hot whisky punch. This is an improvement of great importance to the public.

Glad to Hear It.

Some three weeks ago we published in the columns of our paper a rumor that was then going the rounds of the City of Sacramento concerning the character of a Miss Conlan and her connection with Rev. Father Scanlau. Since then the young lady's father had her examined by no less than nine physicians, all of whom testified that the young lady was belied. It gives us infinite pleasure to publish the card as sent to us from Sacramento, and can assure Mr. Coulau, and his fair and bandsome daughters, that we would be very sorry to publish anything about them that would injure their character wantonly, or through a spiteful disposition upon our part. What we published about the affair was strictly based upon a public rumor that was iu every man and woman's mouth in Sacrameuto. We said theu and we say now, that we of our own knowledge know nothing whatever about the truth or falsebood of the affair. We think the Conlan family and the Reverend Father Seanlan ought to be thankful to us for giving them this opportunity of killing this slauder in the bud. Becanse, if we had not the manbood to publish it, the scandal would remain uncontradicted and hence the fair name of the young lady would have been injmed. The following is Mr. P. Conlan's Card:

A CARD TO THE PUBLIC.

A scandalous report having been extensively circulated to ruin the reputation of one or hoth of my daughters, I take this method of vindicating their fair fame.

P. CONLAN.

State of California, County of Sacramento, ss.—We, the undersigned, practicing physicians of the city of Sacramento, being duly sworn, depose and say that we have this 31st day of July, 1874, examined, at the request of their parents, the Misses Minnie and Kitty Conlan, for the purpose of ascertaining the truth of certain scandalous rumors affecting their reputation. We have fully satisfied ourselves that there is not a shadow of foundation for the truth of such rumors, and declare that there is no indication whatever that either of these young ladies has ever sacrificed her virtue.

no indication whatever that ether of the signal adies has ever sacrificed her virtue.

Ira E. Oatman, M.D.
A. B. Nixon, M.D.
Lucius McGuire, M.D.
E. B. Harris, M.D.
W. R. Cluness, M.D.
H. W. Nelson, M.D.
Jos. F. Montgomery, M.D.

Subscribed and sworn to before me this 31st day of July, 1874. L. S. Taylor, Notary Public. [L. s.]

What Shall be Done With Them?

The hoodlum iniquitous cup has flown over; the people are not going to stand the plague any longer. The question now arises, "What shall be done with the Irisb Catholic hoodlums?" because they are all of the Irish Catholic branch. There is uo use in denying it, every boodlum who has beeu convicted in the Police Conrt for the past four years bears an Irish Catholic name. The "Monitor," ashamed of its native Irish productions, tries to throw sand in the people's eyes by describing the cause of hoodlumism to the public school system. This, to say the least of it, is novel, and indeed not unjesuitical. The public schoor system has no more to do with the cause of hoodlumism in San Francisco than had the late comet with the shooting of Prince Bismarck, and there is no man in this city who knows this better than does the little Irish editor of the "Monitor;" but of course be is ashamed to acknowledge it, and like a rat in a tight place be is compelled to squeal with imaginary danger. He knows well that the outlaw character of the hoodlums is the death knell of the Romish Church in this city. If the public school system be the cause of these hoodlums, we would like to know from the "Monitor" wby it is that the Germans, the French, the American, the English or the Scotch boys do not become afflicted with the boodlum plague? It

is rather strange and unfortuuate too, for the Irish editor of the "Monitor" that in every case where hoodlums are arrested and convicted, they bear the Irish names of Murphy, Ryan, O'Donnell, Mahoney, Maloney, McGittigan, McCarthy, etc. This goes to show that there is another and more daugerous cause behind the screen than the public school system. The truth of it is, that the hoodlums now rampant in this city have never beeu an hour in a public school in their lives; they have all heen educated in the Roman Catholic schools, right under the noses of the priests and Jesuits, hence comes the rebellious institucts so inherent in their tutors. It is impossible for the Romish Church to educate good loyal citizens when she herself is as disloyal and rotten as that "smoke-skinued" gentlemau, whom they say inhabits a coal-pit down helow. The editor of the "Monitor" will bave to turn over his braius again to discover the real reason of the boodlums in this city.

Catholics in Ireland.

No physician lives iu Inniskea, and when one goes there from the main laud, he is sometimes windbound for a fortnight. There is a sort of fetish-worship here, consisting of ineantations to a stone. The people pray for a storm to bring them wreeks. Some years ago an iconoclastic sea captain got possession of the idol and broke it in pieces, but the fragments were carefully collected into a flannel hag, and the people treat the collective parts with the same veneration they paid to the whole. And so the last state of these men is worse than the first. Such is the wondrous tale. It is true, uo one will be surprised to hear that Inniskea possesses no school; that there was an old hedge teacher, but he went to America; that there is a priest there who is superior in knowledge to the islanders, and he has influence enough to persuade them that learning is useless. All this sounds strange, but it is the evidence of men very well acquainted with the place. A similiar practice is said to exist in Innishmurray, off the coast of Sligo. Here, however, the divinity is cullodied in the figurehead of a ever, the divinity is cumodied in the figure lead of a ship, which is called "Josh;" those that have seen it say it is richly carved and of ancient pattern. Can it be a relic of the Spanish Armada and San Jose? It is not likely that wreckers ever had so good a harvest as after the destruction of Philip's armament. The priest once persuaded a merchant captain to carry Josh away with him, but he was washed ashore on Inuishmurray, and the supersti-tion is still more inveterate than ever. The island is a part of Lord Palmerston's property, and during his last visit to Ireland he made a voyage to this dishis last visit to Ireland he made a voyage to this distant possession in company with an eccentric clergyman, who pronounced the weather favorable. The wind freshened, and the boatman declared the return unsafe. The great man turned sharply round to reproach his reverend friend. "I thought, sir, you said it was a good day to visit the island?" "I said it was a good day for going out, but I said nothing about coming back," was the ready answer. Andso the old statesman had to pass the night on the seabeaten isle, the people doing their best to make bim comfortable. Lord Palmerston's tenants on the comfortable. Lord Palmerstou's tenauts on the main land suffered munch from sand-storms, and he had bent grass sown on the shifting dunes, and wheu a scanty surface bad been formed, planted them with pinasters; the roots and leaves have made firm land, and tons of sand no longer find their way down people's climneys. Perhaps the great Foriegn Secretary will be as gratefully remembered for this as for any of his more notable achievements.—
[From the Irish Catholic Telegraph.

.... The unholy Father is much wiser than his dupes, who lavish their wealth upon bim, as can be seen by the following: "Two jewelers, one of whom is a Jew, have been commissioned by the Pope to examine the jewels which have been presented to him during the past years, and to catalogue them with a view to their ultimate sale. The Pope is desirous of converting his unmerous presentations into hard cash.

Stickeen's Trip on the "Midge."

Left San Francisco June 27, 1874. Was towed out by the tug-boat "Redmoud" to Point Bonito, where she left us. We made sall with the wind west nor'west, and bore away to the southward, steering due south with a strong breeze; the log found her sailing at the rate of 111/2 knots per hour. Made more sail; set maintopmast staysail, gaff-topsails fore and nft, flying jib, and "let her rip." Lashed all the boats, cleared off the decks, and made everything ship-shape,

The first thing that occurred worthy of note was a little accident which befell our Captain. He went forward on the outside to attend to an important duty, but just when he got everything nicely arranged the vessel gave a lurch to the leaward, shipped a sea, and the poor Captain got a saltwater bath. If you have ever heard how the Flying Dutchman swore when angry, you will be able to form some idea of the manner in which the Captain expressed his displeasure.

At 4 o'clock P.M. had dinner; then I went on deck opposite Point San Pedro; strong wind W. N.W. At 6 P. M was off Pt. Penio; saw a monster sea lion pass us; gave him a parting salute from a Colt's improved. Five minutes later my attention was called by Don Ramon, the owner of the vessel, was canted by Don Ramon, the owner of the vessel, to a school of monster hump-backed whales all around us, blowing and spouting; it was a grand sight. I only wished that I had shanghed you, knowing that after you had witnessed such a scene you would have forgiven me.

At 7:30 r. M called the crew aft and selected, by

At 1350 P. M Called the erew art and selected, by acclamation, the cook as chaplain for the voyage. We sang two verses of "Hail Columbia, bappy land," when our chaplain took his text from that holy book, the Jolly Giant. It was "Man's Ambition," 76th chapter of the Philistines, showing how ambition ruined three brothers named De Young, who were natives of China, and a native of the sun called Fits-gerald, who gave the Dc Youngs the sun called Fits-gerald, who gave the De Youngs "fits." The discourse was very interesting, I assure you. Manuel, the Italian, was so affected that he shed tears and pressed the holy book to his heart. Think not strange of his actions, for he came from that infernal city, Rome. He fairly worships II is Holiness the Pope, Pio Nono. He has the picture of His Holiness, which he cut out of the Jolly Glant, placed over his pillow, and when he feels very Pi-ass he reverses the picture. picture.

At 8 bells the Captain and I picked watches (not pockets). I selected Mannel, Bill and Joe being in the Captain's watch. Wind W., N.W.; log showed her making 11½ miles per hour. Captain and I took a recess of five minutes behind the cook's galley, where we took a dose of slippery clm and castor oil. Good night! I now retire to my little bunk; my watch below. So much for the first day at sea.

CAPTAIN'S WATEH. — At 10 P. M. changed our course; bore away to the southeast. Hanled flying jib and maintopmast staysail; bauled ont the boomguys wing to wing. Fine breeze blowing from the

westward.

At 12, midnight, my watch on deek-Manuel, Kitty (that is the eat) and myself. Stiff breeze still blowing; wing and wing, steering S.E., making 10 knots per hour. Rather a laughable incident oc-I sent Mannel to haul in the slack of the fore sheet. It seems that he was cutting a pipefull of tobacco when I spoke to him, which he laid on the cabin. When he returned he began to fill his pipe, when I was startled by an exclamation from him and a volley of oaths. It seems that Kitty took advantage of his absence and mixed the to-haceo. I thought that I should have to record a murder on the high sea; but I plead to earnestly for her life that Manuel forgave her.

At 8 bells called the cook to make coffee, and the

watch below to wash and clear up the deek. So came the first Sunday at sea. At 9 o'clock called the crew aft for prayers. The chaplain's text was about a great and good man, Dennis St. Oliver, who made a pilgrimage to His Holiness the Pope at Rome to kiss his toe and smell his dirty foot.

Went on deck; wind still blowing; heavy dark clouds, looking as if we should have a storm; still steering S.E. Captain and I took a recess for a minute and a half and took our regular dose of slippery elm. It is very singular that the Captain and I are both afflicted with the same disease, but it is not Local Option.

At 814 o'elock hauled in the patent log; it said on its face that we had made 149 miles, averaging 9 an hour—considered good sailing. We are supposed to be opposite San Simeon Bay; wind N.W. at half a gale; steering S.E. by S., making our course for the Island of Guadalupe.

I got out a stout fishing line, attached a piece of pork and a hook, when Manuel called my attention astern. We had caught an albatross; then the fun

began; he soared up in the air, then dove down. I hauling in the line, after a time got him on board. He measured seven and a half feet from wing to

At 12, midday, found that we were 50 miles from shore and 195 miles from San Francisco; wind still fair. Noticed a monster shark following us, which is eousidered a bad sign. We threw beef, pork and eabbage at him, hoping that he would get his stomach full and leave us, but he continued to follow us. I was at my wit's end, when a happy thought struck me. The Chinaman who washed for mc had rolled my clothes in a copy of the "Catholie Guardiau," whileh I rolled around a piece of pork and threw at bim, wheu his lordship caught it, made a spring ont of the water, and expired. It was a miracle. For twenty-five minutes everyone was speechless. The cook fell upon his knees and began to mumble his beads; Manuel crossed bimself. It cast a gloom over all on board. Each man thought how sad his fate would be should he ever get a dose of the Catholie Guardian."

After recovering, we had a fine lunch served up. Don Ramon opened two bottles of champagne. At 5 P. M. wind increased to a gale; heavy sea running, washing things about lively; still carrying both

(To be continued.)

More About Priestly Chastity.

A Letter from an Irish Gentleman, Showing Such Facts as Cannot be Gainsayed About Irish Priests,

SACRAMENTO, August 6, 1874.

EDITOR JOLLY GIANT-Sir: Being a subscriber and a sincere friend to your worthy paper or any men having your courage to speak their mind with regard to Romish priests and their dark ways in your Mission Dolores affair, it bas entered my mind to write to you of a circumstance which came under my own knowledge in connection with a priest in the Parish of Taugbmacconnell, near Athlone, Ireland. I know the place and parties well. I have been living there for years, and was also particularly acquainted with the aggrieved parties, who moved in high life, and whose names and pedigree I shall

In the Parish of Taughmacconnell was a Popish In the Parish of Taughmacconnell was a Popish priest named Quinn, or Father Quinn as he was usually termed, who fell desperately in love with the charms of a Miss Keogh, of his own parish, and daughter of Richard Keogh, then County Coroner, and a relative to Justice Keogh, who tried the Election Petition of the Honorable Francisch eis La Poer against Captain Nolau, in Galway, about two years ago; and on the mother's side she was still more highly connected, being a niece to the great Kelly of Turagg, and was closely related to Lord De Frayme of French Park. This goes to show you the respectability of the young lady. But to return to the priest, Father Quinn. For love of Miss Keogh's charms he forsook his robes, forsook his flock, forsook his parish, and absconded to England with the beautiful Miss Keogh, where I heard he taught school for the support of his mistress and their offspring.

I was personally acquainted with the lady's father, Richard Kcogb, Esq. He was County Coroner; and I being a policeman, stationed near his residence, often had official business with him in our professional duties as Coroner and policemau. It is the fight between I was intimately acquainted with him and his two to that amuses us. His grace the sous, Dennis and William Keogh. The latter still lives in the paternal mansion; Dennis and William the two obstinate Irish editors.

became heir to the estate. His residence is called Fighill, in the Parish of Taughmacconnell, Barony of Athlone, County of Roscommon. I have many other facts, also, but this will suffice for the present. Your humble subscriber,

They Come to Time.

It gives us infinite pleasure to be in a position to state that the charitably-disposed eitizens of San Francisco turned out on last Sunday evening in sufficient numbers to fill the treasury for the poor hungry Jews of Palestine, who have been driven to starvation by the merciless hands of a tyrant. There are no more deserving people in the world than the Jews. Driven as they have been from their homes, their country and their families, by an ignorant and bloodthirsty band of murderous Popes because they, poor people, would not deny their much-cherished form of religion and become slaves to Anti-Cbrist.

The concert and ball given under the auspices of the Jewish order known as the A. J. O. K. S. B., at Union Hall, was a decided success, as well as being a very enjoyable affair. After the concert came the much-admired tip-toe exercise. The grand march was led off by the manly form of Mr. Coleman and the beautiful Miss Anna Elzer, who gave more than the beautiful Miss Anna Elzer, who gave more than an ordinary charm to the stringed procession as it wound itself, serpentine-like, through the hall. The Grand "Saar," Mr. Abraham Blackman, was present, and made things very pleasant by his affable manner among the guests. The order of the A. J. O. K. S. B. is stronger than the generality of people think. Mr. Blackman informed us that there are fifteen Lodges, with a membership of over one thousand in this city, with \$20,000 cash in their treasnry, after distributing \$10,000 in charitable purposes. The distribution of charity is not conpurooses. The distribution of charity is not con-fined to members, but on the contrary is sent to all parts of the world. The Constitution and By-laws are something similar to the Masonic fraternity, the same unity prevailing throughout. The suffer-ing men and women in Palestine must feel grateful to their friends in San Francisco, but more partieu-larly to the Executive Committee of this affair, Messrs. W. Coleman, J. Blackman and L. Summer-field, for their indefatigableness in working the con-cert and hall to so hanny a termination. cert and ball to so bappy a terminatiou.

"He" Must be Highly Amused.

"Old Nick" must be laughing himself sick at the religious squabble now going on in this eity between the Pope's two organs, the "Mouitor" and the "Catholic Guardian," over the jurisdiction of the Romish church so far as the baptism of heretical children are concerned. The "Monitor" shows a woeful heap of ignorance when it says that the Romish priests eaunot baptize the child of a heretic without the consent of its parents. The "Guardian" is much better posted upon the dark doings of the Jesuits, and hence takes the wind out of poor Dick Sullivan upon the jurisdiction of the priests. We, who do not profess to know as much about priest-craft as either Dillon Eagan or Dick Sullivan, the two worthy editors of the above organs; yet we can in form them both that the jurisdiction of the Pope's church is only stopped by the walls of h-l. We know that the Jesuits here in this city baptize hundreds of Protestant children yearly witbout the knowledge or consent of their parents, and worse, the same or consent of their parents, and worse, the same children having been brought clandestinely into the Romish Catholic Church hy the servant "Bids." So far as the priests are concerned they have no discretiou whatever left them in this matter, they must baptize a child when presented to them without asking any questions whatever. But there is no use in our learning the editors of the "Monitor" and "Guardian" where the jurisdiction of the priests that "The vicets the weekless does" there and "Guardian" where the jurisdiction of the priests stops. The priests themselves don't know the Pope don't know, and as we have already said it ouly stops at the boundary of "Old Nick's" dominions. It is the fight between the two papers that amuses us. His grace the little bisbop will have to extend his benediction to the sanctums of

Vallejo---Father Lewis in a New Role.

(See Illustration on page 67.)

If there be a more cheeky Irish priest outside of Ireland, than Father Lewis, of St. Vincent's Popish Church iu Vallejo, we would like to see him. This Lewis reminds us of an Irish fool that we saw at one time when we were traveling through priestridden Ireland. This fool imagined himself one of the Apostles and was under the impression that young sucking pigs were unredeemed angels, and that his mission was to regenerate the young grunters and save them in the end. To carry out this good work he was always to be seen in the midst of the swincy herd, ejeculating a mixture of bad Irish and worse English which he called Latin prayers. Lewis' late Latin mnmbling on board the prayers. Lewis' late Latin mnmbling on board the United States receiving ship "Independence," at Mare Island, is not unlike the fool's act with the pigs. This Lewis is of the opinion that he will convertall of "Uncle Sam's" boys up there at no distant

We are informed that the Irish father went on board the "Independence" hast Monday week at the solicitation of one of the U. S. Navy officers named Delehanty, who holds the rank of First Lieutenant. The object of this visit was to receive \$60, which sum was collected by the energetic labors of Deletant from the unfortunate men on board that ship hanty from the unfortunate men on board that ship who had the misfortune to be boru blind and has remained so ever since, by the cunningness of such artful jintlemen as Father Lewis. This \$60 was given to Lewis for the purpose of getting an unfor-tunate "chaw's" soul out of Purgatory. Lewis we are told made a speech, but unfortunately we have not the language that he made use of. We are sorry not the language that he made use of. Ye are sorry for this, as we know that a verhatim report of Lewis' speech would amuse St. Peter himself—that is, if the good saint understands "chaw" language. During all this speech making, First Lieutenant Delebanty stood by in the full uniform of the United States Navy, without a blush no doubt at the disgrace that the blue cloth was being subjected to. This ended the proceedings of Monday, but Lewis became drunk with the success he had achieved in making a speech before a lot of ignorant sailors without being killed for murdering the English language, and undertook to say the required mass on board the sbip on the following (last) Sunday which he did, as can be seen by the illustration on page 67.

It must have been a novel sight to the Vallejoans

to see Lewis with his tin box containing his priestly paraphernalia, and two boys bringing up the ly paraphernalia, and two boys bringing up the rear, Irish-fashion, going on board the good ship "Independence" to mumble Latin for half an hour to a lot of ignorant sailors for the bandsome stipend of \$60. We have not been informed whether the dead sailor's soul has been released from the bonds and punishment of this imaginary purgatory any the sooner because Lewis got \$60 instead of \$2 50, the San Francisco price. It is needless to say that First Lieutenant "Misther" Delehanty was not deek when the good Father came alongside with on deck when the good Father came alongside with an empty stomach and a full purse, or vice versa, to receive him in the name of the United States of America as the pleuipoteutiary of the Holy Father

Now, we would like to ask Captain Patterson, the commauder of the ship, how come it that he permitted this representative of Rome to desecrate one of the United States vessels with his can full of holy water and his two burning rush dippers in this Protestant country? If we judge aright, the Rev. Mr. McAllister is paid to do all the "Christian" praying for the Mare Island Navy Yard. If this be so, theu the United States Government certainly does not require Irish priests or Chinamen to numble their incantations before idols. This government is, we believe, a Christian government and not a heathen Lewis has a perfect-as much as any other one. Lewis has a perfect—as much as any other idol or heathen worshipper—a right to mumble and burn incense and shake holy water upon ignorant and dirty-faced Mikes in St. Vinceut's Church so long as be gets paid for it. But we deny that he has any right to go on board one of the government boats to mumble or chaw Latin at \$60 per half-hour, though it be at the invitation of Misther First Livit and the contract of the state of the erimes that he may have committed, so long as he has not lawfully married any woman.

In conclusion, we trust, for the fair name of the

United States Navy, that the Admiral in charge will give orders that Lewis' wings be clipped so as he cannot get aboard so nimbly at the invitation of Misther Delehanty from "Cork, Ireland," who would in all probability, had he remained on his native soil, be selling black turf in Cork at "thrup-pence" a donkey-load and a drink of sour butter-milk thrown in for a luck penny.

No Jurisdiction.

Several persons have called at our office during the past week to know if there was any action taken by the U.S. District Attorney to procure the arrest of Captain Austin and his chief officer, Taylor, of the P. M. S. S. Companys steamer "Constitution," for their cruelties towards the steerage passenger McFadden, iu placing him in irons in the ship's hold, where he was found dead the following morning. In answer to all such Christian-like morning. In answer to all such Christian-like questions we have but to say, that we have made inquiries, and have learned that the United States Government has no jurisdiction in the matter, as the "Constitution" was at anchor in the harbor of Panama at the time the outrage occurred, thereby relieving the government of this country of the pleasant duty of prosecuting the cruel monsters who had so far forgetten themselves as to place a poor sick man in irons like a felon until death reliazed him from their terrapical brutalities. relieved him from their tyrannical brutalities.

The public will be pleased to learn that we have done our duty in the matter fearlessly and boldly, without counting the cost of displeasing a power-

Whether the company will retain these two savages in its employment or not, we do not care; we lcave the public to draw their own conclusions from the matter as represented to us by the watchman, Mr. Smith, and from us to the public, without

man, Mr. Smith, and from us to the public, without any spiteful accompaniment ou our part.

Captain Austin and chief officer Taylor may escape punishment here on this earth, but we have faith enough left us yet to believe that the pure spirit of McFadden will stand upon the right band of the great Omnipotent Judge upon the final day and accuse both those men of cruelly treating him his hour of sorrow and cickness. The will Bully Austin and Taylor find that the limits of jurisdiction will not save them from the just punishment of a just Judge.

The Winding Up of the Picnics.

The picnic season was wound up last Sunday by the San Francisco Rifles, Captain Peters, at Schuetzen Park, Alameda, and the Anti-Local Optiouists at Fasskin's Gardens. The former was a very enjoyable affair, and was participated in by quite a respectable crowd of ladies and gentlemen from this city. Captain Peters and his company are Teuton's of the real old school, and as such are vet-

erans of no mean ability.

The latter, as was expected by those who went over, was a most enjoyable affair. Mr. Hanson added much to the pleasure of the party by his turning out a handsome carriage with four "spanksteeds, the whole handsomely decorated with the still more beautiful spectacle of the carriage being filled with beautiful ladies, as a contrast to the horrid-looking, weazened old cluckers who attended at the Local Option election a few weeks ago. Upon a banner that was attached to the carriage was the motto: "Alameda and Eden stood up for their rights." Underneath this was inscribed:

"Two gills make one pint, Two pints make one quart, Two quarts make one gallon, and Five gallons make one clucker's drink." It is needless to say that every one present enjoyed themselves. This ends the picnics for the year 1874.

hour, though it be at the invitation of Misther First Lieutenant Delehanty itself. If Misther Delehanty wings this time. Wonder who will be the next from Cork's own town wishes to serve the Pope, let him join the Jesuits, uotwithstanding any previous since Beecher has expired in his nest-hiding.

.. "What to do with the hoodlums?" seems to be the new Municipal conundrum. If we were vested with full power we would settle the difficulty in a short time, by sending every hoodlum, male and female, together with the entire Irish priesthood, Alemany to boot, on Goat Island, with say, a limited supply of "praties" and sour milk. This we are more than certain would remedy the evil and purge this community of one of the most abominable plagues that has ever been witnessed in this city. It is painful in the extreme to be compelled to look upon our first erop of Irish Roman Catholics turnupon cur first erop of Irish Roman Catholics turning out a lawless band. Oh! dear, those infernal priests and Jesuits are truly a curse to any civilized nation on earth. Here is the fruits of their teaching now before you; who can blame the Jolly Giant for thus exposing their nefarious ways.

.... It now behooves all good, loyal Protestants throughout the length and breadth of this land to organize themselves into the American Protestant Association. Every township in the Union aught to have a Lodge under the banner of this most excelent society. The great trouble with Americans is, that they are afraid to enrol themselves in this societies. ety, fearing their Catbolic neighbors, when at the same time every Catholic belongs to some so-called religious society, without ever consulting the wishes of hts Protestant ueighbors. Come, Protestants, be men and come to the front in this hour of danger. You have a terrible enemy to fight. The Romish Church is always organizing and plotting for your destruction. All information appertaining to the working of the A. P. A.'s to be had on application at this office.

. The fortunate persons who happened to be on Kearny street, near Morton, a few days since, were treated to a very interesting exhibition of how a drunken fireman belonging Hook and Ladder No. 2 could cling on to oue of the ladders without strength enough to get on to the truck, notwith-standing the fact that the truck was at a stand still at the time. The poor brute was so far helpless that it required three of his comrades to put him on that it required three of his compaces to be find on the truck, and then it took two to balance him when he got there. This is discipline with a venegeance under the new regime, yet we must not be so un-charitable as to say that Chief Scannell knows of this last exhibition.

.... Do you smoke, chew, or deal in tobacco? If you do, we would advise you to call on Ernest De Prati, wholesale agent and dealer in Gilroy tobacco and cigars. Office, 206½ Bush street, opposite Cosmopolitan Hotel. They have reduced the price of their eigars and tobacco. They are now selling Perique smoking tobacco at one dollar per pound. They also sell other eigars and tobacco at the same rate. Call and examine for yourself before purchasing elsewhere. fore purchasing elsewhere.

... "Saam" Kent is still poking away at the holes in the streets without any perceptible improvement. "Saam" is a gentus if the people only knew it. However, we are glad he discontinued wasting the public unoncy by putting horse manure on the sand lot in frout of the New City Hall. We advised him to knock off that foolishness, and he did so the only services he act we save known him. did so-the only serviceable act we ever knew bim to do in bis life.

.... Mr. Fasskin, of Fasskin's Gardens, Alameda, has engaged the celebrated "Grand Hanovorian Military Band" to perform at the Gardeus on next Sunday. There will be a most select concert and ball during the afternoon. Admission free. None but respectable people admitted.

.... Dr. Stone's "dress circle church" is going to have a new chime of bells ere loug that will ontdo the Donohue "cow bells" now mourning the downfall of the Papal Monarchy.

Woodward has got into bad company at last. He is in with the Shylock Company now-the Sutter street fleecers. Hope they won't corrupt his goodness.

.... Red-top Sally is preparing a Local Option bill in the editorial rooms of the "Guile," under the supervision of red-headed Harry. This combination of "red stuff" is worse than a dose of Greek

Lines to be Perused by the Members of Calvary and Dr. Stone's "Bull-frog Churches."

'Tis not to go to church to-day, To look devout and seem to pray, And e'er to-morrow's sun goes down, By cheating and lying through the town.

Not every sanctimonious face Denotes the certain reign of grace; A phiz that seems to scowl at sin, Oft veils hypoerisy within.

'Tis not to mark our daily walk, Or of our own good deeds to talk, And then to practice secret crime And so misspend or waste our time.

'Tis not for seets or creeds to fight, And call our zeal the rule of right, When all we wish is, at the best, To see our chnreh excel the rest.

'Tis not to wear the Christian's dress, And love to all mankind profess; Then treat with scorn the suffering poor, And fast against them close our door.

Ah, no; religion means not this; Its fruit far sweeter—fairer is; In heavenly soil alone it thrives And more than blossoms where it lives.

Religion, 'tis the rule of life, The bond of love, the bane of strife, Its procept this, "to others do As you would have them do to you."

It grieves to hear an ill report, And seorns with human woes to sport; Of other's deeds to speak no ill, But tell of good or else be still.

And does religion this import! Oh, may our souls its influence court! Haste, haste, the bright, the blissful day When earth shall know no other sway.

To Whom Can Swallow It?

Another miraele, if we could see it as the Catholies do. The Catholic papers of this country have the following lie circulated in their columns:

Mrs. Baker, an American lady, on the 25th of May, arrived at Lourdes with her husband and sister, both of whom are Protestants. About a year before Mrs. Baker met with a serious aeeident, by which her spiue was dislocated. She had suffered acutely, had been paralyzed during the winter, and at the time of her visit to Lourdes was quite unable to go up or down stairs. For two days after her arrival she was unable to bear the short drive from the town to the Grotto, but on the morning of the 28th she made up her mind to brave the cold and the suffering entailed by any movement. She went in a carriage to the Grotto and was assisted into her bath. On entering the bath her sufferings became more aente, and seemed almost beyond the powers of cudurance. Her sister, in the true spirit of a Protestant, exclaimed: "There was no need of you to come to Lourdes to take a cold bath." But the faith of the poor lady never failed for a moment. She begged her sister to rub her liubs. Immediately an indescribable feeling of comfort took the place of her pain, and she was cured. In a few moments she hastened to the Grotto to return thanks to Our Lady of the Health of the Siek. Her hus-band knelt beside her joining his thanksgivings with those that arose from her heart. He has sinee published a letter giving an account of her former state, and declaring that she is perfectly well and able to walk as she used to do in her youth.

Another account gives the lady's name as Mrs. E. L. Baker, of New Bedford, formerly of Bostor. Various Boston physicians had pronounced her injuries in the state of the state

juries incurable.

NEW AND BEAUTIFUL CHROMO-LITHOGRAPHIC PARLOR AMUSEMENT-New and Improved Edition.

Fifty Chromo Scenes on the Central Pacific, Union Pacific, Burlington Route, Michigan Central, Great Western, New York and Erle Rallroads----The Most Entertaining, Instructive and Amus-ing Parlor Game ever Invented. GEO, THIS-TLETON, Author and Publisher, 9 Post Street, San Francisco, California.

A new, beautifully illustrated, and instructive Parlor Amusement, containing fifty highly executed Chromo-lithographie pietures, which forms a continuous illustration of all the most interesting and beantiful scenes along the trans-continental railroad across the great American continent to New York.

It also illustrates the States and Territories, the Lakes and Rivers; it gives all the Stations ou the route; the exact distance to each and all the Stations from San Francisco to New York City (which are laid off ou a regular scale of miles).

The populations of all the principal towns on the route are correctly marked down, thus combining instruction, and making this the most entertaining and instructive parlor annusement ever published.

This illustrated parlor amusement of "A Trip Across the Continent," starts from San Francisco (illustrated by the Golden Gate) to Oakland, where it takes the Central Pacific Railroad to Ogden, the Union Pacific Railroad to Omaha, the Burlington route to Chicago, the Michigan Ceutral and Great Western Railroad to Suspension Bridge and Niagara Falls, and the Eric Railroad to New York City; be-ing the shortest, hest equipped and only route hy way of Suspension Bridge and Niargara Falls.

. Removal of the Dime Savings Bank to 646 Market street, near Kearny. Incorporated April, Market street, near Kcarny. Incorporated April, 1869. Dime principle adopted July 19th, 1873. Depositors from that date to May 31, 1874, 1,505! in June, 471—total in 12 months, 1976! Gnarance Fund, \$100,000. Deposits received in Currency, Silver and Gold, from one dime to \$10,000. payable on Demand, (no notice required), draw 6 per cent. interest. Term deposits 1 per cent. per month. Deposits invested in U. S. Bonds, Currency, Gold and Silver Coin, and Bulliou, and are always payable on demand. Always a eash surplus over all liahilities. N. B.—Currency (greenbacks) and Silver and Gold bought and sold upon the best terms. Drafts and Certificates of Deposits collected on Drafts and Certificates of Deposits collected on Eastern Banks. No entry fee or charge for bank book. W. S. Thomson, President. J. Crocker, Secretary. Bank open from 9 o'clock. A. M. till 5 P. M. and Saturday evenings till 9 o'clock.

Ladies wanting the suit patterns that comes ont in Harper's Bazaar every second week, can have them as soon as out from the Agent, Mmc. Morrow, 25 New Moutgomery street, Grand Hotel Building. Subseriptious taken for Harper's Bazaar, Harper's Weekly and Harper's Magazine. Business persons will find it to their advantage to advertise in the Bazaar Catalogue. Twenty thousand circulated gratuitously every month, going into every city, town, village and house on the Pacific Coast, and to every family in the city of Sau Francisco; also containing all the arrivals at the hotels every morning. Apply to Agency of the Bazaar Patterns, New Moutgouvery street, San Francesco. Moutgomery street, San Francsco.

....Go where you can enjoy yourself. This is every person's lookout on a Sunday at this season of the year. We would advise all who may seek this emfort and pleasure to betake themselves to the CITY GARDENS, where Captain J. Sneider will be glad to see you and leave nothing undone to make you all happy. The Gardens have hecu lately improved and everything looks really sweet and pleasant about that place.

A jovial, whole-souled man is James D. Lee,

of 33 Geary street.

Mr. Lee keeps a snug little saloon at the above place, without any ostentation whatever, and beside: this, he is a regular jovial young man, and one that prides himself upon keeping good "stuff" and treating his friends well. Every well meaning man aught to call and see him one of these warm days and have their senses cooled by a pleasant drink.

.. Washington Beer Hall, John Hauser, prietor, 804 Montgomery avenue, above Broadway. Two billiards, two bagatelles and a shooting gallery are ready for the aecommodation of Mr. Hauser's frieuds. No hoodlums allowed. All the newspapers and periodicals in the German and English language kept for the henefit of the visitors. The celebrated Washington Rrewery beer for sale at five cents a glass.

.... The place to lunch is at Van Bergen's, 425 Sansome street, near Clay. Mr. Van Bergen keeps the finest lunch, beer and wines of any man in San Francisco.

Another Rev. Brute Brought to Bay in Michigan.

Since the era of the Jolly Giant in San Franeiseo, the people have been enlightened into the dark ways of priestcraft and brutality. The eonviction of Paddy Powers and the exposure of other drunken savages who have by their craft and hellish sophistry made the ignorant Irish believe that they

were walking angels, have all been stripped of their masks and held up to public view.

This time, another priestly brute, named Father Takken, turns up in Michigan and assaults a little boy, son of Joseph Morrow. A jury trial was held, and it was proved that the reverend gentleman acts as Superintendent of the Catholic School. The as Superintendent of the Catholic School. The child failed in committing his catechism to memory, and Father Takken sentenced him to sit in the clurch an hour. Mrs. Morrow happened to pass by, and sceing her boy there took him home, as he complained of sickness. She sent a note of explanation to Father Takken, taking the responsibility to herself. But when the child came back, the reverend gentleman proceeded to punish the mother and make an example for the purish by the brutal use of the strap on the boy's back. At the first trial the jury disagreed, and Father Takken, finding out one of the jurors who was for conviction, went to his kitchen and ordered his servant girl, a went to his kitchen and ordered his servant girl, a Roman Catholic, to leave her employment at once. The girl refused, but the reverend "city kitchen superintendent" told her she had nothing to do but oney him. She was forced to obey, and reluctantly left a good situation. At the second trial one juror found five obstinate fellows who disagreed with him, and further prosecution was stopped as being useless, because no Roman Catholic juror would or dare convict their priest.

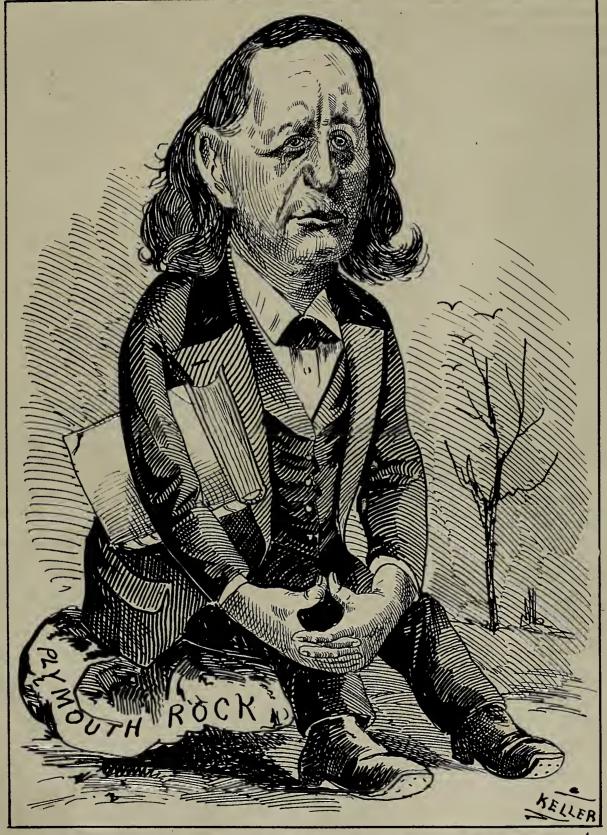
Another New Catholic Society in France.

The spread of Catholie societies is immense in this age of the world. We have done our part in this city towards spreading the good work, by our founding the order of the "Petticoat." France has followed suit, and have established the order of the "Chocolate." This is what a French paper says about the new society.

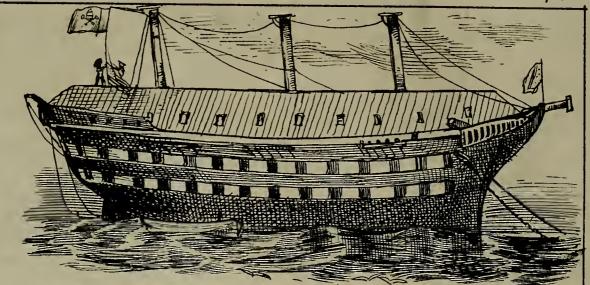
"The Catholie Union of the Consumers of Chocolate is the title of an association which has been established in France, to swell the sum of Peter's Pence. The Society sells chocolate and appropri-ates the modest sum of five centimes from each kilogamme sold, the proceeds of this tax being forwarded to St. Peter's treasury."

San Francisco, July 27, 1874.

EDITOR JOLLY GIANT-Dear Sir: I have not realized the truth of some of your writings till to day, and I was astonished at what Catholies are made to believe. I was arguing with some of them, and these words astonished me; one of them said these words astonished me; one of them said that the Pope was supreme ruler of the world, and that the Priests were rulers of Presidents, Monarchs and governments, and "that they ought to be made to obey them." I believe they would burn us at the stake, and use all the instruments of torture as they used in the Inquisitorial days on those who differs in opinion with them. It amuses me to see them buy and read your paper, then argue over its contents, and finally curse it and throw it away. J. K.



HENRY WARD BEECHER - AFTER READING THEODORE TILTON'S SWORN STATEMENT.



U.S. SCHOOL SHIP "INDEPENDENCE" AT MARE ISLAND, VALLEJO CAL.



FATHER LEWIS OF VALLEJO, MUMBLING A MASS ON BOARD THE U.S. SCHOOL SHIP "INDEPENDENCE" AT THE REQUEST OF THE FIRST LIEUTANENT DELEHANTY; FOR A DEAD COMRADES. SOUL, TO THE TUNE OF \$ 60.

A Letter from an Irish Roman Catholie.

EDITOR ILLUSTRATED JOLLY GIANT-Dear Sir: As a Roman Catholic, I take the liberty of addressing the following scattered ideas about my religion. I have been raised and trained as a Roman Catholic, and have lived up to the rules of my religion as well, if not hetter than the average Catholics. Until lately I was a firm believer in all that that church taught, and, as it is, at the present time, I have no intention of severing my connection from her holy stem. Nevertheless I am beginning to grow doubtful about all her teachings. Now, here is one point that has sorely puzzled me, and I cannot rest content or satisfied upon the point.

On last Saturday night I repaired, as has been my custom since childhood, to coufession. I went to St. Mary's Cathedral, and after waiting for thirty minutes, my turn came to approach the confessional which is close to the entrance off California and Dupont streets. After the usual questions and answers hetween myself and my confessor, my confession was proceeded with, without any change from the usual system of my other confessions. After enumerating a very dark catalogue of crimes which unfortuately I had committed since my last confession, I confessed to having eaten flesh meat on Friday and attending a Protestant church to hear a lecture on one Sunday evening by the minister. Before I could proceed any further, my confessor cleared his throat with a few short "ahems," and

cleared his throat with a few short "anems," and said in a quick and excited tone of voice:

"What! you eat meat on Friday, and go to hear one of the greatest heretics outside of hell?"

I answered "Yes. But I thought ——"

"Stop, you wicked, sinful man," answered my confessor. "You thought! no, sir, the devil thought for each."

"So long as I confessed sins against God you remained calm and composed, but when I mentioned eating meat on Friday and going iuto a Protestant

eating meat on Friday and going into a Protestant church, yon become terribly excited.

"It is no wonder I should, sir!" said my confessor.
"Do you know," he continued, "that you committed two mortal sins! sins that would damn a thousand souls? You broke the commandments of God's church, and Jesus says: 'He who will not hear the church let him be to me as a heather and a publican.' Oh! child of grace, how do you expect to get forgiveness for those terrible sins? Tell me," he said (recollecting himself as it were), "did any Roman Catholic see you going into church or cating meat on that Friday?"

I answered, "I did not think they had."

I answered, "I did not think they had."

"Then," said he, "it is not quite so bad, because you did not scandalize the church. However, your sins are very black. I think I cannot give you absolution now; you must come back to confession a fortnight from now, and in the meantime you must go round the stations of the cross five times, fast for two days

the stations of the cross are times, tast for two days from flesh meat and coutribute to the church according to your means."

This ended my confession for the present. Now, sir, I have thought over that affair since, and I have come to look at it in this way: So long as I offend God the priest remained a kind of judifferent, but as soon as I broke the laws of man he became furious and could not give me absolution. My sins, he told me, would damn thousands of souls. Now, if the sin of cating meat on Friday would damn a man's soul I say that the Roman Catholic priest-hood send thousands and millions of sonls to hell yearly, hecause they give permission to persons to eat meat on Fridays for what they call justifiable eause. What! justifiable cause to commit a mortal eausc. What! justifiable cause to commit a mortal siu? How cau any man, be he pope or priest, say he can give permission which God prohibits, to commit a grievous sin against himself? Supposing commit a grievous sin against himself? Supposing that meat-eating be a sin, the priests gives permission to commit that sin, then he is a priest of the Devil's and not of God's? 'The next terrible sin was in visiting a Protestant church, where I heard the living God praised and adored, and where I heard psalms and hymns and service of glory offered up respectable citizens of that place?

to the throne of Mercy for mankind. This is a mortal sin, according to the Romau Catholic church. Why, sir, the more I consider this subject the more I am disgusted. This is too preposterous to dwell

But to return to the "meat affair." It has caused me to think that if the doctrine taught and expounded to me through my ghostly father at the confessional be the same as what the Catholic church is composed of, then, indeed, we Catholic shave heen nicely imposed upon by being made to helieve that the Catholic church could not err, wherein here is an error taught openly to every Catholic in the world.

AN IRISH CATHOLIC.

The Innocent Harmless Christians.

The evening "Guile" (Post) is loud in its howling at the door of the Grand Jury-room to have the Jolly GIANT suppressed. We don't wonder at this; we know that the entire voice of the Pope's church in San Francisco is heing sounded through the "Guile," and why? simply because we have exposed the uefarious designs of the Romish church upon our public schools.

Can any mau tell us that the Roman Catholic, who attempted to assassinate Prince Bismarck iu Germany, and the Rev. Dr. Miller iu New York, because those gentlemen raised their voice against the encroachments of the Jesuits, would remain quict in this city whilst the JOLLY GIANT is making the same fight against the those Popish pets? Non-scuse, it would he impossible to expect it, hence we are not at all astonished at the howling of the "Guile" for the suppression of the Jolly Giant.

It will, we have no doubt, be interesting to the California readers of the JOLLY GIANT to know how the Jesuits manage to assassinate their enemies in this country. In Ireland they manage to have the unfortunate heretics shot from behind a hedge, but in America this kind of work is too dangerous, hence they resort to the following method of shoot-

ing their enemies iu New York:
"The attempted assassination of a Baptist clergy-"The attempted assassible of a Baptist clergy-man has created an intense excitement in the Twenty-second Ward, as the act is regarded by a portion of the population of that district as a sort of anti-Orange demonstration. Dr. Miller, officiating in the Plymouth Baptist Church, a new, small, brick edifice on Fifty-first street, near Tenth avenue, has recently taken strong grounds against prohibi-tion of Bihle-reading in the public schools, and, ahout a month since, preached a powerful sermon, which was severely criticised by the Catholic press, as it had been extensively published. Dr. Miller likewise received an anonymous letter, warning him to refrain from any further allusiou to Catholicism or the school question, to which he paid no atten-tion. The pastor's study is a little room at the rear of the church, lighted by a stained glass window, behind which is located his writing-desk, at which it is his custom to pass his afternoons at clerical labor. While absent on Friday from his usual post a couple of bullets crashed through the window and, traversing the spot usually occupied by the divine, lodged in the book-case. Examined by competent experts, the halls were discovered to have been discharged from a tenement house to the rear of the church, one of a row inhabited by hundreds of families, not a solitary one of whom could be found to acknowledge having heard a pistol shot. The trustees of the church, men mainly of foreign origin, are greatly excited over the affair, and have resolved to offer heavy rewards for the apprehen-sion of the perpetrators of an outrage which has bitterly inflamed the popular mind in a district where scetarianism can soou be rendered an excuse for riot and bloodshed. The school question has heen a hanc of discord in that quarter for the last five years, in consequence of the persistent attempts of Father Hecker to organize parochial schools against the wishes of the property holders."

. SCANDAL!

FOR THE JOLLY GIANT .- BY STEPHEN MAYBELL.

A prying, lying scandal! A magnifying scandal! The model preacher Beecher Suffers odious scandal.

The jealous Mr. Tilton Caught religious Mrs. Tilton And the moral B. confiding. Their views upon "nest-hiding And swore they were backsliding—"
A jealous, wicked scandal!

And published a statement, A crammed d-That the solemn, saintly singer Was a B. with a hidden stinger Who, while buzzing fair and funny, For Christ's sake, (and for money,) Sipped (his) Tilton's private honey, Humming "Come to Jesus."

Ah, 'tis an awful scandal! Sans head, sans tail, sans handle! A kind of devil's candle, Illumining holy ground.

Tinging with ghastly glimmer A holy angel's limmer, While shining lights grow dimmer, And shadows creep round.

Alas! for this society-Alas! for this propriety— Alas! for Christianity— Alas! we're all humanity!

His Grace Bishop Alemany Preparing for the Emergency---"Charity Covereth a Multidude of Sins."

(See Illustration on page 72.)

It would be uncharitable for us to say that his grace, the Lord Archhishop of this metropolis is not charitable. We have frequently heard of this good man's charity; indeed, some of the Irish Catholies say that he buys up all the five-cent pieces and gets them melted and recoined into ten-cent pieces; so as the Catholics cannot pass off a five-cent piece for a ten when the plate is going round in the church on Suudays. Assuming that the Lord Archbishop is gnilty of this act, yet we would not find fault with him, for it is a business transaction. But the smallness of the bishop's soul is what tickles us. We had occasion to stand on the corner of Commercial and Montgomery streets, one day last week, to speak to a friend of ours from Vallejo, when our conversation was interrupted by the approach of his grace who came along Montgomery street until he approached a fruit stand that is kept there by an Irish Catholic; the bishop stepped up to the stall and commenced to eat some of the most choice fruit that he could see upon the stand, having eaten as much as he needed he put his hand down into as much as he needed he put his hand down into the pocket of his monk's pantaloons and pulled up fifty cents. The fruit mau's eyes showed an unusual hrightness at the sight of the four bit piece. The little hishop with the long nose, who does not like the Irish, handed the poor vendor the silver piece and asked him could he give him five ten-ceut pieces for it—adding that the demand on him was so great for charity, that he could not well refuse the poor Irish for ten cents when they ask him for it. The fruitman turned green with indignation when he had seen the Lord Archbishop walk away from the After the little hishop went away, we walked up to the stand to console the poor Irish Catholic upon the loss of his fruit; he would not hear us. "That man," said he, "who is worth \$3,500,000, has the cheek to come up to me to get change of four hits to give ten ccuts away for charity and not pay me for my fruit. Oh! if that aint the meanest act that ever I seen a white man do may I never go to Purgatory." The poor man will never forget the generosity of the Lord Archbishop of San Francisco at all events.

OUR MAN ABOUT TOWN.

What He Knows and Sees About Our Public and Prominent Men and Women too.

AMONGST THE UNDERTAKERS.

Our Man About Town has had an idea that undertakers and priests were making a good thing out of the dead. In order to gain a little information from the "carters of the dead bodies," and the mumhlers of the "latin brigade," Our Man started out last Monday morning to try and ascertain how much money is made out of the dead in this city. Our Man first visited Father Gallagher, on Tenth street, and after being admitted into the dirty waiting-room, on the right-hand side of the hall, he was presently joined by the hurly Gallagher, who authoritatively demanded his business. Our Man, in order to draw the Irish priest well out, assumed the "rale owld Irish Mike style" of speaking to the priest.

Our Man-I cum, yer riverance, for a certificate to herry me poor mother.

Gallagher-Humph! is she dead? how long is she dead? when did she die? had she the priest hefore she died? de ye want a mass for her sowl?

All those questions were asked without intermissiou, or without giving Onr Man time to reply to any of them.

O. M .- She died th' morning, yer riverance, an' she had the priest, thank God an' his hlessed mother. I don't want a mass jest yet, for I am n't able to pay it, hut will hy-and-hy.

G .- Have ye an undertaker yet?

O. M .- Yes, yer riverance.

G .- Who is it?

O. M .- Mr. McGinn, yer riverance.

G.-Hough! McGinn, McGinn, the scoundrel! What made you take him? why didn't ye go to Flanagan & Gallagher, responsible gentlemen that would berry yer mother respectable and comfortable, and not go to a dirty blackguard like Me-Ginn, that is excommunicated from the holy church? McGinn is an Odd Fellow, and outside of the ehureh, humph. If ye take the berryin' from him you can have a coffin at Flanagan & Gallagher's for half-price, humph!

O. M .- I ean't well do that now, yer riverance, bekase he has measured me mother afore this.

G .- All right then, I can't sign any ecrtificate for ye; go to the priest that heard yer mother's confession; he knows better than mc whether she died a worthy Catholie.

At this the ignorant old priest retired, grunting through the hall like a hog.

Our Man then visited the ware house of Jemmy McGinn; hc was met at the door hy Jemmy, who raised his hat very politely and asked his husiness?

O. M .- I want a coffin for me mother.

Jem .- Ah! is she dead, poor woman, may God rest her sowl th' day. What kind of a coffin de ye want? A easket or a rosewood eoffin. Let me show you, sir, my style. Here is a nice, easy-fitting eoffin. Be the holy japers it would he worth a man's while to die for the pleasure of getting herried in a coffin like this.

Jemmy, like Gallagher, got off his rhyme before Our Man could get iu a word.

O. M .- How much is this, pointing to the rose-

Jem.—\$85, but as ye'r an old countrymen, I'll let ye have it for \$80.

O. M.—I saw a cheaper one over at Flanagan &

then, I will sell you a cofflu as cheap as Gallagher any day. You can have that beautiful coffin for \$60; now for ye, that heats Gallagher I think.

O.M.—Thought so, hut resolved to have some fun with Flanagan & Gallagher. So he stepped across the street to their office. He was met at the door by a soft-mouthed speeimen of the Irish race, who inquired his husiness.

O. M .- I want a coffin for me mother.

F. & G .-- Here they are; this wan is worth \$90,an' this wan \$80, an'this wan \$70. Take your choice, the all fit easy an' is very comfortable. We will give ve the hearse chean.

O. M .- I have seen cheaper coffins over at Mc-

F. & G .- McGinn's, ch! I'd like to know who the divil 'ould huy a coffin from that dirty raseal. can sell cheaper coffins than he ean; his is all entirely pine; he has no rosewood eoffins in his house, an' hesides, he herrys no respectable persons. We can get a certificate for ye from Father Gallagher, an' that 'ill save ye from going out there; you had hetter let us send this coffin out; we will send twelve eandles an' a cross, an' a religious habit, an' everything you want; no person who wants a c ffin ever here dissatisfied.

O. M.—My mother is dead; she wants uo candles

F. & G .- Oh, yes, that's how McGinn does; but, you see, we herry daeent and Christianable, thank God; that's why the Coroner has his office here, heeause we berry so respectable.

eause we berry so respectable.

O. M.—I'll see by-and-hy.

F. & G.—You can have this \$90-coffin for \$65 if you take it now, but don't tell McGinn.

O. M.—Well, I'll come hack again.

Here Our Man weut over to Craig & Son's to see how they do husiness. Our Man met Mr. Craig at the door of the firm, and told him that he needed a coffin for his dead mother.

Craig—All right sir; sorry to hear that you have a death in your family, but it is a debt that all must pay. Did you wish us to undertake the funeral?

O. M.—Yes, if you do it as reasonable as McGinn or Flanaghan & Gallagher.

C.—Sir, you will excuse us; we are not, nor never have been, guided by the price of Mr. McGinn or the firm of Father Gallagher. If you wish either of those two houses to attend to the funeral of your mother you are welcome. So far as Jemmy Me-Ginn is concerned, I have nothing to say to him; he is an honest, charitable man; and Father Gal lagher is too well known in this city for me to say

anything about him.

O. M.—Let me see your coffins?

C.—Come inside, sir; here they are. Which kind do you like? This one will cost \$80, this one \$60 and this one \$125, and as high as you wish

O. M .- I've seen cheaper ones at McGinn's. C.-I told you at the door what we do in this

O. M .- All right; I will come back to you hy-

and hy.

Our Man saw at a glanee that Craig would not eome into the Gallagher-MeGinn squahble, so he started down to Sacramento street and entered Gray's firm.

Mr. Gray-Good morning, sir; what ean I do for

O. M.—Nothing for me, hut you can bury my mother, if you will.

G.—Glad to do it. Do you want to see our eof.

O. M .- Yes, sir.

G.—Here, Henry, take this gentleman back and let him pick out a coffin for his mother. Henry took Our Man hack and showed us coffins

at all prices, ranging down from \$200 to \$10, but positively declined to interfere in the McGinn-Gallagher row; but he showed a willingness to go for Mr. Craig bald-headed.

O. M.—Mr. Craig has some cheaper coffins than

these.

Henry-I believe you. Craig makes his coffins out of pine, and then varnishes them over after the Gallagher's—.

Jcm.—Ho,hoo,you been over there (seratching his head); that's Father Gallagher's house. Oh, well, how nice that fits! (Here Henry showed a casket.)

Why, a man could lie in that without heing crippled for life.

O. M.—W.e-l-l, I will consider over the prices and

see which I will choose.

Our Man left Gray's and went into Massy & ung's. He met Mr. Massy at the door and told

him his business, Massy-All right, sir. Could not come to a bet-

ter house; we will fit your mother out in good style and as cheap as any of them. What kind of a cas-ket do you want? I suppose you will give her a dacent burrial.

O. M.—Yes; what is the price of your coffins?
M.—Cheap, sir; we must sell them cheap in consequence of the opposition in the business. This place next door is a dear place; I would advise you to keep far from it. This coffin comes to \$65, and this to \$75, and this to \$90, all comfortably made and looks neat. Do you want cross-mounting? O. M .- Yes; me mother was a Catholic.

M.—God rest her soul, poor woman! we will give her a dacent funeral—better than anyhody else in

O. M .- I have seen some cheap coffins at Mc-

Ginn's and Gallagher's.

M.—I dare say, but they bury uone but suicides and paupers; we do all the respectable hurying in this eity. They hury all Chinamen uext door.

O. M.—I have seen a pair of black horses in the hearse at every Chiuese funeral. Who does those borress below to.

horses belong to?

(Massy, not caring to hear this, evaded the question and interrupted Our Man by letting a hammer

fall upon the floor.)

M.—We supply funcrals very cheap and give satisfaction, and that is more than any other house do in this city; and besides, our coffins are rosewood and all the rest are pine varnished over.

O. M.—I will consult my mother's people ahout the style of the coffin and let you know to-night.

M.—All right, sir; take a eard.
Our Man repaired to St. Mary's Catholic Church
to see how much it required to have Latin mumhled over his dead mother. The old man with the
white head admitted him and sent him back to Mr. Fitzgerald, the secretary, who received him with a bland smile.

O. M .- I want to berry mc mother; how am I to

do it?

Fitz .- You want a plat, do you? O. M.-No, me mother does. F.-I mean yer mother.

7.—I them yet months.

O. M.—Yes, yer riverance.

F.—Well, sir, for a plat, 3½ by 7, we charge you \$10, and for the service of the priest in berrying her we charge ye \$8—making in all \$18. Very cheap, sir, and for \$2.50 we will say a mass for her, or say for \$20 you can have your mother comfortably berried. Have ye a certificate from the Health Officer

on M.—No, sir, but I will get them.

F.—All right, sir; glad to accommodate you when you produce these necessary papers.

Our Man became so disgusted with the whole when you produce these necessary papers.

hody of undertakers and priests that he went home to his room and thanked God that his dear old mother was dead and hurried twenty years ago in a country where it cost nothing to deposit her dear and faithful hody to mother earth, without paying for the ineantation of Irish bog latin by a villainous hand of priests.

Paid For His Foolery.

A man named Wm. Price, a contractor of the Pacheco Pass road, came into town on Tuesday morning last on husiness, and was met hy a friend, name unknown, who requested him to keep himself shady, as a man named Tom Collins had accused him of having rohhed him of \$195 in the mountains the night previous, and had also issued a warrant for his arrest. Priec, hecoming enraged, sought for the aforesaid Collins with a navy revolver, which he horrowed from a friend for the oceasion. The search was long and tedious, using up a couple of horses. About sunset he had traced him as far as the San Frauciseo Saloon, where he was informed that the said gentleman had just slipped out to the back yard. He got so anxious to get a shot at Tom Collins that he eocked the weapon and accidentally shot himself through the leg, inflicting a serious wound.

Some of the Pungent Reasons Advanced by Mr. Disraeli Against Home Rule in Ireland.

The great English statesman, Desraeli, bas not much taith in the Irish Catholies where a question might arise about the restoration of the Pope to bis temporal power. He said in the English Parliament when the question of Irish Home Rule came up:

"The Roman Catholic Church has shown an ag-gressive spirit againt civilization. Yet they are of flesh and blood, animated by the feelings and infla-enced by the passions which have always governed transactions of mankind, and I cannot doubt that such influences and such feelings must have great effect upon the conduct of a Parliament elected in effect upon the condnet of a Parliament elected in Ireland by an overwhelming majority professing the Roman Catholie faith, and returning to that Parliament a large majority of representatives of the same faith. I want to know, suppose that to happen, which it is not improbable may happen, and which perhaps I may say, may certainly happen in the generation which is now, we will say, commencing—suppose there was a great movement in Europe, the object of which was to restore the head of the Roman Catholie faith in the eapital and the provinees which he has lost-and suppose we were assembled in Parliament to take counsel upon some of the eireumstances and events which sneh combinations might produce, would Irish members be satisfied by coming to the imperial council and availing themselves of their imperial position to exavailing themselves of their imperial position to express their seutiments and give their votes? [Hear, hear.] And if their counsels were-disregarded, if their votes were outnumbered, can we believe for a a moment that a Roman Catholic Parliament in Ireland would be indifferent to events which they must class among the highest and most interesting to them, and in which their feelings are the most deemly engaged? Sir. I cannot for a moment my deeply engaged? Sir, I cannot for a moment my-selt resist the conviction that in such a sate of affairs the Parliament of Ireland would not hesitate in believing that it was an exclusively Irish religious affair. To eonsider the condition of the head of the Roman Catholie faith. [Hear.] Well, I believe that that would lead to great dangers, and possibly to great disasters, and that if we found two countries pursuing a asters, and that if we found two countries pursuing a different policy that might happen, which none contemplate without a feeling of terror—we might be called upon to interfere between a portion of the Irish Protestants who did sympathize with the majority of the Irish Parliament and perhaps to interfere with force. Nor can we suppose from the experience we have had that the majority of the Irish people, with a majority in their Parliament which had declared its opinions clearly and decidedly for the Pope, would easily be daunted, either by threats of the Protestant population of Ireland or even by the interference of England. We might be approaching one of those crises in human affairs be approaching one of those crises in human affairs that fill the largest pages of history. Civil war might even be a lesser evil than the calamities which might impend over both countries. There might be sympathy with nations that might not have been subjugated. We have been told that even in the conrise of this debate, by an honorable member, there is great danger to be feared from the Irish priesthood in the event of Ireland obtaining Home Rule." [Cheers]

... We are pleased to learn of the courtesy of Bro. F. W. Cushing, W. M. of Solano Lodge F. and A. M., Vallejo, towards two prominent hrother masons from this city who visited Vallejo two weeks ago for the purpose of seeing Bro. Fazackerly, who got hurt while at work in the Navy Yard, Mare Island, some six weeks ago. We are also glad to know that Bro. Fazackerly is improving rapidly under the care of our worthy Bro. John M. Brown, Senior Grand Warden of the Most Worshipful Grand Lodge of the State of California.

.... A young lady in this city, a few evenings ago, had an intimate gentleman acquaintance call on her. On meeting him she extended her arms for a mutual embracement, and putting up her mouth, remarked to him: "Kiss your pastor for the love of Christ, but don't let an impure thought enter your mind whilst you are doing it." This is the way in which Beecher and all the Catholic clergy insidously assault the citadel of woman's chastity.

The Jesuits and Their Mission.

Within the past few years the Jesuits have given so much trouble to the European Monarchs and the South American Republics, that there has been more than a usual inquiry amongst the people to know exactly who and what are those infernal thieves who have been stirring up revolutions and civil wars amongst the nations of the earth. Some are under the impression that they are not priests at all, whilst others think them a lot of Popish spies let loose for the purpose of prying into the affairs of governments and nations, and to ultimately usurp the same in the name of the Pope at Rome. The last conclusion is, we think, the right one.

THE ORIGIN OF THE JESUITS.

In the year 1537 three men arrived in Rome and eraved an audience of the Pope. Their request was granted. The spokesman of the party was a Spaniard, rather short of stature; complexion, olivedark; eyes deep set, but full of fire; broad forehead, nose aquiline; he limps, hut it is scareely perceptible. He is a man in the prime of life, full of energy, deep in things spiritual. He has studied mankind closely, has borne persecution bravely, has clung to his purpose firmly, and is perfectly versed in the art of eaptivation. He throws himself at the feet of the Pope. This is no ordinary man; this is Loyola Ignatius, the founder of the Company of Jesus. The first words spoken by this man now upon his knees at the feet of the Holy Father, were: "For God and the Pope!" Catholicism, a thing of bones, gray, enervated, deerepit, palsied, disconsolate and shivering, she stands in the rear and bides the issue between the Pope and Loyola. In the front is the terrific warrior, "Protestantism," glaneing defiance, and scornfully overlooking the pilgrims and the Pope. Paul III. receives the pilgrims, and from that day to this has the earth been cursed with the unholy band calling themselves "Jesuits." No sooner did Loyola fix things at the Vatican with the Holy Father than did he return to his native country and take a hand in the fight. He assisted Philip to the throne, and gave his (Philip's) wife a Pontificate license to hum beggins burn hereties

Loyola became greater thau any of the Apostles in his way. He performed miracles without number; he raised a man from the dead until he had confessed his sins and then departed again, praising God for His gooduess. Upon another oceasion a slanderer, such as the present Jesuits term all Protestant historians, said that Ignatius deserved to be burned. Ignatius replied and said, "Thou shalt be burned;" and so it came to pass that this heretie was burned that same evening by the explosion of a cannon.

This and many other miraeles performed by Loyola made the people then believe that he was inspired; hence, every Catbolie is bound to venerate his name, and the Church, more particularly the Jesuits, have given him a place in the mass next to Christ.

A TEST CASE OF LOYOLA'S POWER.

Pope Paul III. was desirous of having a proof of Loyola's power as a preacher and teacher. An opportunity occurred where Loyola saw he could prove to the people his miraculous power. It was in the ease of a libertine priest who used to keep no less than ten women for his own use, and in addition to this he used to write comedies and act the comedian at the altar himself, instead of saying mass. This was the man that Loyola undertook to bring into submission before bis congregation. The libertine priest allowed bimself to be led with a rope around his neck, like a young ealf, out upon the altar by Loyola, and there publicly apologized to the congregation for his misconduct. This was sufficient for Paul III.; he was struck with astonishment at these brilliant achievements. Loyola promised three thousand masses to God for his success in this undertaking. After this noble act Paul granted the Bull "Regimeni militantes Ecclesiae," and the Society of Jesus was founded and became a standard society from that day to this.

The Bull was signed on the 27th of September, 1540. Loyola still adhered to his old military notions, and he elected himself the Commander-in-General of the Society, "with the standard of the Cross, to wield the arms of God, to serve the only Lord and the Roman Pontiff, his vicar on earth." From Rome a scont was sent to every government on earth with orders not to leave at the risk of their lives except they were called home by the Commander-in-General at Rome.

(To be continued.)

Some of Bishop Alemany's Tricks Found Out.

The readers of the JOLLY GIANT will recollect a few months ago when the Roman Catholic Archbishop of this eity held a young council of his own at his residence on California street. The object of this assemblage of all the priests in this S'ate, together with the hishops of Marysville and Los Angeles, was looked upon by the ignorant Catholics as if their taxes for masses, etc., were going to be cut down; but the JOLLY GIANT and the thinking American people thought different, and "smelt a miee" at a distance, but patiently abided their time to see what the cunning little hishop and his wily tools, the priests, were up to; we bad not long to wait, however, for a few days ago the bishop's organ, the "Monitor," published a reply from the German Roman Catholie bishops of that country, thanking Alemany for his sympathy with them in their dark hour of sorrow and trouble. This goes to show that the Romish priesthood is the devil's net-work for darkness and deceit. Little did the people of San Francisco think that when Alemany called his pets around him here in this city of peace and quietness, that it was to offer sympathy with a horde of rebellious scoundrels in Germany, who have openly rebelled against the government of that country in favor of the old beast at the Vatican. Ah, who would think that the cunning little bishop of San Francisc, who walks along the street with bis holy hands shoved up the sleeves of his long tailed coat, would sympathize with a lot of rebels in Germany. This goes to prove all that we have ever said about the cunningness and deviltry of the Jesuits; they are plotting and planning our destruction while we lie asleep in our beds. This is why the San Francisco council would not admit the public to their pets around him here in this eity of peace and quieteiseo council would not admit the public to their meetings like other religious bodies when they assemble at their synod. Ah! no, there is too much dark plotting going on. A niee, true church, this Romish Church must be to be sure, that is afraid of light. God only knows how many more dark deeds were hatched at St. Mary's Cathedral, at Alemany's first council. However we have one consolation in the German affair, and that is, that Bismarek will take care of the Jesuits in Germany and we will wateb them in this city and expose their dark doings so far as our power lies.

Won't Stand It, but Yet They Must.

The disloyol Romish bishops of Germany have come out of their shells at last, and have told the German Government that the Pope only, is their master and sovereign. This is just what we have been saying all the time, the Romish priesthood to a man, only recognize the old infallible monster at Rome as their sovereign, and are ready at a moment's notice to break up any form of government that may be displeasing to him—always provided that they can do so with safety and artifice. There is little danger however of the unholy father's pets in Germany doing much harm in that country, as Kaiser William and Prince Bismarek are equal to the emergency, notwithstanding the sympathy of Bishop Alemany and his California priests to the contrary for the German Catholies.

.... General Winn has got hold of Lotta's fonntain this time. We are glad to find that the General has got into a current of popularity at last. "Patience, me boy, will do everything in the end."

THE SECRET OF THE AURICULAR CONFESSION EXPOSED,

The doing of the Nuns and Priests in the Convents of the United States---startling Revelutions of the Infallible Church of Rome for the Use of Fathers, Husbands and Brothers.

WRITTEN BY AN EX-CATHOLIC PRIEST FOR THE BENEFIT OF THE JESUITS.

(Continued.)

"Adrian, bishop, scrvant of the servants of God, to his dearest son in Christ, the illustrious king of Eugland, health and apostolical beuediction. Full laudably and profitably hath your magnificence conceived the desire of propagating your glorious renown on earth and completing your reward of eternal happiness in heaven, while, as a Catholic prince, you are intent upon enlarging the borders of the church, instructing the rude and ignorant in the truth of the Christian faith, exterminating vice from the vineyard of the Lord; and for the more convenient execution of this purpose, requiring the counsel and favor of the Apostolic Sec.

"There is indeed uo doubt, as your highness also doth acknowledge, that Ireland and all the islands upon which Christ, the son of righteousness, hath shone, do belong to the patrimony of St. Peter and the holy Roman church. Therefore are we the more solicitous to propagate in that land the godly seion of faith.

"You, then, most dear son in Christ, have signified to us your desire to enter that land of Ireland, in order to reduce the people to obedience unto laws and extirpate the seeds of vice. You have also declared that you are willing to pay for each house a yearly pension of one penny to St. Peter.

"We, therefore, with that grace and acceptance suited to your pious and praiseworthy design, and favorably assenting to your petition, do hold it right and good, that, for the extension of the borders of the church, the restraining of vice, the correction of manner, the planting of virtue and increase of religion, you enter the said island and execute therein whatever shall pertain to the honor of God and the welfare of the land; and that the people of said land receive you honorably and reverence you as their lord.

"If, then, you be resolved to carry this design into effectual execution, study to form the nation to virtuous manner; and labor, by yourself and by others whom you may judge meet for the work, in faith, word and action, that the church may be there exalted, the Christian faith planted, and all things so ordered for the honor of God and the salvation of souls, that you may be entitled to a fullness of reward in heaven, and on earth to a glorious renown throughout all ages."

Does it not appear from the above buil, that Pope Adrian was a monarch?

Pope Adrian was an Englishman, and the only one who ever filled the office of Pope. The successor of Adriau in the popedom was a native of Sienna, and a temporal monarch as well as Adrian. He gave away kingdoms and crowns, as did all preceding and successive popes; and yet Bishop Hughs would not pretend to say that they did wrong. He dared not do it. It would have cost him his mitre, and the other paraphernalia with which the holy church befooled and bedizeued his sacred person. Let me give an instance of the manner in which some of the holy popes have disposed of whole kingdoms. I might give many, but shall content myself with one for the special edification of the

deluded Irish. The following is the bull of Pope Alexander, the successor of Adrian, confirming his transfer of the kingdom and people of Ireland to Henry the Second, king of England, in the year 1555;

"Alexander, bishop, servant of the servants of God, to his dearly beloved son, the noble king of England, health, grace and apostolic benediction. Forasmuch as things given and granted, upon good reason by our predecessors are to be well allowed of, ratified and confirmed, we, well pondering and considering the grant and privilege for and concerniug the dominion of the land of Ireland to us appertaining and lately given by our predecessor, Adrian, do in like manner confirm, ratify and allow the same; provided there be reserved and paid to St. Peter, and to the church of Rome, the early pension of one penny out of every house both in England and Ireland; provided, also, that the harbarous people of Ireland be by your means reformed from their filthy life and abominable manners, that, as in name so in conduct and conversation, they may become Christians; provided, further, that that rude and disorderly church being by you reformed, the whole nation may, together with the profession of the faith, be in act and deed followers of the same."

The above bulls are recorded in the achives of the Roman church, in Ireland. They were publicly read at a Roman Catholic synod held in the Cathedral of Cashal in Ireland, A. D. 1171, and are now to be found in almost every history of Ireland, that has ever been written since. But notwithstanding these historical facts, the poor Irish are told that they are indebted to the church of Rome, even for their nationality. Unfortunate people! How long will you remain the dupes of popes, bishops, priests, and their agents?

Come out from among them; fly from the darkuess of Popery; "come out of that deadly shade, and seat yourselves with us in God's own sunlight."

The Lord Bishop Hughs, of New York, finding that it would not answer his purpose to support O'Connell any longer, and feeling that he had made his spring too violently and too soon; knowing that he fell far short of his leap, he turus round, like the Jesuit Rodin, and tells Americans that he was altogether mistaken in the course he pursned, and that he was truly their friend; that they should rule, and by right ought to rule, and that he and his subjects would be the first to aid them against England, or O'Connell. Well done, Mr. Bishop.

It is curious to observe the similarity of sentiment

It is enrious to observe the similarity of sentiment and action which govern Jesuits, however far apart they may be. We know from the "Wandering Jew," that the Jesuit Rodin, for several years, never ceased to pursue and perseente the orphau descendants of the Rennepont family. He comucenced his persecutiou of theu in Siberia; he seented their track with the kcenness of a bloodhound from that to Dresden. In Dresden, as we are told, he had a fresh pack of bloodhounds, who fell upon the innocent twin orphans of an exiled father, and protected only by a faithful French trooper. It is impossible to read the account given by Sue, of the treatment which these children and their protector received from a ferocious brute, named Morok, a lay Jesuit brother, during the time that they remained at the "White Falcon Inn," without strong emotions of pity and commiscration. From this, they were pursued by the Jesuit Rodin by different agents and by different means, which the reader will find beautifully delineated in the "Wandering Jew," until their arrival in Paris.

dering Jew," until their arrival in Paris.

Here it will be seen, that new plots were formed, and new schemes devised, to defeat their just claims to their paternal inheritance, by keeping them in total ignorance that any such claims were ever in existence. Unfeeling, indeed, and cold as the marble slab that covers the house of the dead, must be the heart of that man or woman, who could unmoved witness the sufferings of these helpless or phans and the faithful servant, Dagoberth, while in the city of Paris; all brought upon them by Jesuit priests and Jesuit nuns, fiends, vampires, vipers in luman shape. All their movements were watched

and betrayed through the confessional. But the eye of the Lord secned to rest upon them in a most extraordinary manner. It would be wrong to diminish, by anticipation, the pleasure which my readers may find in reading for themselves this part of the "Wandering Jew." Let us, therefore, pass on to Rodin, the Jesuit, and prototype of Lord Bishop Hughs of New York. Rodin, finding that all his plans and schemes, in trying to possess the vast estate of the Rennepont family, were likely to fail, and would inevitably be frustrated, unless some new scheme were devised, retired within his own room, deliberated on what was best to be done, and suddenly springing from his chair, thus soliloquized with himself:

"Never have I had better hopes of success, than at this moment; the stronger reason for neglecting nothing. A new thought struck me yesterday. We will act here in concert. I have it,—an ultra Catholic journal, called "Love your neighbor as yourself." It will be deemed the organ of Rome. I will originate the question of the liberty of teaching. The common liberals will support us,—the idiots. They admit us to common rights, when our privileges, our immunities, our influence through the confessional, our obedience to Rome,—all put us beyond the pale of common rights, of the very advantage which we enjoy. Double idiots! They faney us to be disarmed, because they know the uselves to be disarmed towards us. That is as I would have it."

(To be Continued.)

We Are Sorry for Him.

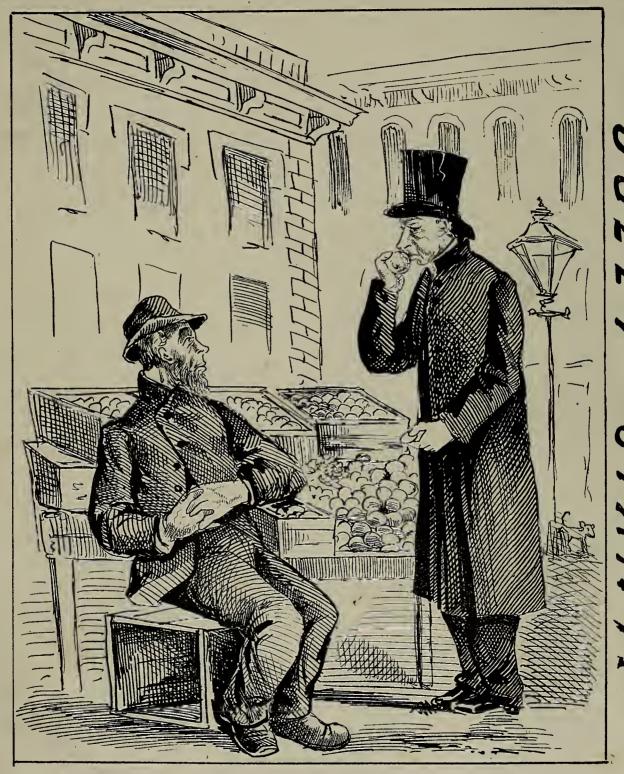
The following communication from au Americau, in Sutter Creek, will show how the Irish savages intimidate men who have not the backbone to stand up for their rights as free boru American Protestants. We have repeatedly asserted that the Romish church would be as intolerant in this country as what she has been in Italy before the Archangel Garibaldi stripped the beast of his kingly power. Let us reverse this picture and assume that a few Protestants went to news agents where the "Mouitor" or "Catholie Guardian" was being offered for sale and demaud that the sales he stopped or they would make it unpleasant for the agent. Oh! how the Popish organs throughout this country would howl at the bigotry of the hereties. However, the Sutter Creek "chaws" are no better nor worse thau their brothers in San Francisco. How many threats have we received that our lives would be taken except we let up on the "holy church," but it is all no use; we propose to publish our paper, whether it displeases the Irish priests or not. We have to learn yet that a true American is subject to the pleasures or displeasures of a horde of Irish priests or their ignorant priestridden flocks.

SUTTER CREEK, July 28th.
EDITOR JOLLY GIANT—Dear Sir: I received that
package of papers yesterday and distributed them
around town; they created quite a sensation, especially among the Irish. I could get a great many subscribers, but don't think it would be very good for
me to get them. There has been three or four Catholics to see me about it, and they say it won't be very
healthy for me to distribute any more of the Jolly
Giants in this town. So to keep friends with the
Irish I guess I won't take the agency. There was a
great demand for them yesterday.

Respectfully yours, R. Bruse.

.... Emily-stevinspitts, who ever that may be, reports for clucken duty every morning at the "Guile" (post) office. This "ft" considers to be more advantageous shan following in the footsteps of Laura D. Fair. Oh, what a change of heart there is here, to be sure. Hope the evening "Guile" will experience a similar change ere long.

the heart of that man or woman, who could unmoved witness the sufferings of these helpless orphans and the faithful servant, Dagoberth, while in the city of Paris; all brought upon them by Jesuit priests and Jesuit nuns, fiends, vampires, vipers in human shape. All their movements were watched thrue faith. God rest hur sowl." Amen.



BISHOP ALEMANY PREPAIRING FOR THE EMERGENCY. HE WANTS SMALL CHANGE FOR FIFTY CTS. AND NEGLECTS TO PAY FOR THE FRUIT THAT HE HAS EATEN. (SEE PAGE 68)

S'AN FRANCISCO, SATURDAY AUGUST 15TH 1874

THISTLETON'S ALLUSTRATED JOLLY GIANT. THE CRITIC.

Saturday : : : : : August 15, 1874

TERMS OF SUBSCRIPTION, PAYABLE IN ADVANCE.

One Year ... Six Months....

CENTS per week.

Anonymous communications sent to the Editor of the Jolly Giant will be destroyed unread. At of the Jolly Giant will be destroyed unread. At the same time, communications of value will be thankfully received and used if found suitable. The real name and address of the writer must aceompany all matter intended for use-not ueeessary however, for publication, but as a guarantee of good faith.

Gentlemen in the country, desirous of taking the agency of the Jolly Grant, as also persons who wish to snhscribe for our paper, will obtain all the necessary information by applying at the publication office of Thistleton's Jolly Grant, S. F., Cal.
All letters on business to be directed to Col. Geo.
Thistleton, Publisher and Proprietor, 423 Wash-

ington street, near the Post Office.

Our Agents.

Those gentlemeu will supply the JOLLY GIANT to our subscribers in these towns, and neighborhood adjacent.

djacent.
A. I. Hinds, Santa Cruz.
Geo. A. Buxton, Vallejo.
Haswell & Welch, 46 Fourth street, Sacramento.
Perry & Berry, Oakland.
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A Splendid Gift to the Subscribers of the "Jolly Giant."

The "Chronicle" gave a gift map? the "Call" proposes to give an inferior Chromo pieture to subscrihers of that old fogy paper. But the Jolly Giant will give to all subscribers who pay a year in advance the beautiful Lithographie Chromo pieture and game, entitled "The Wolf in the Fold," illustrating the twelve wise jurymen, who acquitted the Fair Lama with the golden locks, and the beautiful centre piece, showing Laura in the act to catch a flea." On the receipt of \$4,00 we will send the Jolly Giant for one year, and this beautiful pieture. Send in your names, gentlemen, for we have but a few of these pictures left. Jolly Giant office, Sontheast corner of Washington & Sansome streets, (entrance on Washington street,) S. F. streets, (entrance on Washington street,) S. F.

— Our subscrihers and the public will be pleased to learn that we have fulfilled our promises to the many inquirers who have made applications to us for hound back numbers of the Illustrated We have now a limited number bound, which will be given to applicants for the sum of \$3 50. Send your orders, it you desire. It is a really valuable and amusing companion.

—Duncan S. Tyson, proprietor of the "Banks O'Clyde," has allowed the steam to cool down in his neat Saloou at 587 Market street, between First and Second, and has substituted the "Edinburg Ale" as a summer beverage instead of his hot whisky punch. This is an improvement of great importance to the publie.

OUR MISSION.

In consequence of the enormous number of people who read the JOLLY GIANT in this country and Europe, it will be necessary for us to repeat once in a while the object which we have ju view in publishing our paper with a direct and manly attack upon the Papist Chnrch system. We have beretofore repeatedly said that, "with the Roman Catholie religion as a worshipping body we have no antagonistic feeling whatever." The Roman Catholies have as much right under our Constitution to wor. ship God according to their idolatrous forms and notions as what the Chinese, or any other seet or body in this country has. Therefore, those who are only too willing to turn our attacks upon the priests through a religious enmity will mistake our design. It is the damnable, conniving, sneaking, serpentlike encroachment of the Romish church's system through the cloak of religion upon our free government that we are opposed to, and we propose to fight to the pitter end. Who in California can, with a clear conscience, say that such a paper as the ILLUs-TRATED JOLLY GIANT is not a God-send to the liherty of the people? Let us pause just here and look back at the brazen effrontery of the Irish priestly rabble and their ignorant dupes, the Irish Catholics, in monopolizing every office of trust or emolument in the name of the church, and under the control of their head here, Bishop Alemany, who is to-day reputed to be worth \$3,500,000 in real estate in this city alone, uot to meution eash and other valuable property outside of this city, excluding the Jesuit's property on Market street. If this was hut the only fault of Alcmany's and his gang of Irish-lazy Irish -priests we would bave no great eause of complaint; but when Alemany himself and every priest nnder him proclaims our government to be heretieal, damnable, ungodly, and beneath his supreme pontiff's will aud control, and that our form of marriage is only a license to live in concubinage and beget bastards; and, further, that our most eherished free schools are the schools of the devil, and that every parent who sends their children to such a school is eterually damned to everlasting perdition, notwithstanding our laws to the coutrary. In the face of all this, it is time, we think, that the American people should be made thoroughly eouversant with the good and had qualities of those Irish priests who proclaim such doctrines from off their idolatrous altars.

The Irish priests of to-day are no better or worse than they have been ever since California was eursed with their presence, but thanks to the manliness of the Illustrated Jolly Giant their foul and filthy erimes are brought promptly and publiely before the public, without catering to the "harm that it might do the church." What paper in San Francisco would, or did, have the manliness to bring Paddy Powers out from behind the holy water-tub and present bim to the people as a full-fledged Irisb brute but the Jolly Giant? Or what paper would expose the rascality of the father at the Mission Church for "ruiuiug the young woman for life," in the supposed house of God, other than the JOLLY GIANT? We assure the public that it is not because we love to give scandal that prompts as to publish those naughty things, but because those priests are loud in their denunciation of our social and religious system upon this coast. We ask who has raised, trained and turned out the present erop of hoodlums? We do not ask this question to give pain to the poor, ignorant, hard-working Irishman or woman, because we know that the poor | Shannon.

"Miek," God belp him, has enough left on his back without this, but we parade it to show how the Irish priests bave trained the children whom they got in charge some ten or twelve years ago when there was no Compulsory Education law in this State, and we publish it in order to open the eyes of the poor Irish to such men as Father Gallagher who publicly curses the parent who sends his child to a public school. If the Irish priests can show us one Protestant boy out of one thousand, who has turned out a hoodlum because of the training which he received in his own Sabbath or public school, we will be much obliged to them; or, in fact, they eannot show us a hoodlum from any other stock of Catholics in this city except from the Irish, because all other Catbolics are too enlightened to be gulled by a lazy, ignorant, old priest.

In conclusion, we have but to thank the American people-we include all nationalities here-for their kiud support to our paper, and we trust that Thomas P-atrick Ryan's soul may be safely prayed out of Purgatory by his countrymen the Irish priests before the Illustrated Jolly Giant will be suppressed by an American Grand Jury simply because it exposes the dark doings of the worst set of meu living to day.

Has Not Shown His Philosophy.

(See Illustration on page 79.)

The self-constructed "philosopher," Charles E. Pickett, has not shown his philosophy by jumping the seat of Justice Crockett of the Supreme Court. We are heginning to think that the "philosopher" must have become terribly insane within a very short time, when be attempted to usurp the seat of Justice Croekett after the manner in which he did. No matter what Mr. Piekett's grievauecs may be ahout his laud titles, he cannot have them adjusted hy such unseemly conduct as what he resorted to in the Supreme Court last week. However, five hundred and ten days' imprisonment in the County Jail will enable the "philosopher" to consider the attack in a more philosophical course than to oust Mr. Justice Crockett the next time. We are sorry that any man with Mr. Pickett's California record should so far forget himself as to insult the highest tribunal in the State, yet we hope that the Supreme Court Judges will recousider their sentence and let the "philosopher" off with a lighter punishment this time.

Thanks to the Police Commissioners.

His Honor Mayor Otis, Judge Davis Louderback and Theodore G. Coekcrill, has deserved the thanks of the Jolly Glant, together with the entire Scotch population in this city, for their thoughtfulness in appointing John H. Randolph, the first and only Scotehman ever appointed upon the regular police force in this city. We, some three months ago, drew the attention of the Police Commissioners to the fact, that among all the lungry applicants who came clamoring to the City Hall sceking appointments upon the police force not one single Scotchman were among them. Mr. Randalph shortly after this are among them. Mr. Randolph, shortly after this, applied to Chief Coekerill for the appointment which he got. We must not thank one individual; the three gentlemen will share our thanks on behalf of the Scotehmen of this eity.

- The New Mechanics' Institute promises to — The New Mechanics' Institute promises to be a very attractive place this fall. The gentlemen who are entrusted with the management of the affair are unimpeachable in every way. We hope they will not cmploy any of the Citizen's Union pets to do jobs for them. If they do, J. J. Hayes' address is United States Mint, in eare of Gen. La Grauge, Superintendent, and Palmer can be found at the Listed States Course heave under Cellecter T. P. United States Custom-house, under Collector T. B.

Public Schools.

(See Illustration on page 84.)

The well-known opposition of the Romish Church to the public school system in this country generally finds an outbreak with such rabid and impolitical demagogues as the burly and somewhat ignorant Father Gallagher of this city.

This Gallagher, in years goue by, was somewhat of a dictator to the people of this city; every dog in San Francisco knew Gallagher, and Gallagher knew every dog, besides this, Gallagher had the reputation of knowing something about barrooms, wire-pulling, etc. At all events, he had sufficient influence to run the U.S. Custom-house for years, and latterly he bad the Irish cheek to establish what he called a public school under the wings of the Tenth Street Romish Church, where himself and his assistants did publicly teach the catechism to the children under the roof of that church; but thanks to our laws, Gallagher's wings were clipped, and the children were removed from under his Popish training. Not conteut with that snub, he proceeded to his native country, Ireland, and brought with him n horde of disgusting, shornheaded old maids," called nuns, and bad them planted up along side of his church either to be company to bim or to proselyte our children, or perhaps both, for aught we know or care, suffice to say that the name of Father Gallagher became a household word in every man's mouth in this city, and indeed some hungry, mean, contemptable scribbler had his name and pedigree inserted amongst the "prominent men of the Pacific Coast," for what qualities we never could learn. As Gallagher's own friends ndmit that he is too coarse to be a gentleman and too covetous to he charitable, hence we are at loss to know in what capacity he is prominent except it be in brutality, as we believe he thrashed one unfortunate sinner who went to him on some business fortunate sinner who went to him on some business at one time. This poor, suffering "chaw" entered a suit against the burly father, but, like all other "Micks," be had not the courage to prosecute his "reverance." The last prominent act that we have to record in Father Gallaghers favor is his "judiciary anathema pronuncio," of pareuts who send their children to the public schools in this city.

There is one thing that Gallagher decorace credit

There is one thing that Gallagher deserves credit for, and that is, that be comes out boldly and speaks the sentiments of the Romish Church while the Jesuits and other sneaking, snivelling priests who go about the country like reptiles poisoning the

minds of the people.
Gallagher's last "pronuncio" npon this question took place last Sunday week, in his own church on 'Touth street, at the half-past ten o'clock mass, It appears that this burly priest has repeatedly eautioned his parishoners not to send their children to the public school. One brave woman had the heart One brave woman had the heart the public school. One brave woman had the heart to ignore this priestly caution, and sent ber boys to the public schools. This come to Gallagher's hearing, and on the day already named he publicly cursed her from the altar, saying that the "Curse of God and his curse would attend her," except she withdrew her children from the public school.

This is pretty bold, coming from an Irish priest in this country, just now when our new law is going into effect making it compulsory upon every child to attend the public schools. It may be that Gallagher is going to test his pet theory of the "Church being above the State," we know he holds such a theory, and we also know that it is only policy that prevents himself and Bishop Alemany from publicly proclaiming the same to their ignorant

followers.

It is to be hoped that the American people will now see the value of an independent, manly paper, such as ours is, and also must observe the object that the "Contemptable Guile" has in view in barking at the door of the Grand Jnry-room through Roman Catholie mouth-piece, Thomas P-atrick Ryan, to have our paper suppressed.

Father Gallagher's Opposition to the A Little Pill for "Saam"---A Complaint Against the Superintendent Streets.

San Francisco, August 10, 1874.

To the Editor of the Chronicle-Sir: As an old subscriber, I desire to ask you where a number of suffering property holders can go for redress, after repeated complaints have been made to the Superintendent of Streets, and that friend of contractors takes no notice of them. On Howard street, between Eighth and Ninth, some new buildings have been erected, and the contractors excavated and piled the sand upon the street. The buildings have been occupied more than a manth, but, notwithstanding our repeated complaints, the sand still remains in the street, and every gust of wind drifts it on our bouses and garden. What can we do? on our bouses and garden. What can we do?

A PROPERTY-HOLDER.

[If the Superintedent has had due notice and a reasonable amount of time in which to remove the nuisance, and neglects to do so, you have your remedy in a suit against him for damages .- EDITOR Chroxicle.

We publish the above in order to show the public that our remarks upon "Saam" heretofore were not without good cause. We have held from the first, that "Saam" was not the right man in the right place, but on the contrary was more befitted for the Sunday School, or the "Saw-dust Ring," where men of "Saam's" brains maken handsome living for themselves when well trained. "Saam" has done one good job promptly, and that was, repairing the street in front of Calvary Presbyterian Church last winter. This and filling nhole in front of bis own residence, on Leavenworth street, was about the handsomest little jobs that he has done for the "city" during his term. Of late, "Saam's" time has been pretty well taken up between attending church and assisting the "five gallon cluckers" in their onslaught on the respectable Germans of this city. "Saam" may, if he lives long enough, become notorious and wise, but there is grave doubts in the minds of the tax payers if he knows anything whatever about his duty as a Superintendent of Streets. The property-holders on Howard street must do the best they ean under the circumstances, because "Saam" will scarcely move in the matter until he is about running for re-election; then, depend upon it, he will premise everything again without any intention whatever of keeping "his word." Well, we guess "truthful Saam" will have to retire to the city front, to chop wood once more, the only thing on earth that he is fit for.

The Pacific Mail Steamship Company.

Notwithstanding the serious charges made against Captain Austin and his brutal chief officer, Taylor, by Mr. Smith, an employe of the Mail Company, we find that Austin has been sent out once more in charge of the "Constitution." We trust that the entire public will recollect this action on the part of the agents of this company in this city.

Capt. Austin and chief officer Taylor are charged by Mr. Smith, a reliable, intelligeut man of property and means in this city, with cruelly placing a poor, sickly, steerage passenger, named McFadden, in irons at the hour of midnight, on board the "Constitution," lying at anchor in the Panama waters; and after having the poor, sickly man's hands tied, they rongilly huddled him down 'tween decks into a dark dungeon and made him fast to a stanchcon, then closed the hatches and windows upon him and left him to suffocate, or butt out his brains against the stancbeon, as he wished, in his agony and dire affliction. The dead body of poor McFadden was found stark and cold in the morning by the storekeeper, and instantly hurried off to Dead Man's Island and there interred like a dog by

the cruel Austin.
The P. M. S. S. Company now indorse this barbarous outrage and retain this cruel "Bully" Austin and his hellish chief officer in the service, notwithstanding these statements made by this gentle-man, Mr. Smith, and corroborated by at least a dozen of respectable meu who were passengers on the vessel at that time.

We ask in the name of God Almighty, what has become of our boasted liberty and independence, and this thing of equal rights to every man under the Constitution of the United States, when two monsters are at liberty who bave in all probability, if the statements made be correct, murdered an innocent, poor, steerage passenger, whose only fault was his sickness with Panama fever and his threats to jump overboard?

The company—this "American company," that is

about as rotten as a two-year-old egg, sets no more value upon the life of a steerage passenger than does the Poundman set upon the life of a hig dog -still retains Bully Anstin in the service, and treats the charges of Mr. Smith as if they were made to a

We understand that Austin and Taylor would have been arrested here by the United States Marshal, but be has no jurisdiction because the gruel deed was committed in Panama waters. Thus Bully Austin and his pet Tnylor escaped heing sent to State Prison, where—if they be guilty of murdering McFadden-they rightly belong for the remain-

der of their miserable lives.

We have now done our duty towards the public, and with the public leave the matter for the present. The silence of the daily papers upon this sub-ject can be easily accounted for. A half-column of standing advertisement cannot be obtained every day. Onr object in calling the attention of the public to the matter was chatacterized by a pure uiotive of having those two brutes brought before the public in their proper light. We need no advertisement from this or any other company, hence nsement from this of any other company, hence comes our supreme independence over all such miscrable begging journals. We leave God and the public to judge how poor McFadden came to his death. Money can do a great many things on this earth, but there is another tribunal before which Bully Austin, Taylor, McFadden and the Mail Company will most assuredly be tried.

A Soft Yarn.

It is wonderful to learn how cunningly the Jesuits can turn a story to suit themselves. The following is the version of how Father Hanthaler "innocently" got into the shooting scrape of Prince Bismarck. This yarn will suit the Monitor well: "The connection of Father Hauthaler with the attempted assassination is given as follows: He had a desire to see Bismarck. He was in Schweiufurth and, not having much money, was bent on seeing the Chancellor. Before returning home he paid a flying visit to Kissengen, and arrived early in the morning; and, since Bismarck does not drive out until 1 o'clock, he had some hours to spare, which he spent in walking up and down the pavement in front of the Prince's house. In his perambulations he got into conversation with Kullman, who said he was desirous of seeing the Prince. At 1 o'clock tbe crowd grew larger, and Bismarck's carriage was expected every moment. Kullman stood on the pavement opposite Bismarck's house. Paster Hau-thaler found himself in what he thought a bad position. The Prince drove ont of the yard, and Hauthaler thinking be had not a moment to lose, and being exceedingly short-sighted, ran across the road. He was slightly tripped up in the middle of the road by his long coat, and the Prince's coachman had to rein up suddenly to avoid accident, At this moment a shot was fired. Hauthaler knew by intuition in what a critical position he had placed himself, and therefore his desire to get away as quickly as possible. When Hauthaler left the Court the Justice accompanied him as far as the railroad depot in order to prove to the outside world the old man's innocence.

[&]quot;Saam" Kent favors the eluekers, in their proscription of the Germans to keep corner grocery stores, where they sell spirits. Germans, bear this in mind wheu "Saam" comes up for re-election for Street Superintendent. "Saam" belongs to Calvary, but this fact don't make him any purer in our eyes.

[—] The "Contemptible Guile" is now barking at the heels of Fred Marriott. Well, we guess Mr. Marriott can take eare of himself against the "Jesuitical cur" ou Moutgomery street.

Another of the Citizens' Union Pets in a New Role.

The public will, God willing, be made thoroughly conversant with all the dirty acts of every member of the "Citizens' Union pets," or it will not he the fault of the JOLLY GIANT. The same object which prompts us to expose the flark doing of the Jesuits compels us to show up the hlessed "Americans," God save the mark, who are loud in their denunciation of corruption in the political atmosphere and their remedy to cure this foul disease by holding the cutire votes of the mythical "Crescents" in their vest pockets. We bave enlightened the public as to how J. C. Palmer, of the United States Custom-house, and J. J. Hayes, of the United States Mint, managed the Fourth of July affair. Now we are compelled to enlighten the public once more upon how Mr. John M. MeArthur manages the affairs of the firm of E. T. Anthony and Geo. W. Bennett; two excellent, industrious, honest, hard-working young men, who just started in business for themselves. It appears from reliable statements made to us, that Messrs, Anthony and Beunett entered into co-partnership some six months ago, in the leather husiness, at 321 Sacramento street. Mr. J. M. McAuthur heing a prominent member of the Citizens' Union at that time, and having figured very promiently about the Y. M. C. A. Hall, room 24, night after night, with his pockets full of resolutions about how to squelsh the Sun, Moon and Stars, if they did not obey him after the fashion of Joshua, took it into his wise head to hecome a prominent leather merchant like Tyler Curis, consequently he made overtures to those two young men that he would like to become a partner of theirs, representing himself worth a "lot" of money, some of which he had invested in mining stocks, more in railroad stocks, and several thousand dolars worth of real estate East. Messers. Bennett and Authony, believing his story, took him in as a third partner under the firm name of "McAuthnr, Anthony & Co." leather, dealers set.

& Co.," leather dealers, etc.

Things went on well for a few months, Mr. Mc. Arthur still attending to his diplomatic duties for the Citizens' Uniou pets at the aforesaid hall. Presently the firm of Anthony & Co. wished to see Mr. Me Arthnr's first investment of some, at least, of the thousands that he had stowed away in real estate—a gift, as he said, from a wealthy aunt out East. As the pressure hecame great on McArthur he finally resolved to start for the mimes and realize a few "millions of dollars." It was no trouble to him, such were bis pretensions to Messrs, Anthony and Bennett. The day came at last, and McArthur started for the mines; but instead of going to the mountains he bied himself off to Stockton, Sacramento, Marysville, and other inland towns, to collect money belonging to the very firm of which he is a member, thus thinking, no doult, that his partners were so consummately innocent as never to detect him in this little game. Presently the firm here learned of the whereahonts of Mr. McArthousands that he had stowed away in real estatefirm here learned of the whereahonts of Mr. MeArthnr and the game that he was playing upou his partners. There was no time lost in clipping his wings; some two or three hundred telegraphic dis-patches were instantly sent out to all the heavy ereditors of the firm, instructing them to pay Mr. ereditors of toe firm, instructing them to pay Mr. McArthur no more money helonging to the firm of Anthony & Co. This had the desired effect. The diplomatic Secretary of the "Citizens' Union pets" had to return to town rather erestfallen, without heing able to throw sand in his partners' eyes. Me-Arthur's object, no doubt, was to collect a few thonsand dollars from the creditors of the firm and pay it in as part capital of the "few millions" that he was possessed of and thus hang on to the firm until was possessed of, and thus hang on to the firm until the Citizens' Union pets would make another strike the Citizens' Union pets would make another strike ont of the 4th of July, or some other dirty transaction. Messrs, Anthony & Bennett have respectfully asked Judge Stanly to dissolve the partnership heretofore existing between MeArthur and themselves. What McArthur will next do is a mystery. There is a probability, however, that he will obtain a position in the Custom-house under J. C. Palmer, or under J. J. Hayes in the United States Mint. Should he fail here, we would respectfully recommend him to the P. M. S. S. Company. - A Case of Cruelty.

EDITOR JOLLY GIANT-Sir: I desire to call your attention to a most unwarrantable proceeding which I witnessed some days ago. Returning from the Cliff House on Saturday afternoon, the 8th inst., I took passage in car No. 2 of the Lone Mountain line. We had gone hut a short distance when a line. We had gone hut a short distance when a young man—apparently a painter—got npon the ear and took a seat on the front steps. He was returning from work, and heing heated, sat down on the steps for the purpose, as he said, "of eooling off and enjoying the fresh air." The driver gruffly ordered him to stand up or take a seat inside, which the young man declined to do. The conductor was realled and that official in a very personney man. called, and that official in a very peremptory manpushed him off the steps, and then violently pushed him off while the ear was in motion. The man fell prostrate by the wheels, and although not seriously hurt, he was certainly in inuminent peril. I am well aware that sitting on the steps is prohilitially in the steps in prohilitial that the steps is prohilitially in the steps in prohilitial that the steps is prohilitially in the steps in the steps in prohilitial that the steps is prohilitially in the steps in the step in the steps in the step in the step in the steps in the step in the step ted by a regulation of the company; and the pro-hibition is right and proper, and ought certainly to he enforced. But I suhmit that, in the enforcement of this regulation, drivers and conductors have no right to almos presented. of this regulation, drivers and conductors have no right to ahuse passengers. Surely there is a more excellent way. Drivers and conductors ought to he civil, at least, and their employers ought to see that they are so. It is difficult, no doubt, to fill these positions with gentlemanly men; hut it is not difficult, I think, to fill them with men whose instincts and mauners are cousiderably above those of Hottentots or Caribs. I would myself eall at the office of the company and make remonstrauces on the occurrence I have mentioned, but having more confidence in the persuasive rhetoric of the JOLLY GIANT than in my own, I ask of you the favor to whisper in the ear of His Giantship what I have thus reported, and heg him to use his good offices in the prevention of similar outrages.
August 11, 1874.

Obser

OBSERVER.

——It now heliooves all good, loyal Protestants throughtout the length and hreadth of this land to organize themselves into the American Protestaut Association. Every township in the Union ought to have a Lodge under the hanner of this most excellent society. The great trouble with the Americans is, that they are afraid to eurol themselves in this society, fearing their Catholic neighbors, when at the same time every Catholic belongs to some soealled religious society, without ever-consulting the wishes of his Protestant neighbors. Come, Protestants, he men and come to the front in this hour of You have a terrible enemy to fight. Romish Church is always organizing and plotting for your destruction. All information appertaining to the working of the A. P. A.'s to be had on application at this office.

— Do you smoke, ehew, or deal in tohacco? If you do, we would advise you to call on Ernest De Prati, wholesale agent and dealer in Gilroy tohacco and eigars. Office, 206½ Bush street, opposite Cosmopolitan Hotel. They have reduced the price of their eigars and tohacco. They are now pound. They also sell other eigars and tohaceo at one dollar per pound. They also sell other eigars and tohaceo at the same rate. Call and examine for yourself hefore purchasing elsewhere.

— Washington Beer Hall, John Hauser, proprietor, 304 Montgomery avenue, above Broadway. Two hilliards, two hagatelles and a shooting gal-lery are ready for the accommodation of Mr. Hauser's friends. No hoodlnms allowed. All the newspapers and periodicals in the German and English language kept for the henefit of the visitors. The celehrated Washington Rrewery heer for sale at five cents a glass.

— Who wants a sewing machine cheap? Those who do had hetter call at 632 Market street, room 17, between 4 and 6 o'clock P. M., and examine a new Elliptic sewing machine which cost \$80. It will be sold for \$50, in consequence of the party who owns it having to remove from this city.

— The place to lunch is at Van Bergen's, 425 Sansome street, near Clay. Mr. Van Bergen keeps the finest lunch, beer and wines of any man in San

A NEW AND BEAUTIFUL CHROMO-LITHOGRAPHIC PARLOR AMUSEMENT-New and Improved Editiou.

Fifty Chromo Scenes on the Central Pacific, Union Facific, Burlington Route, Michigan Central, Great Western, New York and Eric Ralivoads-The Most Entertaining, Instructive and Amus-ing Parlor Game ever Invented. GEO. THIS-TLETON, Author and Publisher, 9 Post Street, San Francisco, California.

A new, beautifully illustrated, and instructive Parlor Amusement, containing fifty highly executed Chromo-lithographic pictures, which forms a continuous illustration of all the most interesting and beautiful scenes along the trans-continental railroad across the great American continent to New York.

It also illustrates the States and Territories, the Lakes and Rivers; it gives all the Stations ou the route; the exact distance to each and all the Stations from San Francisco to New York City (which are laid off on a regular scale of miles).

The populations of all the principal towns on the route are correctly marked down, thus combining instruction, and making this the most entertaining and instructive parlor amusement ever published.

instructive parlor amusement ever published.
This illustrated parlor amusement of "A Trip Agnoss the Continent," starts from San Francisco (illustrated by the Golden Gate) to Oakland, where it takes the Central Pacific Railroad to Ogden, the Union Pacific Railroad to Omaha, the Burlington route to Chicago, the Michigan Central and Great Western Railroad to Suspension Bridge and Niagara Falls, and the Eric Railroad to New York City; heing the shortest, hest equipped and only route hy way of Suspension Bridge and Niargara Falls.

- Removal of the Dime Savings Bank to 646 — Removal of the Dime Savings Bank to 64b Market street, near Kearny. Incorporated April, 1869. Dime principle adopted July 19th, 1873. Depositors from that date to May 31, 1874, 1,505! in June, 471—total in 12 months, 1976! Guarantee Fuud, \$100,000. Deposits received in Currency, Silver and Gold, from one dime to \$10,000. payable on Demand, (no notice required), draw 6 per cent, interest. Term deposits 1 per cent. per month. cent. interest. Term deposits 1 per cent. per month. Deposits invested in U. S. Bonds, Currency, Gold and Silver Coin, and Bullion, and are always payahle on demand. Always a eash surplus over all liahilities. N. B.—Currency (greenhacks) and Silver and Gold hought and sold upon the best terms. Drafts and Certificates of Deposits collected on Blast and Certificates of Deposits of for hank hook. W. S. Thomson, President. J. Crocker, Secretary. Bank open from 9 o'clock A. M. till 5 P. M. and Saturday evenings till 9 o'clock.

— Ladies wanting the suit patterns that comes out in Harper's Bazaar every second week, can have them as soon as out from the Agent, Mme. Morrow, 25 New Montgomery street, Grand Hotel Building. Suhseriptions taken for Harper's Bazaar, Harper's Weekly and Harper's Magazine. Business persons will find it to their advantage to advertise in the Bazaar Catalogne. Twenty thousand circulated gratuitously every month, going into every city, town, village and house on the Pacific Coast, and to every family in the city of San Francisco; also containing all the arrivals at the hotels every morning. Apply to Agency of the Bazaar Patterus, New Montgomery street, San Franceso. Ladies wanting the suit patterns that comes

Go where you can enjoy yourself. This is every person's lookout on a Sunday at this season of the year. We would advise all who may seek this comfort and pleasure to betake themselves to the CITY GARDENS, where Captain J. Sneider will he glad to see you and leave nothing undone to make you all happy. The Gardens have been lately im-proved and everything looks really sweet and pleasant ahout that place.

A jovial, whole-souled man is James D. Lee,

of 33 Geary street.

Mr. Lee keeps a snng little saloon at the above place, without any ostentation whatever, and hesides this, he is a regular jovial young man, and one that this, he is a regular jovial young man, and one that prides bimself upon keeping good "stnff" and treating his friends well. Every well meaning man ought to call and see him one of these warm days and have their senses cooled by a pleasant drink.

Dear, Pious Mrs. Thompson.

The wear and tare, of constant prayer, Had worn her knees quite shiny; Her sunken eye was never dry, But flooded with the briny.

At home a scold, her tongue to hold She never had been able, The truth to tell, she made a hell, Of bedroom and of table.

Her husband felt, each time she knelt, Domestic storms are brewing.
"I knew," said he, "her prayers will be
The cause of my undoing."

By sorrow sent, one day he went, To the saloon next door, And there I fear took too much beer, (A dozen drinks and more.)

In sorry plight, quite late that night, He staggered up his stairs, And found his wife, as large as life, Still kneeling at her prayers.

He seized a boot, the drunken brute, Ah! pious friends, don't weep, And hit her smack, an awful wack, With eurses hot and deep.

She gave a yell and fainting fell, Beside the nuptial bed,— But when she woke full many a stroke Fell on poor Thoupson's head.

Now every day, a long array, Of women you may see, Who shout and pray both night and day, Headed by Mrs. T.

With upturned eye these dames decry Old bourbon as a curse, And rum and gin and lager then, And wine as even worse,

Outside saloons, for many moons, They prayed with all their might, But Thompson, he kept on the spree, And all day loug was tight,

MORAL:

O women fair, know ye that prayer, Though all right in its way, Alone won't do, to keep men true, And dash the grog away.

From happy home man ne'er will roam, So never scold or bicker, And then be sure the ills you'll cure, Attributed to liquor.

Stickeen's Trip on the "Midge."

(Continued.)

gafftopsails; the masts were bending like whipstocks. I expected every moment to see them go by the board. Notified the Captain how things were, and asked if I should take them down. He answered, "No, Mr. Janes, lct her rip; plenty more trees growing." Sure enough, in three minutes, away went the forctopmast. Had the wreck cleared away; sent down the stump, stored away the maingafftopsail, and settled down the foresail and mainsails, which eased her up some; two men at the wheel. All at ouce a monstrous sea came on board, washed the cook out of the galley, and broke the hogpen and set all the hogs adrift. I thought the vessel would founder. But, between pig's feet, the cook, green peas, potatoes, cahbage, and roast lamb, it was enough to make the devil laugh. The cook, in the excitement of the moment, seized a hog, and embraced it. The hog returned the compliment, grabbed the cook and took a bite. I had to act as surgeon, and got him doctered up all right; caught three of the hogs, but the fourth was not to be found, and we came to the conclusion that he had gone overboard; sent the watch below, when from wide waste of water. Saw something strange. Have seen no land since we left the Golden Gate; nothing but a at this business norant women.

the forecastle there came the most horrible sounds imaginable. It seems that his hogship had gone below and taken refuge in Bill's bunk.

Called the erew aft and offered up prayers to Saint Antonio and the Jolly Giant. Your humble servant officiated upon this occasion, as our cook was wounded. Sang three verses of "Finnigan's Wake," and thus ended our first Sunday at sea on the

At 8 o'clock to midnight, strong wind, heavy sea running, log gave 91/2 knots an hour; wind N. W., steering S. E. by S.; sprung foregaff; carried away ringbolt for mainboom guy; decks half under water; everything nailed down.

Monday, June 28, 4 P. M., sea running very high; wind abated a little; steering S.E., wind W., making wind abated a little; steering S.E., wind w., making good time. Struck something; thought first it was a rock, but it proved to be a whale asleep; it knocked away our fore-foot, and stripped off some of our copper; think Mr. Whale lost some of his jaw, by the amount of blood around us. Plenty of porpoise and dolphins; sent Manuel out on the martingalestays to harpoon one of them. A yell from him was the signal for all hands to pull, and Mr. Porpoise was the signal for all hands to pull, and Mr. Porpoise was drawn on deck, amid the hurrals of the erew; had porpoise steaks for breakfast, which is considered by all sailors a delicious dish. Threw the fishing line over, and hauled in a harracuda, theu another and another, until the decks was covered with them. After breakfast, made sail; set the gafftopsail and changed our course to the S. E.—wing and wing; fine seudding breeze from westward. Hauled in the log, found that we had made thirty-five miles in my watch

in my watch.
"There she hlows!" exclaimed Joe, who was cast ing loose the flying-jib, and in ten minutes we were surrounded with whales; I counted forty-three—alhatros by the dozen. "Shark! shark!" cried Don Ramon—and sure enough, under our stern, there was a monster. "Doctor! Doctor!" cried our Danish Captain, "bring a piece of pork." We baited the shark-hook and cast it overhoard. He seemed rather sly after the sad fate of his brother yesterday, but we had no more "Catholic Guardians" on board to give him. After some time he smelled and dodged around the bait; all at once he bit and swallowed the bait and took his departure, leaving us all sitting on deck with arms and legs entangled in the line. The shark would not come on board, and from all appearances no one wanted to go over-board. We finally succeeded in getting his careass on the rail, after riddling it with halls. He meas-ured fourteen feet; his mouth was three feet across and contained only eleven rows of teeth—that is what is called a "man-eater."

Not having anything to do we set the cat and the Captain's dog to fighting. Kitty came out the winner. Fan lost one eye, and kitty lost half of her tail and oue foot. Both are under the Doctor's care. Fan is under the hoppen, and kitty sought shelter is the forcestle. in the forecastle.

At half-past ten o'clock oue of the hogs was discovered in his last momeuts. To save his life the cook cut his throat. Soon after, our skipper went to look for his pet, but could not find her—searched to look for his pet, but could not find her—searched high and low, but no dog was to he found. The cook dissected the hog for the benefit of science—held a coroner's inquest over it, when Manuel discovered an obstruction in the windpipe. Upon examination it proved to be a part of the poor little dog, with the leathen collar and tax collector's badge. The Captain was so affected that he took a chew of navy plug. Seved up now Fan's remains badge. The Capath was so anceted that he book a chew of navy plug. Sewed up poor Fan's remains in some canvass, attached a lump of coal to it, and consigned it to the briny deep. Captain gave the crew a holiday. I heard Bill say to Joe, "I wish the mate's cat would go too!" Guess they wanted

another holiday.

Don Ramon wanted to have a shot at the porpoises under the bow. He shot six, the passenger four and the captain two, with my shotgun and buckshot. When shot they would make a dart and come up astern of the schooner upon their backs. Quali shooting is nothing compared with this, it is so exciting; in one second one is up and another down; it is almost impossible to get aim.

like part of a wreck; luffed up to it, but discovered to he the stnmp of a tree with several branches. it to be the stump of a tree with several branches. There were bundreds of sea gulls around it, fighting for a resting place upon it. When it became too heavily laden it would sink, causing the gulls to fly, screeching, in every direction. Upon the reappearance of the tree the war was renewed with fresh vigor. It was auusing to watch them. Had some fine sport shooting gulls and albatross from the deck. The gull is rather an inquisitive bird; when one is shot they will gather around him and utter the most sorrowful cries. We have had nice sport this morning. In this latitude there is always plenty of hirds and fish just after a storm.

As 12 o'clock A. M. were off Sau Diego as nearly

plenty of hirds and fish just after a storm.

As 12 o'clock A. M. were off Sau Diego as nearly as we could judge, 450 miles from San Francisco, under full sail, making 8½ knots per hour; west wind; all the crew scrubbing paint.

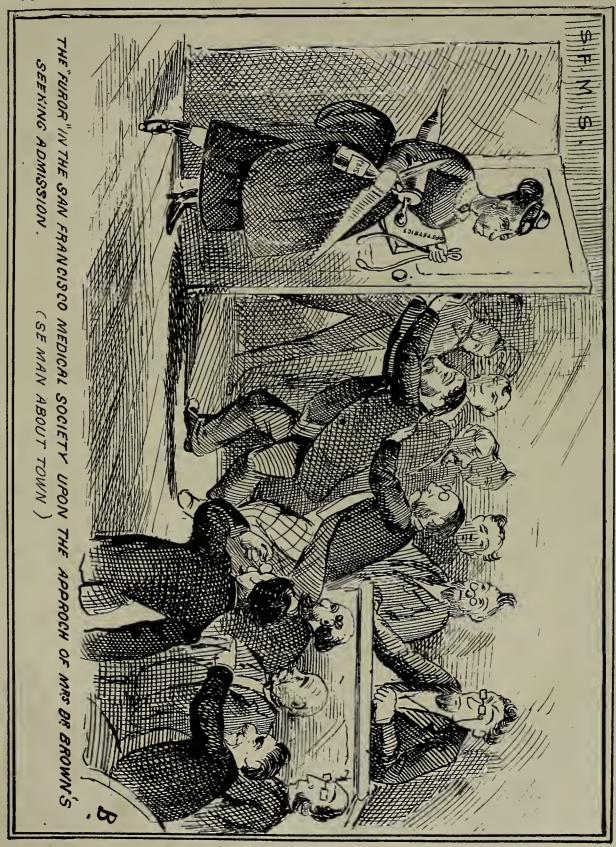
At 4 p. M. log gave 33; wind W., light and variable hreeze; heavy sea and very cloudy; course S. E. Saw a large school of flying-fish with their silvery wings, darting about from wave to wave. Bill has been out on the martingale, fishing with the harpoon; he caught a dolphin and we are going to have some for supper. Towards morning, light hreeze, wind W. S. W.; let loose flying-jib, course S. E. At eight bells set maintopmast staysalls, S. E. At eight beins set maintopmass staysans, making five knots per hour; caught a monstrous blue shark. Took off the fore hatch to get up some provisions, and our unfortunate cook, in going forward to give the sailors their hreakfast, fell headlong down the hold, hreakfast and all, and skinned his nose. Poor, unfortunate creature! As he is our spiritual adviser, he does not care about swearing. When cleaning my deck found from ten to fifteen When cleaning up deck found from ten to fifteen flying-fish in the scuppers under the spars; had fried flying-fish for breakfast—what you would call a high-toned breakfast. Our cook was so disgusted with the world, after his accident, that he thought he would leave it. He had Manuel to sew on to him a pair of wings from a flying-fish; then he went to the forecastle deck, and started for heaven. His

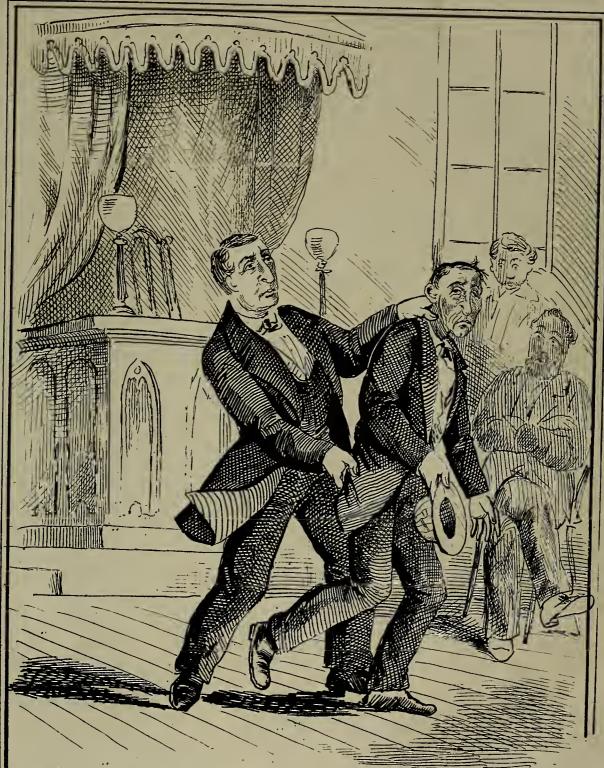
(To be continued.)

Our Platform.

The time has arrived when all true Americans must arouse themselves from their state of lethargy and plunge into the troubled sea of politics. Day by day the Irish Catholic element is gaining more influence and python-like tightening its folds, till in time, unless we bravely fight the good fight, our Constitution will lie a crushed and mangled corpse within its deathly embrace. The Roman Catholic religion is directly opposed to Repulican institutious and Republican theories, and in fact to freedom of either body or soul. Essentially the religion of the ignorant, its priests dread lest the glorious light of ignorant, its priests dread lost the glorious light of freedom should dispense the dark clouds of superstition, for with these clouds their own power would vanish like a foul dream on waking. Let it not be supposed that we object to Catholicism as a religion. Far from it, that every man should worship God in what manner he pleases is one of freedom's first rudiments. No, as a religion, it is well enough; but when a religion outsteps its limits and enough; but when a religion outsteps its limits and becomes an intolerant political power, then we say it is time for us and all freemen to take up the sword and do battle with it even unto death. If the souls of the dead are conscious of what transpires on earth how uneasy must rest those of our good Puritan fathers, when they see the glorious institutions which they gave their fortunes, lives, and honors to build up, gradually being undermined by the very element whose persecutors drove many of them from their English homes to seek peace and freedom of conscience in America. Shall the sbades of our forefathers, gazing down from the blue vault above us, thus have cause to grieve? Shall we stand by inert an listless while the very roots of our tree of liberty are being sapped? No, a thousand times no.

. A Jesuit priest named Merasky, helonging to St. Ignatius Church on Market street, goes about through this city performing miracles by curing women of their little ills. He is a success as a fraud at this business-but yet it is all the same to the ig-





How Philosopher Pickett succeeded in occuppying a seat on the supreme Court Bench . (See Page 79)

The Jesuits and Their Mission.

(Continued.)

To conceive an adequate idea of the Jesuit Institute, we must, in some measure forestall the period of its compact omnipotence. We must fling round about the primitive ideas of Ignatius, or the first founders, all that circumstances and expediency subsequently suggested to expand them into that absorbing power which men beheld with terror, and Heaven willed or permitted to be struck down. Upwards of twenty thousand well-trained, efficient veterans-a legion-a phalanx held together by corporeal and spiritual discipline-united, theoretically at least, and for a time, by the conformity of moral inculcation, casuistry, and the method of education-by the perfect resemblance of doctrine and manner of life, as far as circumstances or expedieucv would permit-bound to their General-in-chief by the chain of entire submission-obedience prompt, enthusiastic, blind-aud scattered, without division, on the face of the earth. To the Jesuits, dispersion was but a matter of geographical latitude, not mental separation: a difference of language, not of sentiment. Skies changed for the wanderers, but not the peculiar ways and means and method of the Jesuit. In this mighty family all subscribed to the same articles of faith, whatever might be the tendency of their particular inculcations. That was their uniformity:--whilst theory is respected, practice will be allowed for: if you leave the former untouched, the latter, to a vast extent, may riot unmolested. The Roman and the Greek, the Portuguese, the Brazilian; the Irishman, the Russian; the Spaniard and the Frenchman; the Belgian and the Englishman-all worked as one man; their individual tastes and inclinations were merged in the general object of appetence: they were a multitude in action, but in will a single, naked soul.

Penetrated by the same spirit, governed by one soul, this mighty body operated in concert, employed the same most powerful means to gain the object proposed by the Institute-the spiritual good of mankind in the first iustance, but by the Jesuit method effected, and necessarily attended with that temporal self-aggrandisement which exalted the Society of Jesus far above any confraternity that ever influenced the minds of men. It proved to be their misfortunte: it is nevertheless the fact.

At the first command, at the slightest sign of the Superior, all was agitation and stir,—they marched to the conquest. Hopeful of victory, they were not cast down by defeat; effort succeeded effort till the

breach was made, and the Society's banners out-spread the talisman—Ad majorem Dei Gloriam— To the Greater Glory of God!

The simple Jesuit is to possess for himself neither power, nor office, nor credit, nor riches, nor will, nor sentiments: the concentrated authority belougs to the General. His commands, his desires, are the law: his power flows from his hands as from its source, on the heads whom he chooses: it extends as fur as

on the heads whom he chooses: It exheuts as far as he pleases; it stops when he wills.

The General is elected for life, and by a general congregation of the Society, and composed of the Professed Members. The General must he a Professed Member. His qualifications, according to the Constitutions, must be—great piety, and the spirit of prayer: he must be exemplary in all the virtues; calm in his demeanor, circumspect in words.

Magnanimity and fortitude are most essential attributes. He must have extraordinary intellect and judgement; prudnce, rather than learning; vigi-lance, solicitude in duties: his health and external appearance must be satisfactory. He must be mid-die-aged; and a due regard is to be had to the recom-

mendations of nohility, or the wealth and honors he may have enjoyed in the world.

He appoints the Provincials or rulers of the Provinces into which the Society is divided, the Rectors of Colleges; all the officials of the Society.

A general congregation may depose the General; but this cannot he unless he "commits mortal sins of a delicate nature and public—iu externum prodeuntia-or wounds any one, or misapples the reve-

nues, or becomes a heretic.

He has five Assistants corresponding to the rreat provinces of the Society, to aid him in his function. Italy, Spain, Germany, France, and Por-tugal supply their assistants, elected in a general congregation. Their name explains their office. They assist the General in expediting the affairs of their respective provinces; they stand between the chief and the subjects; they are his prime ministers.

Something like a curb is placed on his authority. The assistants must be the watchful guardians of his virtue and conduct. Provincial congregations may deliherate on the expediency of a general congregation to consider his government, without his knowl-

edge of the fact; their votes are written.

Every Superior in the Society has his Monitor to observe his conduct; the General is not exempted from this seeming check to authority; but it means little-it can effect less; for the fact must never be forgotten, that a thousand regulations of the Society insure the similarity of views in the whole body. If it defends the General or Superior from "public sins," in externum produentia, it is no guarantee in the world at large, from those abuses which result from the possession of unlimited power in directing the efforts of thousands sworn to obey.

Another set-off against republicanism by the Con-stitutions is secured to the General in the regulations which follow. The General possesses the secrets of every member—a terrible fulcrum for the lever of influence. The slightest indications upou the part of any member to favor a Republican form of gov crument is punished with the greatest severity. He knows the character, the inclinations of every member; he knows these facts, or may know them, for he has them in writing. He is made acquainted with the consciences of all who must obey him, particularly of the provincials aud others, to whom he has entrusted functions of great importance. He must have, like each Superior, a complete knowledge of his subjects; their propensities, their sentiments, the defects, the sins to which they have been or are more inclined and impelled-ad quos defectus vel peccata fueriut, vel sint magis propensi et incitati.

Every year, a list of the houses and members of

the Society, the names, taleuts, virtues, failings of all are there recorded. It was such a list, doubtless, that suggested to a Geneial of the Society that proud exclamation, when, having exultingly alluded to his philosphers, mathematicians, orators, etc., he cried, "Ed ahbiamo anche martiri per il martirio se bisog-na"—and we have men for martyrdom, if they be

required.
In effect, from this minute list of mental and bodily qualities, he can compute his power and direct his plans, adapt his commands and insure success to his delegated functions.

Every local Superior or Rector must write to the Provincial weekly; the Provincials to the General weekly, or at least monthly, detailing the condition and prospects of their respective departments.

If the matter has reference to externs, or persons in the world, a species of cipher must be used to prevent discovery, in case the letter should fall into his hands—ita scrihatur ut etiamsi literæ in ejus

manus inciderint, offendi non possit.

The power of the General extends even over the Constitutions, which he may change, alter, or annul; but the changed or altered parts are not to be expunged. Heuce, an appeal to the Constitutions must always silence the enemy who ascribes the conduct of a member to his rules and regulatious; hence the "Monita Secreta" may have been issued hy authority!

Thus is the General's power absolute—absolute as to the appointment of officials, the disposal of temporalities, the admission of fresh members to the Society, absolute in the power of "dispensation,"

which he wields according to times, persons, and all the suggestions of expediency. The General seuds out his Missioners whitherso-ever he pleases; and selects them according to the qualifications required by the circumstances in which they will be placed. The strong and healthy, the trustworthy, the tried, probati, et securiores; the discreet and insinuating, qui discretionis et conversandi gratiam hahent; the well-favored in person, cum exteriori specie—men of genius and peculiar

tilent, orators, and skilful confessors-all must be sent where their respective qualificatious are most required, or are likely to reap a plentiful harvest.

The Missioners are sent in company, and must be contrasted. The talent of one must co-operate with that of another, or modified effects must result from the union of different natures. With a fervid aud flery temper, ferventi et animoso, let a more circum-spect and cautious spirit he joined. A single Missioner should he seut. All who are sent go re-joicing. At the word of command the Pope or General, the Missioner is ready for every fate; to share the luxury of kings, whose conscience he has to govern, or to be devoured by cannibals, who prefer his flesh to the spirit of his religion.

(To be Continued.)

Charity After a New Fashion.

We admire charity in every case where it is bestowed upon a worthy and deserving object, but at the same time we dispise cowardice and this thing of "throwing a spratt to catch a salmou," as is the practice with several of the street railroad companies in this city now, and has been for years past.

We were pained one morning this week to witness one of those acts of "spratt throwing" on one of the Lone Mountain cars. A gentleman connected with our paper was a passenger on one of the company's cars from Lone Mountain, as was also two plump, sleek, well-fed, rather prepossessing looking "sisters." vulgarly termed "nuus." They, as is their ignorant practice, kept looking down upon the floor of the car. Presently a poor, helpless woman, apparently very ill, accompanied by two little children, came into the cars. The vigilant conductor in due time came around to collect the fares; he passed the two Trish old maids without collecting their fares, and with reverence and respect that was lumiliating in the extreme. Coming to the poor, sickly woman with the two chlidren he demanded her fare, and a fare for each of her children. The poor woman very sorrowfully told the conductor poor woman very sorrowtime told the conductor what she had uo tickets nor money to purchase any with, and that she had heen very ill and was going down to see Dr. Perrault who kindly offered to treat her for nothing. It was no use, the inexorable conductor would have his fare or else the poor woman would be compelled to get out. After parleying with her for some time he rang the bell to stop the car and ordered her out. The gentleman belonging to our paper sat quietly hy taking stock of the whole transaction until he saw the work and her two children on the back whether the man and her two children on the back platform, beman and her two children on the back platform, being hauded out by the hard-hearted conductor. Here he stopped all further proceedings by paying their fares. After which he stepped out on the platform and asked the conductor why it was that the two well-fed nuns were permitted by the company to ride free, wherein at the same time that poor sickly woman was not permitted to ride in for charity's sake to see her physician.

The conductor, a coarse, rough "Mick" answer-cd, "That it was none of the gentlemau's husi-ness who riads free or otherwise. De ye compare ness who riads free or otherwise. De ye compare that womau to them—dear, kind-hearted, ehartable women, the sisthers? if ye do, ye mustn't know much ahout the Catholic church." The gentleman was nonplussed and had to hold his peace. Now we was nonplussed and had to hold his peace. Now we do not complain of the conductor's action, but we ceusure the company very much for their blind policy in favoring a lot of disgusting, ignorant old maids with priviledges that they are in nowise deserving of. Whether the company is so relentless as to refuse to carry a poor, sickly woman in from Lone Mountain to see her physician or not, is as the conductor said, "none of our husiness," but yet wethink the conductor ought to be moved with charity in a case like the one snoken of.

case like the one spoken of.

.... "God be wid the good owld days when Father Hugh Gallagher had the public school under the roof of the Catholic church on Tenth street," said a "known" Irishman the other evening to a friend of ours. "Yes," said our friend, "and God he wid the brave Americans that took the public school from under Father Gallagher's roof on Tenth street." We say Amen!

OUR MAN ABOUT TOWN,

What He Knows and Sees About Our Public and Prominent Men and Women too,

Among the Medicos. (See Illustration on page 78.) Our Man About Town has got the blues, piles, sourcess of the stomach, water-brash, and a general scouring of disgust with priests, undertakers, picnicers, bar-rooms, free-lunches, and such trash. Hence he resolved to become a pupil of Esenlapius so as he could be a high-toned bunningr. In this age of the world where diplomas are like waste-paper, and check has taken their place, Our Man resolved to make application to the San Francisco Medical Society for admission to their hranch of knowledge and science.

Consequently last Tuesday night he repaired to the Medico's department on Stockton street, where the manly form of Doctor Grover could be seen filling the chair. The doctor, it must not be forgotten. is one of the Citizens' Union pets, and as such, is well posted on rules and regulatious governing hodies corporate and bodies non-corporate.

OUR MAN LOCKED UP WITH A SHE MEDICO.

Precisely at 7:35%, by the kitchen clock which Our Man left in his state-rooms in the What Cheer House, he repaired to Stockton street, where the wise men of the Esculapian brotherhood had assembled to talk in wisdom over the length and breadth of the luman family's intestines. Shortly after Our Mau had arrived at the door, a stout man of the petticoat gender came up the steps, and says to him: "Are you belonging to the faculty." Our Man cleaned out both his ears with his little finger and the skirt of his overcoat and answered "What is them."

"Oh," said the stout man of the petticoat gender, 'I thought you was a physician; hut excuse me, I

Our Man-Sir-madam, you mistake mc. ain't, I will be before I am twenty-four hours older, or may the ---- have me in his lovely arms.

Stout man of the petticoat gender here laughed and said: "You are like me, sir; I am seeking

faculties here to-

Just here a pug-uosed man from Limerick came out and said: "Jintlemen, ye must keep quiet and go into the thother room, (pointing to a sitting-room across the Hall.) Here Our Man and the stout man of the female gender entered and took seats.

The stout man with of petticoat gender first broke silence by saying to Our Man: "Sir, I saw yon were rather embarrassed at the door as to my sex."

Our Man-I was, I assure you, and still am.

Stout Man-You need not; I am a woman to all intents and purposes. I could convince you if we were in a suitable place, but as I have come here upon the same business with yourself, this will be hardly necessary now. By-and-by, when we both get admitted to the Faculty, we can talk over this night.
Our Man felt a little lighter at the heart in con-

sequence of the great revelation made by the sto-

lady, and inquired her name.

Lady—My name is Doctor Mrs. Brown, from Philadelphia. I am a regular physician in good standing, and I want to become a member of this

Where were you educated.

O. M .- I was educated in the city of Ircland, Kingdom of Dublin, at the Royal College of Madame Stevens. Dr. Rice, now Coroner of this city, and myself were schoolmates in the same class. The Coroner took to drinking chocolate and studying "Obstetries," and I took to the studying of "Esophagotomy" and the making of cigars.

Dr. Mrs. B.—Oh, I know those two branches per-

fectly, but my branch is chiefly using the speculum.
O. M.—Oh! yes. Bless your soul, I have used that some millions of times. I believe the Coroner does not study this branch latterly, since his eye-

sight has begun to fail him, and hesides he is too fat for that practice now. There is scarce a branch

nour profession I like better than this.

Dr. Mrs. B.—I like it also very much indeed.

Have you practiced long in this city?

O. M.—Oh, yes; I have heen practicing with the speculum up in Chinatown for the last ten years, but now I want to get admitted to this Society.

Dr. Mrs. B .- Just like me. I have been practicing in Philadelphia for years, but I want to get in here to show some of those quacks "here" how to doctor a horse.

O. M.-Better try a jackass; he can stand it much better.

Here their conversation was interrupted by the

noise in the inside room amongst the medicos.

Dr. Gibbous proposed Dr. Mrs. Brown, and Dr. Luxcombe proposed "Our Man."

Dr. Haine opposed Dr. Mrs. Brown or any other man who wears petticoats coming into the society, bnt had no objection to Our Man.

Dr. Holbrook wanted to spread the flummery out till it would cool, and this gentleman called upon Dr. Wythe to know how many women it would take to make a man. He said that if women wished to use the speculum that was their business, and would, he thought, relieve man of a deal of

trouble. Dr. Gibbons thought the question was foreign entirely. He could not see any reason why women, especially Mrs. Dr. Brown, should not be admitted as well as Our Man. If Dr. Brown was prepared to stand all the smutty language that was being talked over at the meetings that was her business. knew that Our Man would not blush if-no matter what was said in his hearing, hence there was no objection to bis admission into the society,

Dr Haine remarked that if Mrs. Dr. Brown wished to use the forceps upon him she made a great mistake, she could use the speculum upon Dr. Gibbons, or visa versa if they like; he had no objection but he wished her to make a nest for herself and let some other person go "nest-hiding." [Applause] Dr. Holbrook came up and gave women the devil

and hard hoiled eggs.

Dr. Wythe advised the body to send Mrs. Dr. Brown out to the country to practice on goats first with the speculum.

Dr. Holbrook said the forceps were much better for her use than the speculum, as her branch of the business, "Obstetrics," required the forceps more than the speculum.

Dr. Grover, the President and medical adviser of the Citizens' Union pcts, thought that the "trepan" would he most useful to Mrs. Dr. Brown on a hen ranch. [Cheers, in which Grover joined.] A voice in the back seats: "Is she clucking?"

Grover—Order, gentlemen, order I say! I am used to presiding at boisterous meetings of the Citizens' Union, but that is not here. Ahem! [Applause.]
Here Gibbons, Haine, Soule and Holbrook got

upon their feet at the same time, and all screeched

out together, "Bring her in till we analyze her!"
Dr. Rice—I will sit on her. [Great amusement,]
Dr. Holbrook here got the floor and said there were anatomical reasons why men could use the speculum to much better advantage than women.

Dr. Gihbons could not see it; he had read a good deal on "Andromeda," and failed to find the differ-

Dr. Grover understood a good deal about "Andranatomy," but he could not see what that had to do with the use of the speenlum in this case. So far as he was concerned he never used the forceps lu his life except upon a cat at oue time, and then the result was not satisfactory.

Dr. Holbrook thought not, and was under the impression that Dr. Mrs. Brown's presence would not he satisfactory, either. So far as Our Man was con-cerned, he had no objections to him; he knew him long before he was born, and that was sufficient. Besides this, he knew his grandmother, and a more sweet creature never lived; she was clothed with

sweet grace. Dr. Gibbons, who had by this time got Dr. Mrs. Brown as badly on the brain as ever Beecher had Mrs. Tilton, went into spasms on the floor because she could not be admitted. He said he could find very little if any difference between a man and

woman. [Tremendons laughter.]
Grover only wished that he had Gibbons' story to tell. [Here he put his hand up to feel for his

After taking a vote upon the question, it was decided that Onr Man examine Dr. Mrs. Brown and find out the difference, if any, between herself and Dr. Gibbon, and report at the next meeting of the medicos. Until then, anon.

P. S.—If Our Man is never heard from again we shall not be surprised. Let Gallagher say a mass for his near sail.

mass for his poor soul.

Good News for California.

The following telegram was received yesterday by Messrs. Taylor & Co., agents of the Pacific Mail Steamship Company:

New York, August 11.
I extend to you and the mercantile community of the Pacific our congratulations that our flag is to continue to float. Our new ships have been inspected by the Navy and Postoffice Departments according to law, and the Attorney General has decided that we are entitled to the second subsidy, which will extend back since we have run two ships per month on the Chiua route—except where we have received pay for ocean postage,

RUFUS HATCH, Managing Director P. M. S. S. Co.

Rufus Hatch must think himself and his company a blessing to this coast, or otherwise he would have saved himself the trouble of sending the above dispatch. In the first place, the P. M. S. S. Company and the Chiua trade are the greatest eurse that ever visited the Pacific Coast, not excepting the Jesuits and the Irish priests. In the cepting the Jesuits and the Fren priests. In the next place, Rufins Hatch ought to have sent out some black lineu, to be used by the "Constitution" when Bully Austin and Taylor allow steerage passengers to die in irons, in close confinement, in the ship's hold, in the dark hours of night, without a drop of cold water to cool their burning and parched lips. Wonder what next will Mr. Hatch telegraph about? He ought to telegraph to have Bully Austin and Taylor sent to cleau the streets for "Saam" Kent.

Too Good to be True.

The Right Rev. Dr. Carpenter has advertised that he is going to give religion "free" in this city in the future. Why, doctor, you must be mad, or else the Millenuium is coming. "Religion free" can we believe it. Why, at the present time it costs more to attend a "bull-frog" church in this city than it does to keep six fast horses, three mistresses and one respectable wife and a family in the height of fashion. We hope that you may succeed doctor, but we have very serious doubts about it. We would like to know who will pay for the plush pews and the— oh, well, we can't think of the names of singers who chime out the goodness of Jesus every Sabbath, to the tune of \$100 per month, and besides the doctors plaus will offer too many inducements to outsiders and reckless Roman Catholics who have been priestridden until their backs have become sore, to come in and worship Jesus with the select "hull-frogs" this city. No use in trying, doctor, it won't do; you will succeed much better if you make life membershp say at \$10,000, then your church will floursh beyond a preadventure; beat Calvary and Stone's if you do anything. Take our advice, doctor; don't mind saving souls; go in for fashion and money, and let those who own the souls take care

A J. Stevenson, owner of the handsome building at the southwest corner of Montgomery and California streets, has presented to Captain C. E. S. McDonald, of the San Francisco Cadets, a costly medal, bearing the device of a Zouave on one side and au Indian on the other. He descrvcs it.

— Ezra D. Carr, Professor of Agriculture, at the State University, Berkley, has been removed at last, for it is said, neglecting his duties and speaking disrespectfully of certain Regents of the University, while he was attending the Grange Lodges throughout the State. Plenty more good men to be found.

If every adulterer in San Francisco made as much noise about their "nest-hiding" as what the champion "Bible-pounder" Beecher has done in New York, would not the scandal-monger have fine times in this city? Oh! scissors, what fun among the "upper tens."

- A druuken she-hoodlum, on Kearny street, is the latest sensation in the hemogeneous camp. Would not be surprised if she was an escaped nun.

A Little Verse for the Catholic Clergy Before Breakfast.

San Franciscans are proud of their city, Of her growth and commerce and fame; But they blush now and think "What a pity That disgrace should attach to her name!"

An innoceut child at the Mission, Who delights on religion to feast, Lately went to that church to confession And was raped by a lecherous priest.

And where is the boly Arebbishop?
Has he nothing to say to this priest?
__No; he thinks it his duty to hush up The sins of the reverend beast!

And where is the poor girl's father? And has she no brother? At home Is there none to avenge her? Or rather, Are they sileneed by the minions of Rome?

Then, where is that noble Committee Which, when ruffians were rampant of yorc, Or scattered the thieves and banditti, That they troubled the city no more?

Oh, where is that noble Committee Which, when duty was urgent, ne'er flinched? In our midst are worse pests than banditti; There are treacherous priests to be lynched!

Then arise, ye American freemen! Proclaim your indignant decrees; Tell those priests that the flogging of women And raping of children must cease!

A Voice in Favor of the Illustrated Jolly Giant's Action.

San Francisco, Aug. 11, 1874. EDITOR ILLUSTRATED JOLLY GIANT-Dear Sir: I am glad to see that you have commenced a vigorous erusade against the Roman Catholic Church, bere in our city, and in the whole country. There is an irrepressible conflict between that church and the Republic. The foundation of all republican liberty is based upon the idea that government should rest upon the will of the people, and the people should think freely and wisely for themselves, that the government may be just and equal. On the contrary, the Pope bas repeatedly asserted that "It is a damnable heresy to believe that a government should rest upon the will of the people." These two principles are diametrically opposed to each other. They caunot both live together; one of them must go to the wall; which shall it be? It does not take the true friend of buman treedom one moment to answer, the people must rnle; the people's opinions must be the law of the laud. The friends of liberty are teaching and practicing this doctrine, and securing to all sects and parties, a peaceable hearing of their opinious, that the public voice may be well

eultivated and clearly expressed. Among others, the Roman Catbolicscome in for a fair share of this popular freedom. They are free and unrestrained, in the dissemination of their principles. and under our system they must remain so. The very genius of our institutions demands that reason and ersuasion alone should be used to convince them of their errors, and convert them into true republicans who reflect the light of others. And how do they use this liberty thus accorded them by a free people? They have their societies, their processions,

violate our own principles of liberty. While, should the power, only for a day, fall into their hands, our mouths and pens would be sileneed forever, by pen-

alty and torture.

I need only judge of what they would do in our country, by what they are doing elsewhere. In Mexico they assassinate Protestant missionaries. In Germany they attempted the same thing with Bis-Germany they attempted the same thing with Bismarck, whose whole crime against them consists of putting the will of the people above that of the Pope. They are to a man in favor of the restoration of the Roman crown to the Pope, which implies the crushing out of civil and religious liberty for the Roman people. In France they favor the empire against the republic, and in Spain, Dou Carlos. And they would inaugurate the same intolerance and persecution in America if they had the power. I speak only of the priests and of the more bigoted of their followers, and are well aware that many enlight need followers, and are well aware that many enlightened persons who remain nominally in the bosom of the Romish Church, are thoroughly well informed on the principles of religious liberty and devoted to them. It is to these that we would appeal. Let them take a fair look at the universal tendency and final purpose of their church in this country, and they must see that its triumph means death to liberty of speech, liberty of press, and finally of republican freedom.

With such a prospect before me can I be silent? To be so I should not be true to myself,my country, or our institutions. That church which has been the ally of monarchy and imperialism for a thou-sand years in Europe, which has everywhere assisted their overthrow and clamors to-day for their restoration, cannot be republican, or wholesome to

the atmosphere of free America.

I trust you will go on with your good work; and that enough support and comfort will be given to you everywhere, to secure you against violeuce, and encourage you to persevere in your glorious career.

Romish Societies.

We have repeatedly ealled the attention of the American people to the Romish societies in this eountry. The cunning, sucaking, sniveling priests would endcavor to make the American people believe that those "mickish" societies are purely religious societies, and nothing more. The people here might be innoceut enough to swallow this little pill were it not for the iufluence of the ILLUS. TRATED JOLLY GIANT, and the exposures that have appeared in its columns from time to time coucerning the dark and hellish plottings of the priests by means of those very same societies.

There is at the present time a Romish society in these United States known as the "Catholic Union." This society is being established all over the world with the avowed and sworn object of raising armed men and money to restore the "beast" at Rome to his temporal power as soon as it shall ap-

pear feasible so to do.

We have news from Berlin of the attempted assassination of Bismarek, which contains the following: The very first step which the Government takes is to open an attack on the Catholic party. The private dwelling of Christopher Joseph Cremer, acting editor of the Berlin "Germania," was searched by the police, who confiscated letters, nuanuscripts and some pamphlets. The next visit of the police—seven in number—was to the house of the Counselor Van Kehler, Secretary of the Mayence Catholic Union, and their booty was eon-siderable—about eighty documents, circulars and letters, with the names of the members of the segments. this fiberty thus accorded them by a free people? They have their societies, their processions, their demonstrations, their lectures, their newpapers, all free and unimpeded. No Catbolic who publishes a violent article, or delivers a lecture, or makes a a speech against freedom of thought, anticipates a riot, an outrage, or an assassination, as a reply. While even here in this free country, a citizen's life is eudangered, if he allows himself to euter upon an argument against the Catbolic Church. The couse of the Catholic societies in Berlin, were searched. These police inquisitions have been followed by the temporary closing of the Catholic societies of Berlin. One authority states that the members of the Catholic Gesslyn Unions in Germany aggregate 80,000. Besides these, there are a hundred other societies, such as the Catholic Adult to be constituted to become was searched, and again on the following morning. The place of meeting of the German members of the Catholic societies in Berlin, were searched. These police inquisitions have been followed by the temporary closing of the Catholic members of the Catholic Gesslyn Unions in Germany aggregate 80,000. Besides these, there are a hundred other societies, such as the Catholic Adult

Societies, the Catholic Young Men's Societies, University Societies, and societies of women and ehil.

dren.

This goes to show that our barking has not been This goes to show that our barking has not been at the moon. The American people who have not the time or desire to investigate the doings of the Jesuits and other priests in this country, have not the remotest idea of the danger in which they stand at the present time. The entire Union from one end to the other is being skilfully undermined and supplanted with fuses by Romish priests, so to speak; hence it behooves the American people to watch the priests with the same vigilance as docs Montgomery Queen's keeper watch the lions in their cages.

Our Fire Department.

We have very cautiously kept clear of the late "fire squabble," but now, since the smoke has blown away and the debris all pieked up, we survey the scenc and take a cursory observation of the snrrounding country, as it were. We do not propose to here enter into the merits or demerits of the Chief Engineer, Scannell, or Whitney. They are both good unen, with a good many faults, no doubt; yet we cannot help noticing the fact that Scannell has outrageously abused the respect and confidence of the American people by dismissing every Protestant from the Fire Department and putting Romau Catholic chaws in their place. We would not have grumbled at Scannell had he removed a good many of the appointments made by Whitney, because we know of our own knowledge that there were some of them very rough, low men; but when Scannell made a wholesale slanghter upon good firemen simply because they were not Irish Roman Catholics, he certainly did something that he will no doubt have cause to regret at no distant day. Whether Dave Scannell is very much attached to the Pope's church or not, we do not know; but we think that he has had experience enough of priesteraft in Mexico during his time there with the veterans of 1846 to take the scales there with the veterans of 1846 to take the scales from off his eyes. It must be regretted that a man who served his country so valiantly as what Dave has done upon that occasion of '46 has now in his old days joined a lot of ignorant Irish Catholics and become their leader in displacing American Protestants simply because they are Protestants. This is searcely worthy of Dave Scannell. However, there is one hope left for the people of this city, and this is that the next Legislature will pass a Metropolitan Fire Law that will prevent Messrs. Seaunell or Whitney from removing men simply a Metropolitan Fife Law that with precial resimply because they happen to be Protestants or Catholies. The people of this city deserve more from the Leg-islature and the fire boys than a squabble between the Engineers over a party issue. We need a law

islature and the fire boys than a squabble between the Engineers over a party issue. We need a law whereby our Fire Department will be made more efficient and respectable in all its details.

Let us have a Fire Brigade upon a permanent basis, where the men will be paid so much per month, regularly, and subject to discipline and duty instead of "loafing" around the corner groceries, as is now the custom in the department. Firemen ought to be employed like policemen, and send duty regularly to watch for fire, etc., as is the on duty regularly to watch for fire, etc., as is the practice in New York, London, Dubliu and other large cities. This would prevent a good deal of immorality, card-playing and whisky-drinking in and about the engine houses; and further, no man should be removed without cause. Then, indeed, would the citizens feel proud of their Fire Depart-

⁻ C. B. W.—Cannot have his communication attended to because he has not complied with our positive conditions. "Full name must accompany every thing intended for publication in our paper."
—EDITOR JOLLY GIANT.

^{——} Good News.—By late news from Ireland, we are pleased to learn that the Orange Society is spreading rapidly throughout that country. The glorions "Twelfth of July" was celebrated with great display, notwithstanding the grunting of the Pope's rebelo

SUNDAY SCHOOL RHYMES.

"NEST-HIDING."

Tilton had a hird's nest,
Ilid in a pretty tree,
Lined about with down of love,
As every uest should be,
Shaded o'er with leaves of grace,
And twigs of law and faith,
And hid with eare from every eye
And every passing breath.

Beeeher played from Sunday School,
And went a-finding nests,
Spyed poor Tilton's pretty bush,
And in spite of Christ's behests,
Looked at it with longing eyes,
Devoured it with his glanee,
And did the pretty nest heguile,
And all its soul entrance.

Then Beecher stript away from it
The shady leaves of grace,
The twigs of love and plighted faith,
And took it from its place.
Stript away the down of love,
And took it for his own
And sought for it a hiding place,
All secret and alone,

But Woodhull, naughty Woodhull eame,
And said the nest was gone,
And tracked the truant Beecher
In his footsteps, one by one,
Till Tilton saw the empty hush,
And raised the plaintive wail,
That Plymouth Church can neither hnsh,
Ignore or countervail.

-[Lake.

THE SECRET OF THE AURICULAR CONFESSION EXPOSED.

The doing of the Nuns and Priests in the Convents of the United States--Startling Revelations of the Infallible Church of Rome for the Use of Fathers, Husbands and Brothers.

WRITTEN BY AN EX-CATHOLIC PRIEST FOR THE BENEFIT OF THE JESUITS.

(Continued.)

This is precisely the course which the Jesuit Hughs, of New York, pursued towards Americans. Rodin immediately acted upon the new idea which occurred to him; he wrote to the general of the Jesuit order in Rome, who immediately advised him to eease apparently from further persecuting the heirs of the Rennepont inheritance; to avove himself their warmest friend, and to denouuee all those who attempted to injure them in any way, as plotters against their rights and happiness. Having a previous understanding with his co-lahorers in iniquity, he denounced every one of them, and hy his act of apparent friendship and justice, he wormed himself into the undivided confidence of all who heretofore looked upon him with fearful suspicion. Just so did Bishop Hughs try to worm himself into the confidence of Americans, by assuring them that he disapproved of the treachery of O'Connell, and hy recommending his subjects and his dupes, in New York and elsewhere, to assemble in public, and declare that they were opposed to O'Connell's movements in Ireland, and that they were the friends of the United States; and accordingly, we find that on Monday, the 16th of June, 1845, a meeting was ealled by the tools of the aforesaid Bishop Hughs, for the ostensible purpose of expressing their disapprohation of O'Connell, the Pope's tool, in Ireland. The bishop, knowing that the bitterest feelings had been aroused in the bosoms of Americans, at seeing Papists forming associations throughout the length and breadth of the land, and eolleeting vast sums of money, to be transmitted to

Ireland, uot for the purpose of feeding the halfstarved population of that unfortunate country; not to clothe the almost naked peasantry of that unfortunate country; uot to relieve from hondage, and worse than Siberian slavery, a people naturally brave and generous, but to pamper and to forward the plans of a roaring, brawling demagogue and coward, Daniel O'Connell.

The least observant amongst us, is aware that many of the seenes of bloodshed, which have been witnessed in this country, may be traced to those associations which that Irish Jesuit, Bishop Hughs, fanned into existence by his inflammatory appeals to the worst passions in the hearts of his people; and when, alas! too late,-even if he were serious,he attempts to extinguished the flame which he had kindled. But I tell you Americans he was not serious. He was sworn, on the most fearful oath, to support the power, the kingdom and the jurisdiction of the Pope of Rome, over all kiugs, potentates, states and magistrates. Neither are his subjects in this country sincere; and that very Bishop Hughs, -I accuse him of it in the face of the world,-I accuse him of it on the authority of the Roman Catholic ehureh of which I have heen a priest myself,-taught those very people, that any oath of allegiance which they have sworn to this government, is null, void and of no effect. When I was a Roman Catholic priest, it was my duty to absolve from their oath of allegiauce, all those who came to confession to me. While a priest, I instructed the Irish to swear allegiance to the heretical government of the United States: but with a mental reservation, that the first allegiance was due to the Pope of Rome. Every Roman Catholie, who goes to confession to a Romish priest, is a mere political automaton, not to he trusted by a Protestant, or a Protestant government, further than either would trust a Romish priest to whom he eonfesses; and how far a Rounish priest merits the confidence of an American Protestant,

The tools of Bishop Hughs, of New York, at Tammany Hall, June 16th, 1845, passed the following resolution:

"Resolved, that there are thousands in this country, (meaning Papists,) who would hare their breasts to any power, (meaning English,) that may invade this country." It was also resolved at the same meeting, "that they would defend the American claims to Oregon and to Texas." It was further resolved by these self-same repealers, the sworn subjects of Bishop Hughs and the Pope, "that the American Eagle shall not be impeded by the natives of Ireland in this country."

If there were not something diaholically treacherous heneath the surface of those resolutions; if a viper were not hidden and concealed under the fair and verdant foliage of these words, they would be to me, as well as to others, a source of pleasure. But let us remove the leaves and hramhles, the hlossoms and roses, which conceal the subtle and fatal poison, and they are calculated to chill and freeze those sympathies which, under other circumstances, Americans would feel for these people. Irish Papists hare their hreasts in defense of the rights of American Protestants,—and that by advice and with the consent of a Popish Jesuit Bishop! Monstrous insolence, to impose thus upon hospitable and generous Americans! The resolution, in truth, amounts to this: Resolved, That as our Bishop Hughs is permitted by the infallihic church to act the hypocrite, we, as professors of the same creed, are entitled to do the same. Resolved, That, as our hishops and priests are permitted to keep no faith with Protestant Americans, we shall pursue the same course, until we gain entire possession of this Protestant and

The idea of foreign Papists "baring their breasts to English hayoncts, in defense of the rights af Protestant Americans," is laughable; it is farcical. Ircland contains nearly teu millions of sonls,—I

should have said slaves,—and they will not bare their breasts to the trifling sum of sixteen thousand troops, which England deems fully sufficient to keep them in perfect subjection. But I will tell you, Amerleans, what those Popish heroes will do, and have heen doing ever since the year sixteen hundred and forty-nine, when the ruling Pope sent Monsignor Gio, Batista Rinuccini, Archbishop of Fermo, as his nuncio and minister plenipotentiary to Ireland. They will bare their — to he kieked, whenever John Bull may take a fancy to exercise his clumsy feet in that favorite amusement of his. Such slaves as these talk of "baring their breasts" in defense of American rights; who, numbering ten millions, still permit themselves to be kieked, cuffed, huffeted and spit upon, hy sixteen thousand British soldiers! Pshaw! Where is the American, who will not indignantly say, in the language of a Roman writer, "Non tali auxilio nee defensorihus istes." Bishop Hughs and his myridons, talk of defending the rights of Texas! Poor priest-ridden, pope-ridden dupes! The Texans would spurned your aid; they did not want you; they would not have your aid. The Texans had not a thousond effective men when they declared their independence of Mexico, which was then able to raise an amry of two hundred thousand meu. But that army was an army of priest-ridden slaves, like yourselves, and the gallant little hand of Protestant Texas, composed chiefly of Americans, defied their power; declared themselves independent, banished from among them the treacherous Spanish priests, who were in Texas; they fought for their freedom, and they won it.

for their freedom, and they won it.

Irish repealers, the slaves of O'Connell and the scheming Jesnit Hughs of New York, resolve to defend the rights of Texas! the thing is too ludierous.

I shall not dwell upon it.

Let it not be inferred from what I have stated above, that I believe the Irish Papists to be naturally cowards. I will not do them this, or any other injustice. They are naturally a brave people. Unsubdued and untampered with by their profligate priests and Roman superstition, there is not a hraver, or more generous people in the world, and the chains which now bind them to British slavery, would he snapped in six months,—ay, I repeat it, Ireland would he free in six months, were it not for the ulterior designs of the Pope and his agents, in nrging npon them abject snhmission to a power, which, hy a single effort of their native streugh, they could crush never to rise again.

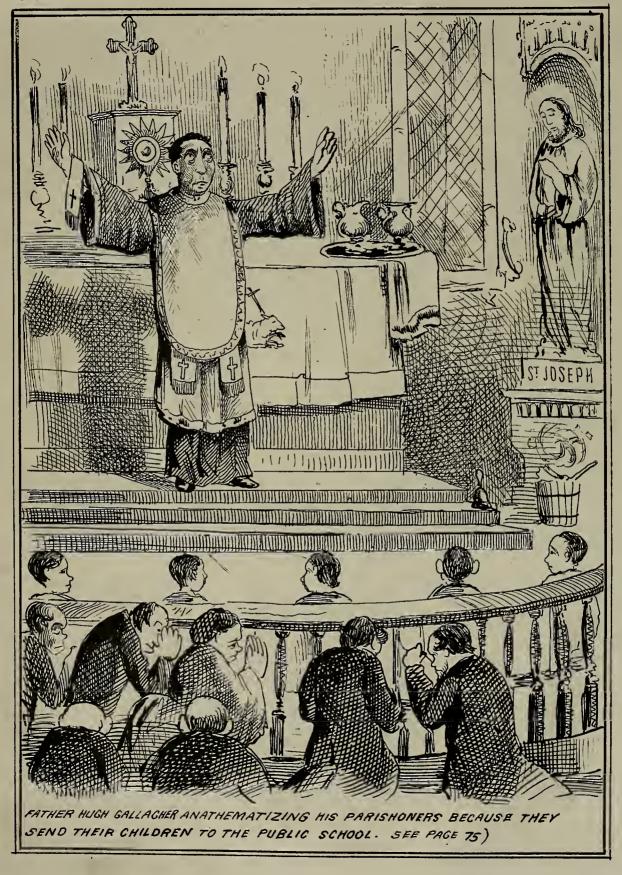
(To he continued.)

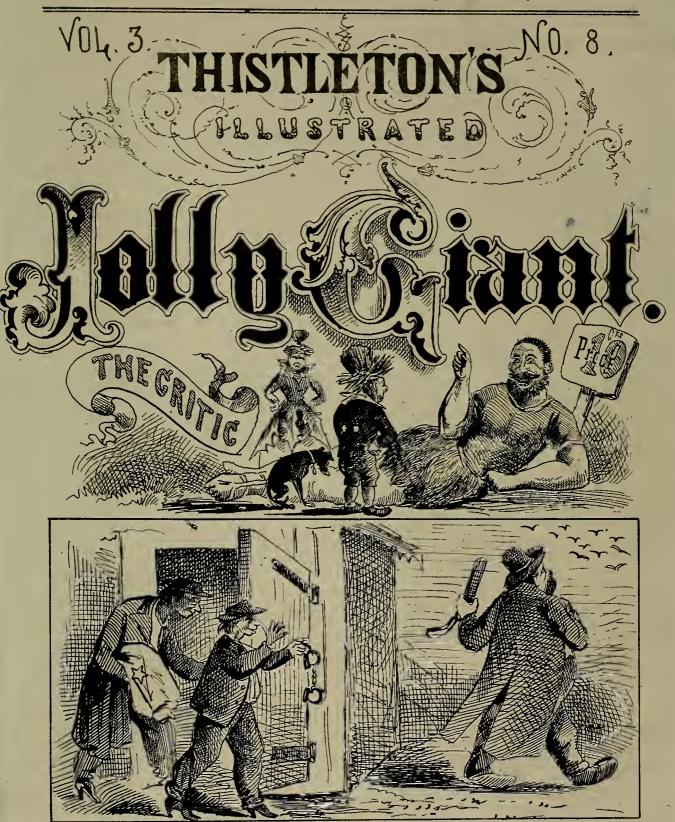
Judge Louderback.

We pride ourselves upon manliness enough to break through this thing of "journalistic consistency," where a newspaper becomes muzzled because of taking sides with or against a political ean didate at the time that he ran for office. When the Judge was running for re-election to the bench last year we were not very friendly towards him for reasons then explained. But since then we have reason to believe that we were mistaken in the calibre of the man. We have closely watched Judge Louderback's every action since he assumed his second term as Police Judge, and we are happy to state that he has filled the bill well. His appointments to the Police force have been excellent—as indeed has the other two Commissioners—during Judge Louderback's time as Judge of the Police Court he has unflinchingly dealt out justice to the ungodly and unregenerated Irish Romau Catholic hoodlums. This in itself should, in the eyes of the San Francisco people, be sufficient to recommend Judge Louderhack to their kind consideration for the County Court next year. It would give us infinite pleasure to see our untive San Francisco Judge—as we may say—clevated to the County Court bench. This is a little pill for speculative politicians and one we hope will take.

A New Verse for the Sabbath School Children.

Said a hen to a great moral teacher:
"My love, yon're a very sweet creature;
Put your head in my breast;
Come hide in my nest;"
And thus did . Hen-reward Beecher.





How the S.F. Hoodlyms rob the Police Station house in the absence of the officers.

THISTLETON'S

Allustrated Jolly Ciant.

Saturday : : : : : August 22, 1874

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Anonymous communications sent to the Editor of the Jolly Grant will he destroyed unread. At the same time, communications of value will be thankfully received and used if found suitable. The real name and address of the writer must ac-company all matter intended for use—not necessary however, for publication, but as a guarantee of good faith.

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All letters on business to be directed to Col. GEO.

THISTLETON, Publisher and Proprietor, 423 Washington street, near the Post Office.

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Those gentlemen will supply the JOLLY GIANT to our subscribers in these towns, and neighborhood

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A Splendid Gift to the Subscribers of the "Jolly Giant."

The "Chronicle" gave a gift map? the "Call" proposes to give an inferior Chromo picture to subseribers of that old fogy paper. But the Jolly Giant will give to all subscribers who pay a year in advance the beautiful Lithographic Chromo picture and game, entitled "The Wolf in the Fold," illustrating the typeler wise inwards who are the control of th ture and game, entitled "The Wolf in the Fold," illustrating the twelve wise jurymen, who acquitted the Fair Laura with the golden loeks, and the beautiful centre piece, showing Laura in the act to catch a flea." On the receipt of \$4,00 we will send the Jolly Giant for one year, and this beautiful picture. Send in your names, gentlemen, for we have but a few of these pictures left. Jolly Giant Giffee, Southeast corner of Washington, & Sansome office, Southeast corner of Washington & Sansome streets, (entrance on Washington street,) S. F.

— Our subscribers and the public will be pleased to learn that we have fulfilled our promises to the many inquirers who have made applications to us for bound back numbers of the ILLUSTRATED JOLLY GIART. We have now a limited number bound, which will be given to applicants for the sum of \$3 50. Send your orders, if you desire. It is a really valuable and amusing companion.

—Duncan S. Tyson, proprietor of the "Banks O'Clyde," has allowed the steam to cool down in his neat Saloon at 587 Market street, between First and Second, and has substituted the "Edinhurg Ale" as a summer beverage instead of his bot whisky punch. This is an improvement of great importance to the publie.

OUR MISSION.

In consequence of the enormous number of people who read the JOLLY GIANT in this country and Europe, it will be neceasary for us to repeat once iu a while the object which we have in view in publisbing our paper with a direct and manly attack upon the Papist Church system. We have heretofore repeatedly said that, "with the Roman Catholic religion as a worshipping body we have no antagonistic feeling whatever." The Roman Catholics have as much right under our Constitution to worsbip God according to their idolatrous forms aud notions as what the Chinese, or any other sect or body in this country bas. Therefore, those who are only too willing to turn our attacks upon the priesta through a religious enmity will mistake our design. It is the damnable, conniving, sneaking, serpentlike encroachment of the Romisb church's system through the cloak of religion upon our free government that we are opposed to, and we propose to fight to the bitter end. Who in California can, with a clear conscience, say that such a paper as the ILLUS-TRATED JOLLY GIANT is not a God-send to the liberty of the people? Let us pause just here and look back at the brazen effrontery of the Irish priestly rabble and their ignorant dupes, the Irish Catholics, in monopolizing every office of trust or emolument in the name of the church, and under the control of their head here, Bishop Alemany, who is to-day reputed to be worth \$3,500,000 in real estate in this city alone, not to mention cash and other valuable property outside of this city, excluding the Jesuit's property on Market street. If this was but the only fault of Alemany's and bis gang of Irish-lazy Irish -priests we would have no great cause of complaint; but when Almany himself and every priest under him proclaims our government to be heretical, damnable, ungodly, and beueath his supreme pontiff's will and control, and that our form of marriage is only a license to live in concubinage and beget bastards; and, further, that our most cherished free schools are the schools of the devil, and that every parent who sends their children to such a school is eternally daumed to everlasting perdition, notwithstanding our laws to the coutrary. In the face of all this, it is time, we think, that the American people should be made thoroughly conversant with the good and bad qualities of those Irish priest who proclaim such doctrines from off their idolatrous altars.

The Irisb priests of to-day are no better or worse than they have been ever since California was cursed with their presence, but thanks to the manliness of the ILLUSTRATED JOLLY GIANT their foul and filthy crimes are brought promptly and publicly before the public, without catering to the "harm that it might do the church." What paper in San Francisco would, or did, have the manliness to bring Paddy Powers out from behind the holy water-tub and present him to the people as a full-fledged Irish brute hut the Jolly Giant? Or what paper would expose the rascality of the father at the Mission Church for "ruining the young woman for life," in the supposed house of God, other than the JOLLY GIANT? We assure the public that it is not because we love to give scandal that prompts us to publish those naughty thiugs, but because those priests are loud in their denunciation of our social and religious system upon this coast. We ask who has raised, trained and turned out the present crop of hoodlums? We do not ask this question to give pain to the poor, ignoraut, hard-working Irisbman or woman, because we know that the poor

"Mick," God help him, has enough left on his hack without this, but we parade it to show bow the Irish priests bave trained the children whom they got in charge some ten or twelve years ago when there was no Compulsory Education law in this State, and we publish it in order to open the eyes of the poor Irish to such men as Father Gallagher who publicly curses the parent who sends his child to a public school. If the Irish priests can show us one Protestant boy out of one thousand, who has turned out a hoodlum because of the training which he received in his own Sabhatb or public school, we will be much obliged to them; or, in fact, they cannot show us a boodlum from any other stock of Catholics in this city except from the Irish, because all other Catholies are too enlightened to be gulled by a lazy, ignorant, old priest.

In conclusion, we have but to thank the American people-we include all nationalities here-for their kind support to our paper, and we trust that Thomas P-atrick Ryan's soul may be safely prayed out of Purgatory by his countrymen the Irish priests before the ILLUSTRATED JOLLY GIANT will be snppressed by an American Grand Jury simply because it exposes the dark doings of the worst set of men living to day.

The Rev. Mr. Noble on Hoodlums.

The Rev. Mr. Noble delivered a rather interesting lecture on last Sunday night on hoodlums in particular, but nothing in general. The reverend gentleman knows as well as what we do, that the boodlums of San Francisco are the outgrowth of papacy, priesteraft and the works of the devil in general. If this he not the ease and the true eause, we would respectfully ask the reverend gentleman how many of the yonths of his congregation bas been arrested for hoodlumism in this city within the past four years? We anticipate Dr. Noble's answer to be "not one single one, thank God," then. We propound the same questions to every Protestant minister in San Francisco, and we know their answers would be the same as Dr. Noble's. From this, then, we argue that the hoodlums are the offsprings of Irish Catholies, and as the Irish Roman Catholies are of the Popish ehurch, then the boodlums must be the offsprings of the Popish system of education. For it will be borne in mind that some fourteen years ago or so the Irisb priests and the sneaking Jesuits had things pretty much their own way in this city. At all events they had complete control of the children, hence comes the hoodlums of this day. We have always respected Dr. Noble as a man who spoke the truth, fearless and bold, and from this opinion of ours we expect to bear him come out boldly and place the saddle upon the right borse as regards boodlumism and its cause.

Sublimated Moonshine.

"I am about to write a history of the world, sir, and am going to bny books and maps, and travel among different peoples and countries, to see their manners, and learn and verify their history and pre-sent condition from actual observation."

Professor Denton, the Moonshine Philosopheroh, tut, nonsense, man! Just send for shells, rocks, a bit of an old sword, the least scrap of anything that has laid in sight of the grand events you would relate, get a first-class medium, put these fragmenta to her forehead, and she will tell you the past and present of any country on the globe. This is the new method. Science made easy.

BEECHER.

Beccher, in this sad hour of gloom That heralds to the world thy doom, How many a doubting heart will cry Thy church, thy creed, is all a lic.

For one so mighty thus to fall Does even a sinner's heart appal. In whom now trust and feel secure? Where is the man we dare call pure?

Yet with talents great and rare, Soaring o'er all-beyond compare-One thing I ne'er could plainly see, A follower of Christ in thec.

The gentle, loving Christ, who dwelt Among the poor, and for them felt, Clothed in their garh partook their fare And made them His especial care.

This life of luxury and ease Is where his power the tempter sees, 'Midst silks and lace and sumptuous fare He ean a Beecher's soul insnare.

Seek wisdom then, thou gifted one, And with thy Plymouth Church bave done, Go with wealth among the poor And yet the Heavenly crown secure. San Francisco, August 20tb. G. R. W

Father King of Oakland as a Disturber of Domestic Happiness.

(See Illustration on page 90.)

In another column we have drawn the attention of our readers to the cruel deviltry of one Father King, a Romish priest in Oakland, in breeding family troubles at the home of a man named Stephen Nolan, a Protestant, residing in Oakland, who had the terrible misfortune to marry an Irish Bid of very doubtful chastity previous to her mar-

we considered this case of sufficient importance to dispatch one of our staff to Oaklaud, to gather some statements from the relatives of Mr. Nolan to leave before our readers. The following is the statement of Miss Annie Nolan's sister to the unfortunate man now under consideration:

MISS NOLAN'S STATEMENT

My brother Stephen is an old Californian. My father was an Irish Protestant of the good old style. We children were all born in the United States, ex we children were all born in the United States, exdept my brother Stephen, who was born in England and has always remained a British subject. My brother settled in Oakland some years ago, and was in partnership with a Mr. P——. At that time women were scarce, and my brother's wife was then a servant girl with Stephen and Mr. P——. By some error of human frailty things did not go on as they should and pretty soon there was a prespect of the state should, and pretty soon there was a prospect of an increase in the family. My brother, no doubt, was guilty, and in order to avoid scandal he married the girl in the Roman Catholic Church. Since then there have been five children horn to them. Father King, an Irish Roman Catholic pricst, has nlways kept visiting the house and making trouble between my brother and his wife about religion and the baptizing of the children. In short, Father King ruled the house. If my brother did not do what his wife wanted him, she would threaten Father King on him. These things went on for years, until the last child was born. The small-pox was theu raging, and my brother wisbed to have the baby vaccinated, so he sent for his physician, Dr. Green. When the Doctor came he asked the child's name: why brother told him it was not yet bar. name; my brother told him it was not yet bap-tized. At this the Doctor, who is a Roman Cathotized. At this the Doctor, who is a Roman Catholic, became enraged, and said to my brother, "Do you know the awful respensibility that you take upon yourself by not having this haby baptized?" My brother said he was a Protestant, and would not have the child baptized by a priest. His wife spoke up and said he must not, and she would have Father King to haptize it. Here an argument was commenced between them, Dr. Green taking sides with my brother's wife. My brother said he would have the Episcopalian minister to baptize one of his five children. It was no use; Father King eame

and baptized the baby, and my brother baptized it afterwards. This gave much trouble, and caused my brother to become nervously excited. The result was that he was sent to Stockton two years ago, but after being there one week he was discharged soon as he came out the old religious squabble recommenced, and Father King was threatened upon him every time. This enraged him so much that he hated the Romish church and its system of priesteraft worse than he hated the devil, and one day, when his wife was in the city, he took the five day, when his wife was in the city, he took the nve children and baptized them according to the English Church. When his wife returned and heard this she went to Father King. Whether he told her or not, I don't know, but every night after that until he was arrested she used to put the crucifix under the sheets on the bed. The first thing he knew was, he was a greated and sent to Steekton. Zoch Mont he was arrested and sent to Stockton. Zach. Montgomery heeame her lawyer, and between himself and Father King they have taken charge of my brother's wife, property and children. Previous to his being sent to Stockton, one of the Jesuits came over from the city and wanted to get the only hoy that my brother has to have him educated in the Jesuitical College. Shortly after this Father King wanted to get the oldest girl and make a nut of her, and at the same time offering to have all the children edu-cated free of costs. These things have worried my poor brother so that I believe his reason has been temporarily unseated, but with kind treatment and a loving wife he would soon be restored again if those hellish priests would stay away from him.

After our representative had conversed with Miss

Nolan for some time, be made inquiries from several others in Oakland about the affair. All whom he spoke to denounced Father King as a meddling sneak and a disturber of the family happiness of

Mr. Nolan.

Dr. Shurtliff wrote to Miss Nolan, saying that he expected Mr. Nolan would be all right again in a short time. We trust that the Alameda authoritics will look after the interests of this man, and see that his property does not fall into the hands of his

that his property does not fall into the hands of his wife, as a blind to the church obtaining possession of it in the end. The property is valued at \$40,000. This is no doubt the bait that Father King smells. The cunningness of these infernal priests can only be known in hell. After Mr. Nolan was sent to Stockton, Father Spillman, of Stockton, went to see him and told him that it was his sisters who had him committed there. Eathers King and Shill had him committed there. Fathers King and Spillman have done all they know how to cause an irruption between Nolan and his loving sisters. Truly has the historian said that "the Romish church is the network of the devil." Dr. Green, Zach. Montgomery and Father King have played their cards pretty well in making the home of Mr. Nolan unbanner.

happy.

Miss Nolan thinks that Captain Tarbett ought to have done better by Mr. Nolan in consequence of their hoth being Free Masons. We have inquired in Oakland about Captain Tarbett, but failed to find him in the dirty net of Father King. For the information of the Masonic fraternity, we wish to state that Mr. Stephen Nolan is a Royal Arch Mason of the Oakland Chapter. This and the true state that Mr. Stephen Nolan is a Royal Arch Mason of the Oakland Chapter. This and the true cause of American liberty will, we think, stop the Irish priest's happy dreams of getting control of Mr. Nolan's \$40,000 worth of property, together with five children. The Romish church can bave Bid without a murmur from us.

The Diabolism of the Romish Church.

The diabolism of the Romish priests will never be half known on this earth; it will require "that terrible day" to throw light upon the nefarious doings of those imps of Satan. No sooner are we done writing up the hellish designs of one scoundrel upon our public school system, or our marriage laws, or some other legal statute, than we are called upon again to take our pen up to chronicle the dark doings of another robed monster. This week we have to present Father King, of Oakland, to the we have to present Father King, of Oakland, to the reading public. The statements which we publish in another column from one of the sisters of the unfortunate man, will, we think, be self-interesting to the American people, to show the dangers to he dreaded by having anything whatever to do with these priests, or any members of their ignorant flock. We deem it our duty to call upon Charles Mc-Cormiek, Esq., the President of the Masonic Board of Relief, and all the brethren of this mystic tie in this State, to see that Father King and the Catholics of Oakland do not get control of the children or the property of Mr. Nolan, for the purpose of having said children raised in the Romish church, against the express wishes of their father, who is now locked up in Stockton Iusane Asylum. full statement of the whole case, see page 90.

"Saam" Kent Again.

Portions of the sidewalk on Fifth street, between Mission and Howard, are in such a dilapidated con-dition that people are tripped up nearly every hour in the day, and the pious invocations of the latter in behalf of the Street Superintendent are something really inspiring .- [CHRONICLE.

Of course we expect nothing but complaints from the people about "Saam's" bungling. We wonder how it will be next winter? Why, the streets will be completely impassable except the Supervisors do something for the people. If "Saam" would pay more attention to the wants of the streets and less to the German gentlemen who sell liquors, it would be all the better for the community. "Saam" is a nice rooster to be going around with the five-gallon cluckers.

More "Saam."

"Saam" Kent gives every promise of becoming as popular as the Emperor Norton before long. We don't know what to say about "Saam" in future. Three editions of the ILLUSTRATED JOLLY GIANT would not contain all the communications that we receive about "Saam"-Truthful "Saam" of Calvary Church.

San Francisco, August 19, 1874 EDITOR ILLUSTRATED JOLLY GIANT-Dear Sir: I am a constant and careful reader of your noble paper, having read its contents weekly for many months, and have approved all save your defense of the rum traffic. I glory in your bold and manly denunciations of the contemptible tools and ignorant, vile and treacherous followers of that corrupt old ass at Rome.

I also glory in the fact that you have the moral courage to present hefore the people, in their true light, the unworthy, incompetent, corrupt and thieving officials of this city. For these things you have the gratitude and thanks of all the good and

honest people of this great city, who suffer so much imposition at the hands of worthless scoundrels. I feel every day, as I pass along Fourth street from Folsom to Harrison, that should I meet Sam Kent I could stamp his worthless carcass into the earth. A man who would leave a street through which so many people are compelled to pass daily, in such a condition week after week and month after month, ought to be compelled to chaw guts for a soap factory the balance of his natural life.

Very respectfully yours, etc., TAX-PAYER.

The Industrial Fair.

This mammoth show was thrown open to the public on last Tuesday. The affair was character. lzed by the oratious of two of our most popular citizens, Messrs. Barnes and Hallidic, both of whom can talk and work as well, if not hetter, than any other team in this city. The Industrial Fair without Mr. Hallidie would he a dull affair indeed. This gentleman has been connected with the Mechanica' Institute for quite a number of years, and very creditably for himself and his fellow mechanhe has managed the institution with skill and integrity. Mr. Barnes' very presence lent an enchantment to the affair that was bighly pleasing to those whose good fortune it was to be present. Col. Barnes is, we think, one of the most pleasing as well as flowery orators upon the Pacific Coast. Upon the whole, we anticipate a brilliant display

for the next six weeks at the Fair.

A Presumptive Attache of the "Jesuitical Guile" Justly Chastised by Judge McKinstry, of the Supreme Court.

A true American gentleman never loses bis identity, manhood and independence, because of his position of honor and office. So it is with the Hon. Judge McKinstry, of the Supreme Court of the State of California. There is not, without exaggeration, a more humane, refined, polite, affahle, social or gentlemanly man in the State of California than Judge McKinstry. To such a man, whether he he a Judge or a private citizen, an outraga upou his feelings must be very annoying and provoking, indeed, more especially when offered by a creature who would not be worth noticing were it not for his position as a memher of the Press-God save the mark! We bave heretofore said that San Francisco can boast of ahout as cheeky, presumptuous and ill-hred lot of greasy-nosed reporters as any other eity in the world. There are, however, some noble exceptions to this rule amongst the San Francisco memhers of the Press; hut, as a matter of course, no sane man would go to the "Jesuitical Guile" (Evening Post) office to look for the exception.

THE "GUILE" DON'T LIKE JUDGE M'KINSTRY. The "Jesuitical Guile," one of the most scurrilous, filthy, hlackmailing sheets that it has ever heen our misfortune to see published, does not like Judge McKinstry or bis kind, nor indeed does the "Guile" like any of the Judges of the Supreme Court; hut to Judge McKinstry in particular it owes an unpardonable hatred. The reason is very plain to us who bave lived in this city from its first foundation. Some years ago, when Irish Roman Catholics hecame unhearable, Vigilance Committees were established, and a few of the unruly "Micks" had their necks stretched and their souls sent to Purgatory. At that time Judge McKinstry took an active part in ridding the community of these villainous rohin ridding the community of these villainous rohhers, thieves and murderers. At the same time that Judge McKinstry was reudering his country a service, there lived in Sacramento an Irish Romish priest named Father Cotter, who died a few years ago. This Romish priest wanted upon many occasions to intercede with Judge McKinstry for his murdering, lawless countrymen; hut the Judge paid no attention to his sneaking entreaties, and continued the good work of swinging the Micks. Things passed on and years rolled hy until 1867, when Judge McKinstry ran for County Judge for this city and county. Then the Jesuitical slime came from Father Cotter. That foolish man issued his "Bull" from Sacramento to all the "chaws" in

his "Bull" from Sacramento to all the "chaws" this city to vote against McKinstry. They did as they were told; but thanks to the American and they were told; but thanks to the American and German voters, they worked against the Micks, and Judge McKinstry was elected. From that position he was elected to the Twelfth District Court, where he swung off the celebrated "Chicken" under the nose of Father Spreckles. From there he was elected over two of the most popular Judges, Dwinelle and McKee, to his present high and dignified position, Judge of the Supreme Court. These are reasons why the scurrilous "Jesuitical Guile" don't like Judge McKinstry or any of his kind

like Judge McKinstry or any of bis kind.

There is still another reason why the Evening
"Jesuitical Guile" attacks the Supreme Court Judges and endeavors to bring that supreme body into contempt, viz.: hecause, true to its instincts and training as a "Jesuitical Guile," it is hound to lower the dignity of our government, and the administration of Justice in order to hring disgrace upon this Protestant government, and for the same ends as what it has time and time again attacked the Industrial School, so as the Jesuits might get control of that institution. For like reasons it wishes to east odiment upon the Supreme Court of the Protect of um upon the Supreme Court, so that Roman Catholic Judges may eventually get elected to that Court, and declare that compulsory education is unconsti-tutional. This and au unholy desire to hlackmail are the chief ends why the Evening "Jesuitical Guile" attacks the Supreme Court.

the bench, has the brazen effrontry to publicly insult one of its judges on the street, by permitting one of its creatures to audibly salute Judge McKinone of its creatures to audity states auge are kinds for your the public street. This of course was more than the judge or any gentleman could stand, hence Judge McKinstry gave the "fellow" a kick in the stern and cautioned him never again to yelpat him. This act was perfectly justified on the part of the judge; it must be very provoking to a gentleman of Judge McKinstry's feelings to be publicly saluted upon the public street with "good morrow shudge" from a creature who hy his profession is permitted to sit on a chair in the Supreme Court and look up at the judges. If every gentleman would follow the noble example of kicking every "whelp" who publicly insults them by their forced salutations we would have less hoodlums in this city. We hope that this just rebuke from Judge McKinstry will have a telling effect upon the "jesuitical guile" staff of "mickish chaws." May Judge McKinstry never loose the power of bis right foot, for bis prompt rebuke in this case. buke in this case.

Tom Flynn's Letter.

San Francisco, Aug. 15, 1874.

IDITOR OF THE JOLLY GIANT-Misther Iditor: You divil, you! What'll I he afther sayin' to the likes of you? You call yourself the JOLLY GIANT, an' accordin' to your fotograf you are a swate crature, anyhow! Sorra the word I'd be afther sayin' to you, but a shly twinkle in the corner of your left eve has the rale owld Irish brogue in it, an' it's jokin' you are all the time. It's mesilf that's a thrue Irisbman and an owld Catbolic wid all the variations, as the musical folks have it. Sure, I like a dhrop of the crature an' a bit av diviltry as well as the nixt, but niver forget the pinance tomorrow, or fail to borrow the half-dollar to pay for it wid. An' it's mighty convanient, this rubhin' off your sins as you go along. It saves carryin' a load on your conscience that might prevint you bein' light hearted again for a month. Thry it, Misther Giant, tbry it, an' begorra you'll think you niver have been jolly all your life before. Git the praste's pardon in your pocket for all the lyin' an' shlanderin' yon've done, an' it ye don't feel light bearted an' riddy to do it all over again, thin I'm mistakeu in yc, an'ye are not an Irish giant at all, nor a good Catholic into the hargain.

But fwhat am I talkin' ahout? Sure Im aff me shtory intirely. I was goiu' to tell you a hit av a shtory intirely. I was goin' to tell you a hit av a sacrit. It's too good to be lost, an' it will niver come to your ears if mesilf don't sind it in black an' white. Well, you must know that Timothy McCarthy—we call him Misther McCarthy for short—an' Pat Welch an' John Mulloy hired me to boss the shanty for them, so they did. They go out to conthract on the shtrates, an' myself—that's Tom Flynn—just sits at bome an' experimint in culinary science, bedad! that's fluwat Father Gallagher calls it an' help the hows to ate the result whit the calls it, an' help the hoys to ate the result whin the dinner hell rings. Howly Moses! fwhat stiddy chaps these three are! They've been in Ameriky tin years an' made piles of money, an' might build a church, so they might. Divil a wife has wan o' them got, an' there was nobody to entertain the praste whin be kem to eat dinner an' talk over owld times. Father Gallagher is wilcome, for the sake av the owld sod, to a hite an' a sup of the poteen whin-iver he comes along, hut divil a wan o' thim iver goes to mass or puts a cint into the the treasure av the church.

Father Gallagher is as jolly and good-natured as yoursilf, Misther Giant, whin its mesilf and his Riverence bave the bottle between us; hut whin the hoys is at home, he's a scholar intirely, an' talks

as dignified as a hishop.

"Misther McCarthy," says Father Gallagher wan day, "I niver see ye at mass or confission, an' I don't think ye have done a pinance for these five years. It's a mighty long account ye'll he afther bringin' in wan av these days."

This scurrilous, vile, filthy, ahominable rag not coutent with insulting the entire body of judges on our side pockets, to give Tim a chance to think up

what to say; 'an' it was mysilf thought he'd be taken aback altogether. But Tim didn't mind it, not a hit, but shpoke up like a man, so he did, as though the praste had been Billy Mulligau. "Well, Father," said Tim, "times is changed wid me. I used to he as rollicking as anybody; would get drunk, go into a fight or any other diviltry, wipe it all off wid a confission, an' go in agin the next day. But my notions has changed; I don't do anything now but what my conscience anneyes the next day. But my notions has changed; I don't do anything now but what my conscience approves. I kape soher, save me money, an' have little or nothing to repint of. I am tryin' to avoid \$\sin\$ an' save me money. I have made some little property in this city, an' I like it betther than me owld life."

Father Gallagher said no more, hut turned fornist Pat, an' says be, "Misther Welch, I hope you don't this know, ear, get along without the church."

don't think you can get along without the church,

too?" .
"Yis," said Pat, "I'm a good dale like McCarthy. Whin I became au Amerykin an' me own king, an' had to make me own laws, I thought I might as well be me own praste, too, and attind to me own religion. If I'm fit for a suverin I'm fit for a praste. If I must come to you to pray for me, why not go to the king to govern me? I am doin' why not go to be king to govern me? I am doin' very well, an' me morals are much hetther than whin I wint on sinnin' au' repintin'."

Howly Vargin! how Father Gallagher opened his eyes! But he was not discouraged; the church

is not to he bate in patience an' forbearance whin it

is not to he bate in patience an' forbearance whin it can't do any betther.

"John Mulloy," says he, "have you too got these free-thinking notions, an' left the church in the cowld? Do ye think ye can save yersilf? Have yo no uade of the prayers of the church?"

"I think not," sed John; "I have to think for mesilf—there's nohody to think for me. I have more knowledge av me peculiar affairs than anybody I know of, and if I dou't think for mesilf, if I don't think for specific properties of the same peculiar affairs than anybody I know of, and if I dou't think for mesilf, if I don't thrust me own raison, who shall I thrust? How am I to he snre that there is a safer guide than mesilf? I should have to choose the guide, anyway, an' I have elicted mesilf to that honorable office. I have filled it to my own satisfaction so

Well, the Father said no more. Divil a word further dropped from bis lips. He tuk a good pull at the poteen, an' it's mesilf that wint over the shtrate

wid him to shtiddy his narves, barrin' the hoth av us weren't aiquil to one sober citizen. "Tom!" sed Father Gallagher, as we kem to a quiet shpot, "thim three is haythins an' apostates! quiet shoot, "thim three is haythins an' apostates? Ye're in a shate av grace compared to the besht av em! Ye're uot as good as ye should be, Tom; ye get druuk an' bawl iu the shtrate, and spiud yer money in drunkenness an' lewd winnnen, an' ye're not unacquainted wid the police. But, hless God an' the Vargin, ye're in a state ov grace! Tom, will yees do me a favor?"

"Av coorse," said I, "twinty av tbim, yer Riverence av coorse,"

ence, av coorse,"
"Well," said he "ye'rc sorely tried wid the company of those apostates, so ye are, an' ye so innocent an, ohadient to the church! An' they take a newspaper, a pagan sheet called the Jolly GIANT, ivery Friday night. There's heresy an' hlasphemy an' all uncleanness in it. It might contaminate yer fingers. But find out where they kape it, an' take

fingers. But find out where they kape it, an' take the tougs or the fire-shovel an' bring it over to the rectory, au' the hishop shall see it. Will you do it, Tim?"

"I will, yer Riverence," sed I, an' hedad I did, an' got a blessin' from the Shuparior. I saw yer fotograf on the outside as I wint along the shtrate, an' jist tuk a fancy to the broad grin on the face av ye. I started to tell ye what kem of yer paper, but it takes too long. The hoys is comin' in for dinner an' I'll jist he afther tellin' the rest some other time.

So good-hye till thin.

By the powers, I'd like to have forgot! I know By the powers, I'd like to have forgot! I know from the grin on your picture that sinnin come aisy to ye, an' Father Gallagher is the swatest confissor in the city, an' the chapest, an' as I'm given to mix wid lively hoys he gives me tin per cint. of the contributions. If ye feel like aisin' yer conscience, gev him a call, an' jist say I ricomminded ye, that's all. Good-hye till next time.

Tom Flynn.

——The place to lunch is at Van Bergen's, 425 Sansome street, near Clay. Mr. Van Bergen keeps the finest lunch, beer and wines of any man in San Francisco.

Bid's Conditions Before Entering

One day, not long since, I went out to look For a good, honest girl, to wash, iron and cook; And a saucy one, fresh from the Emerald Isle, Thought perhaps she might come and try lt awhile:

'If everything, sure," said she, "is right at me hand-If shugar and tay are at me command, And butther and flour, eggs, rum and whisky and

male; Av chaze an' fruit cake I use a great dale, An' av coorse its meself must have charge of the kays So's not to be trubblin' the likes, mum of yees, Av coorse there's hot wather, mum, gas and the tubs, An' I'm not to be bothered with the sissies and bubs,

Who might be up stairs often tellin' quare tales About cousins Patsy and Mickey comin' every day till their males,

An' thin, mum, till mass shure on Sundays I go, An' till whespers at eve alang wid me beau, An' whin me fulst eousins come have a bit of a jig, An' whin there's a wake I go out in full rig, Thin onst in the weake we'll Thursdays the day I takes me aunt and her childer their shugar an' tay, The cold joints av hafe an' a sthout piece of lamb, An' five or six shlices right aff of the ham, An' mane dhirty missur they are to be shure, Who begrude all the thriftes like these to the puir, An' if yees want me, mum, as yees family is shmall, Thirty dollars a munth I ax and that's all Ow Ow.

Stickeen's Trip on the "Midge."

(Continued.)

His experiment proved a failure, however, for he called out for us to save him from drowning. So we east him a rope and drew him on board. He says that he will not read the JOLLY GIANT any more, for he thought that any one who read it would go to Heaven in a hand-eart. He showed good sense, however, to try his experiment when we were becalmed.

Our passenger, who is from Gibraltar, and a good swimmer, by the way, jumped overboard and swam around the vessel. Your humble servant started to do likewise, hut at the ery of "shark" I quiekly put on my elothes again. I am not ambitious as my Spanish friend. He commenced to splash the water and swing for the vessels, and asked for a knife; the cook passed him a large hutcher knife; the Gihraltaran dove down under the water, it being so clear that we could see him distinctly. The shark was reposing on the surface with back and fins in view; in an instant he gave a leap five or six feet out of the water and darted away. Then, for the first time, our passenger came to the surface; he swam along side and came on board as cool as if it was an every day occurrence; he said it was very fine fun. For a space of a hundred feet the water was covered with blood. I prefer killing my sharks on shore.

July 1, my day watch on deck from six to eight; was lying on the top of the eabin taking my smoke, when Manuel sang out "Land, ho!" Just under our lee was the island of Gnadalupe, not ten miles distant. The island is eighteen miles long, and from five to six wide. The breeze died away—sails flapped to the mast-dead calm all night and hazy; could see smoke on the island; launehed my little boat, and our Gibraltar friend, Manuel and myself, and two pair of seulls, made her jnmp out of the water. In half an hour we were close to the beach, when the people on shore made us signal to land, so we headed for the surf. Manuel jumped on shore with the hoat painter, which was seized hy all on shore, and they landed us high and dry. Although Manuel is an Italian, he is red-headed and looks very much like an Irishman. He was suddenly elasped around the neek by a red-headed Irishman, who, after embracking him very affectionately, exclaimed: "By the holy jappers, sure, you're the first countryman I've seen since I left Sandy Dago!" He continued by a same rate. Call and explained jabbering Irish, but poor Manuel stood with eyes

and mouth wide open, looking perfectly blanks Finally he said, "No intendo." When Dennis Finally he said, "No intendo." When Dennis O'Maloney, for that is his name, said: "By G—, you're right, it is more'n ten months since I seen you." By this time I came to Manuel's rescue and explained to Deunis how things stood. Upon this Dennis exclaimed, "By the holy Vargin, sure, thin, the Pope must have blessed his mother and made him look like a son of ould Erin." Maunel seemed quite satlsfled and said, "Vi bein."

One venerable looking Mexican Invited us, iu very good English, to step up to his house, where we proceeded at once. He treated us to some fresh goats' milk and goat cheese. In return, I gave him some tobacco and a bottle of "slippery elm," when he presented me with a very fine goat. Not wishing to be outdone in generosity, I presented him with a copy of Thistleton's Illustrated Jolly Giant, which I fortunately had in my pocket. He began to read it, and asked me how much it cost hy the month; I told him, when he immediately drew out his purse and handed me four dollars for a year's subscription. He said he wanted them sent to San Diego, for Jose Jeans Lopez, Guadalupe Island, where a schooner ealls twice a year. The husiness on the island is goat raising, for the skins and cheese. As we saw the ensign hoisted as a signal for our return to the schooner, we had to hid our newly found friends "adios"-the wind was already beginning to fill the sails.

In the afternoon we saw several large whales very near us. The wind was light, and our skipper being near us. The wind was light, and our skipper being an old whaler, "got his back up," and nothing would do but he must get a whale. So he got the harpoon and whale line ready, then launched my small boat. Manuel, Bill and himself got into her and started for a large, lazy fellow, who was not a quarter of a mile distant. Got along side of him, but just as they were about to launch the harpoon, he dove—then they had to pull like the very devil, but sueceeded in getting a harpoon into him, when he started for soundings. After a time he came up to blow, then started at a terrific rate, heading S. E. All that we eould see of the boat was a cloud of smoke, and in fifteen minutes it was entirely out of sight. A light breeze sprang up, and in an hour we eame in sight of the boat and a monster hump-backed whale. of the boat and a monster hump-backed whale. Should judge, by a rough calculation, that he would measure hetween eighty and ninety feet. We took a good look at him, got the boat on hoard, and proceeded on our voyage. Caught a large albatross, and after a good deal of trouble got him ou board and succeeded in making him fast. I put a copy of the JOLLY GIANT in a small bottle, scaled it up, and fastening the bottle around the neek of the alhatross, sent him on his way rejoicing. Also sealed up a copy in another bottle and east it overboard, hoping that it might be east ashore in some foreign land-Ireland, for instance, and he the means of converting some of the poor heathens to the true faith.

Our unfortunate cook is again in trouble. He was going down the cabin stairs with the soup when my goat (which is running loose around the deeks and which, by the way, took a particular dislike to the eook) made a rush at him and landed him, soup and all, at the foot of the stairs. He sealded hoth himself and the eaptain, who was cutting his corns. am sure that you never saw two men move around more lively than they did. The cook forgot all about being ehaplain and swore a blue streak

The erew are polishing the hrass-work and putting things in order for the 4th of July. Shall have two holidays, Saturday and Sunday.

Lost one of our geese. Took them out of the hox to wash it out, when the gander, after partaking of a hearty hreakfast and washing himself, went upon the cook's galley, said good morning, and "vamosed the ranel."

Manuel eaught another dolphin; we shall have it for supper to-night.

(To he continued.)

— Do you smoke, ehew, or deal in tobaceo? If you do, we would advise you to eal on Ernest De Prati, wholesale agent and dealer in GHroy to baceo and eigars. Office, 206½ Bush street, opposite Cosmopolitan Hotel. They have reduced the price of their eigars and tohaceo. They are now selling Parious smoking thoses of one dellar per colling. brice of their eights and connect. They are now selling Penique smoking tobaceo at one dollar per pound. They also sell other cigars and tobaceo at the same rate. Call and examine for yourself be-

Had Her Day.

The popish church not resting content with placing the Virgin Mary at the right hand of God in Heaven and other high offices of trust, an emolument to the Pope and his hordes of lying priests have had the check to assume that the Blessed Vir gin Mary was equal, if not hetter, than Jesus Christ, in so much as Christ died wherein the Virgin was taken up to Heaven, boots, shoes, stockings, petticoats and all. Hence, the 15th of August is held by the church as being the day that this great feast transpired in honor of the fourth person of the Romish Trinity. Notwithstanding all the flummery that the priests spread out in honor of the "swate vargin," it is rather strange that they are so confoundly ignorant as to her last days, and in the absence of this useful information which any ordinary historiau can supply, they have got to build a festival day to her supposed exit out of this world by a mere assumption that she went to Heaven in the manner taught by the church. An "assumption" for such an event is indeed a very poor proof of her going to Heaven. The word assumption, according to our language, means "supposing a thing without proof," hence the idolatrous Roman church proclaims the 15th of August as great a holiday as the Lord's Sabbath, and all this upon the mere and bare assumption or supposition that the Blessed Virgin Mary or supposition that the Blessed Virgin Mary went to Heaven on that day without a shadow of proof whatever, except that this theory has been ereated in the imaginary brains of some rabid old monk who was laboring under the rabid influence of making himself a saint by adding some new feature to the Romish church by increasing her revenues in the preclaiming of the mythical training the Virginian of the province of the process. the proclaiming of the mythical transit of the Virgin from earth to Heaven, so as to make ignorant idolaters believe that Mary was worth something as an advocate in Rome if not in Heaven. It is both ludrierous and disgusting to watch the patch work tacked on to Christ's Church by the popish work tacked on to Christ's Church by the popish intrigues for making money out of poor ignorant people by the euuningness of the devil and the priests of old. We would like to seriously ask a priest by what authority has the Romish church changed the form of Christ's supper. Let us hear what Jesus Christ has said upon that eventful night. (See Matt. XXVI. ch. 26 v.) whilst they (the apostles) were at supper with Jesus. He, Jesus, took bread and hlessed, and broke, and gave to his diseit ples and said. "Take ve and eat, this is my body." ples and said, "Take ye and eat, this is my body," and taking the chalice he gave thanks and gave to them saying "Drink ye all of this," etc. After many years comes the beast with the cloven hoof and says he is wiser than Jesus. Bread is no longer necessary; he is wiser than Jesus. Bread is no longer necessary; a little flour made into a plain batter will be sufficient; as for the wine, that Jesus ordered them all to drink, why this is complete uonsense. What does the dirty-faced, ignorant creatures want wine for? Hence, the wine has been taken away from these people by the Popes of Rome, and we might say the bread also. And what have they got instead? They have got lighted eandles, plenty of water and salt, mixed by a mumbling old priest, and a life-sized mediator in the statue of the Blessed Virgin Mary, together with an infallihle old sickly man at Rome, and the 15th of August to keep holy in addition to other idolatrious practices and customs which has been fareed upon them by the artful which has been fareed upon them by the artful priests.

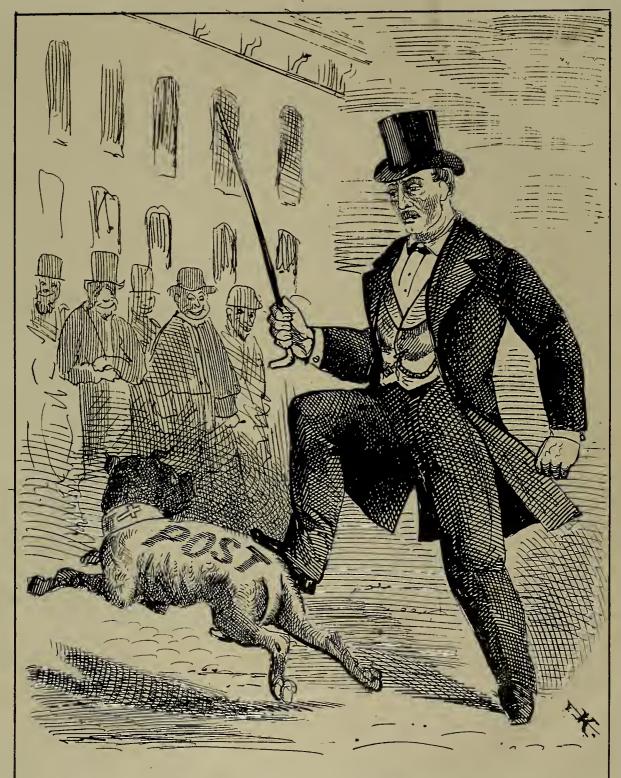
—It now hehooves all good, loyal Protestants throughtout the length and breadth of this land to organize themselves into the American Protestant Association. Every township in the Union ought to have a Lodge under the banner of this most excelent society. The great trouble with the Americans is, that they are afraid to enrol themselves in this could be compactable. is, that they are arrant to can't internserves in trais-society, fearing their Catholic neighbors, when at the same time every Catholic helongs to some so-called religious society, without ever-consulting the wishes of his Protestant neighbors. Come, Protest-ants, he men and come to the front in this hour of danger. You have a terrible enemy to fight. The Romish Church is always organizing and plotting for your destruction. All information appertaining to the working of the A. P. A.'s to be had on application at this office.



THE SAN FRANCISCO SPECIMEN OF IRISH ROMAN CATHOLIC HOODLUMS, AS SKETCHED FROM NATURE BY G.F.K.



PRIESTCRAFT IN CALIFORNIA



THE HON. E.W. MEKENSTRY, JUDGE OF THE SUPREME COURT KICKING ONE OF THE STAFF OF THE JESUITICAL GILLE (POST) ON KEARNEY ST AUGUST 19TH "74 (SEE PAGE 88)

How Ireland was Sold.

A good deal has been said about the sale of Ireland by Pope Adrian IV. to King Henry II. in the twelfth century. We have taken some pains to hunt up ancient history to prove this fact:

Pope Adrian IV., an Englishman, had, in the twelfth eentnry, made a grant of Ireland to King Henry II. of England, on the simple conditions that the king should pay him a yearly tribute for each house in Ireland, that the Catholic religion should be restored to its former respectability, and the peoplc be made to lead a life of commendable decency. If the first condition proves that there were houses in Ireland, the other two suggest the probability, at least, that neither the religion nor morality of Ireland was then in a flourishing condition. However, a papal grant is not a bird in the hand: though the pope-a man who had been a beggar long cnough to feel for others-did not think proper to consult the will of the people, Henry smothered the Bull, biding his time, lest he should burn his fingers. Providence-you may be sure that was his interpretation-came to his assistance: an adultery was hy one of the kings of Ireland: he was expelled: Henry received him with open arms, espoused his eause, and permitted some Welsh adventurers to attempt the conquest of Ireland for himself, which they effected with the greatest possible case. In 1174 Henry saw himself acknowledged lord supreme of all Ireland. The consequences were most disastrous to the people. A griping aristocraey amongst whom the country was portioned, rioted in their revenues without a thought for the national welfare, the religion of the people, or their morality. Selfishness and oppression swayed the destinies of those Christian Catholics.

Ireland remained Roman Catholie. She could neither reason herself out of her faith, nor had she any reason to please her masters by adopting theirs. It did not offer to rid her of oppression. It would not be accompanied by bodily and mental alleviation, to judge from past experience, since what was English and what was oppressive had always been one and the same. The priests took admirable care to deepen the notion. In fact, had Ireland been even inclined to join in the Protestant movement. had she even been able to reason herself into doubt of the old religion, coming from England it was sure to be resisted. In her eircumstances it could only be another motive for withstanding the enemy who, not content with foreing the yoke upon her neck, would nail a religion on her miud. Resistance was natural; but, unfortunately, it was the resistance of a madman; violence and tortme stilled it ance of a madman; violence and tortm'e stilled it eruelly. The first suffering, the first shedding of blood, the first "martyrs" established a "party" which would ever "stir," and has always "stirred," the resourceless people to their own destruction—fooling the noble race of Irishmen—ever fooling them as though they were gaping idiots born only for suffering and starvation. And what was the watchword? Why, the Authority of the pope.

Henry's power and patronage rose above all. The Irish chieftains and the lords of the pale outstripped each other in professions of obedience to his author-

each other in professions of obedience to his authority. A parliament assembled. Ireland from a lordship was raised to a kingdom. Regulations were made for the administration of justice in Connaught and Munster; commissioners were appointed with power to hear and determine all causes, which might be brought before them from other provinces. might be brought before them from other provinces. The aristocraey were gratified, the chieftains were satisfied, the people were unquestionably better off than they are at the present day; in a word, island by Henry II., did the English ascendency in "never," says Dr. Lingard, "since the invasion of the Ireland appear to rest on so firm a basis as during the last years of Henry VIII." And that was the very

time when Pope Paul III. thought proper to send two Jesuit spies, emissaries, or envoys, into Ireland; and Ignatins, the man of such admirable speeches, and such admirable regulations, as we have read, lent himself to the design-supplied the "incendary

Pharisees—the roaring bellows of sedition."
Paul III., in September, 1541, sent two Jesuitical
spies, named Brouet and Salmeron, to Ireland to
work against Henry VIII. Those two sneaks traveled the best they could until they arrived in Scotland. From Scotland, Bronet and Salmeron, hurried to Ireland. Disguised, almost as beggars, without an asylum, in an unknown land, whose language they knew not, still, we are assured, they gained the confidence of the most faithful, and were soon surrounded by a flock "whom their own audacity rendered audacious." In the short space of four-and-thirty days these primitive Jesuits, according to their own account, visited every part of the island. Rapidity of locomotion will always be the characteristic of Jesuit-angels. Frightful was their account of matters in Ireland; infinitely that was Irish at the lowest cbb :the people barbarous worse than they expected—religion, morality—all savage, and what was worst of all in their estimation, totally destitute of priests. The chieftains had not only sworn fealty and obedience to Henry, but even to burn all the pope's letters, and to deliver up his men whenever they found them, to the king or his viceroy. The Jesuits despaired not however. They riceroy. The Jesuits despaired not, however. They frequently chauged their lurking places, and chose their opportunities. They set to work with Masses, confession, "indulgences of sins," and permutation of vows. According to their own account, nothing could exceed the joy of the Irish at their advent—or the hopes they conceived at the promises of the Jesuits: "the joy of the Catholies was greater than their discretion," and "from the energy of their glances, from the hopes whose secret their every word betray ed, the sectarians surmised that something unusual was passing in Ireland."The Jesuits were known to be there: a price was set on their heads; confiscation and the penalty of death were proclatmed against every family or individual who should harbor Salmeron and Brouet—evidently not confining their mission to pious exhortations, to masses, confession, indulgences, or permutation of vows. In effect, another account expands the admission above given, stating that the severity they exercised against the people, the heavy sums they exacted from them in confessional mitigation of the least fault, and their machinations against the government, exposed them to such imminent peril that, to avoid falling into the hands of Henry VIII, to whom the people threatened to deliver them, they took flight and went to France on their way back to Rome, to Father Ignatius, and Pope Paul III. But they took Scotland in their flight, and saw enough to make seconand in their flight, and saw enough to make them despair. In vain the pope ordered them back into Scotland: they remonstrated! The attempt would be desperate. Then it was that they were ordered to return home, and gladly obeying, they had the misfortune to be imprisoned as Spanish spies at Lyons. The Cardinal de Tournon set them free and gaye them money and houses for the Breet. at Lyons. 'The Cardinal de Tournon set them free and gave them moncy and horses for the Roman journey, liaving found them, as may be supposed, in a pitiable plight after all their adventures. Such was the result of the papal scheme in Ireland. The "day of deliveranee" was not eome. It was deferred to the time when a Gregory should fill the papal chair, and a Philip II. the throne of Spain.

Popedom and Priestcraft in America.

This is a question which concerns every American citizen; it is the question which this country will have to solve, if not by timely self-protection, then, one day, by civil war and that bloodiest of conflicts, a religious revolution.

Ecclesiastical liberty means first an organized, spiritual, political and social despotism whereby all liherty, except ecclesiastical, is taken away. In its head elaims to decide infallibly all moral and spiritual questious, which questions dissolubly connected with national, and political affairs. It claims to be the voice of God on earth, which Kings and Presidents, kingdoms and republies, parliaments and congresses are bound to obey. It claims to be exempt one he was lying.

from all responsibility and from those laws which govern other men. In the person of Pope Adrian IV. it claimed to dispose of Ireland to the Normans. In the person of Clement VII. it disposed of England by an Interdiet. In a subsequent Pope it sanetioned the scheme of murdering Queen Elizabeth In Pope Gregory XIII. it glorified the massacre of St. Bartholomew's Eve. In Pius the IX. it claims the power to add two new dogmas to Divine Revelation and opposes the progress of seience, freedom and civilization. In the Papacy generally it claims at once the keys of the kingdom of heaven and of the cash boxes of all the kingdoms of earth; and the king who dared to stop the extortions levied by the Pope in the shape of Annates, first-fruits, Peter's pence and the like, is of course a tyrant and a monster, according to the church This "ecclesiastieal liberty" claims the power not only to damn men eternally, but to bm'n and imprison them for opinion. It can absolve subjects from their allegiance and depose kings from their thrones. It can bestow crowns on its menials as well as take them from its foes. It can cheat, swindle, lie and forge in the person of Pope Eugenius, and commit crimes in the person of Pope Eugenius, and commit crimes too horrible for the carnal ears of laymen in an Alexander VI. and a John XII. Iu Leo the Tenth it can sell indulgences for sin by the cartload, the acolytes "clinking the plates and crying 'Bnyl bny!" like the "Cheap Johns" of Kearny street. Every sin had its price; murder came expensive for people of small means, but adultery was pretty reasonable. "Letters of credit" were given on Heaven. "Debtor, so many robheries, lies, slanders or debaucheries. Creditor, the merits of the Saints placed to the account of the Pope's letters, in conplaced to the account of the Pope's letters, in consideration of value received." "Ecclesiastical means liberty to lic and break every covenant that hinds or-dinary men. When Clement VII. was reproached dinary men. When Clement VII. was reproached for this, he answered, with a sardonic smile, "The Pope has power to bind and to loose." When a hundred and fifty years hefore, John Huss went to the Council of Constance, the Bishops ruled that safoconducts were not to be observed with a heretic, so they burnt him. Pope Leo X. wrote to Charles V. begging him not to regard the safe-conduct of Luther to the Dict at Worms. Of course, these Popes and prelates were right, for lying and murder are the heavenly attributes and prerogatives of Popish "ecclesiastical liberty." Oh, it is a sweet thing, this liberty to make men slaves in body, mind thing, this liberty to make men slaves in body, mind and soul; to imprison, to scourge, to rack, to hang and to burn. The Syllabus of Pope Pius IX. offers a nice liberty to American citizens when it distinctly teaches that "it is a wicked error to admit Protestants to equal political rights with Catholics. or to allow Protestant immigrants the free use of their worship; to suppress t.em is a sacred duty." And the Peace of Westphalia was condemned by Pope Innocent X., merely because it secured to Protestants the free exercise of their religion and admission to civil offices.

admission to civil omecs.

Is there anything that the "ceelesiastical liberty" of the Popes cannot do? Yes, just one thing, if we believe Father Buchard. "No power," he said in his lecture, "in heaven or in earth, much less in hell, can dissolve the tie of marriage." Then how is it, Father Buchard, that Pope Stephen the Second dissolved marriage with a slave girl and allowed re-marriage? Will you say that God's indissoluble laws don't apply to slaves? You must carry that doetrine to the Papal States where slavery exists, for Americans won't swallow it. Or if you do ists, for Americans won't swallow it. Or if you do not make this excuse, then you have one of your infallible Popes doing that which you say "no power in heaven, or earth, or hell" can do. Thus are you "hoist by your own petard," and on the horns of a dilemma worthy of a creed of contradictions. Nor was this the only case. Pope Clement VII. told Bishop Bonner (that barning light of your church), as well as Francis I. and others, that Henry the Eighth's cause (in his divorce) was good; that the King of England was right, and that he had only cacknowledge the Panal jurisdiction by some for to acknowledge the Papal jurisdiction hy some mal act, and he would give sentence in his favor. "Ahl but," you may say, "sure he didn't mean it." Then you have ns, we admit; for, being a Pope, it is ten to

The Gospel According to St. Paddy Powers!

"Good will to men and pcace on earth," Was the Gospel proclaimed at Jesus' hirth. But with Irlsh priests this is out of date And no longer deemed appropriate. Christ's lessons of kindness, love and peace, Raincella force. Christ's lessons of kindness, love and peace, Being all a faree, must forever ecase; And another gospel, of steruer tone, Must take the place of the milder one. No longer the cross, but the whip and rod. Are the symbols to indicate faith iu God, And hence is proclaimed, in this State of ours, The Gospel according to Paddy Powers! Now St. Paddy a humbler hirth can claim. Than He of the stable at Bethlehom! Than He of the stable at Bethlehem! His natal place—that sacred spot— Was the smallest and dirtiest Irish cot; Was the smallest and dirtiest Irish cot;
Or, (in Irish parlance, without the hrogue,)
A pigsty adjoining an Irish bog!
Now St. Paddy's gospel, in the main, consists
Of a vigorous use both of feet and fists,
On those that question the right of priests
To treat the people like slaves or heasts.
St. Paddy hiuself, some months ago,
Explained it well by many a blow,
On the head of a woman, who merely sought
To ascertain what St. Paddy thought
With regard to the awful, direful woes
She had heard pronounced, in church, on those
Who, for small offense and trivial ill,
Were doomed to suffer in endless hell. Who, for small offense and trivial ill,
Were doomed to suffer in endless hell.
She asked St. Paddy: "Sir, do you believe
That men who unwittingly err will receive
Condemnation? Will a loving God
Take pleasure in using th' avenging rod?"
Roared Pat in reply, as his fist he drew,
"Damn you, I'll show you what God will do,"
And he dealt the woman a blow or more
That felled her senseless to the floor,
Then he called for his whip and beat ber again
(Tho' dead she lay) with unight and main,
Striking "barder and harder, and harder still!"
(These are the words—the very words that fell Striking "barder and harder, and harder still!"
(These are the words—the very words that fell
From his lips when, on oath, he told the affair
Iu open Court before Judge and Bar!)
Before him she lay all hruised and hleeding
And she filled the air with her cries and pleading!
But she pleaded in vain! No pity there!
The god he serves forbids him to spare!
He dragged and kicked her out of the church,
Then into the purples. Then into the pars'nage, then out to the porch; And then with a kick and another blow Then into the pars nage, then out to the poren;
And then with a kick and another blow
He hurled her into the yard helow—
A deep descent of cight feet-nine,
As ascertained by a measuring liue!
Bruised and bleeding she lay on the ground
And begged for help of the erowd around;
But, papists all, they howled and scoffed
While a priest on the steps looked on and laughed!
Through the priests however she found release,
For they sent in haste for the eity police,
And gave her to them as a thief or felon
To he safely lodged in the eity prison!
Shout it from lillitops—proclaim it from towers
That such is the gospel of Paddy Powers!
Most people would say that Paddy's a beast,
But no, he's a good and most holy priest!
His people adore him, his gospel they like;
Its the right kind of gospel for Biddy and Mike,
For the more he plies them with feet and fist
The more they honor their darling priest!
—[Fillus. -[FILIUS.

— Washington Beer Hall, John Hauser, proprietor, 304 Montgomery avenue, above Broadway. Two billiards, two hagatelles and a shooting gallery are ready for the accommodation of Mr. Hauser's friends. No hoodlums allowed. All the newspapers and periodicals in the German and English language kept for the henefit of the visitors. The celebrated Washington Rrewery beer for sale at five cents a glass.

— It is all the same. The late Coroner's inquest has decided that W. B. Bourn died from the accidental discharge of a pistol in "nohody's" hands. If Bourn had left no dollars behind him his family would have been content with one inquest. This thing of money works up the leaven of society to a fabulous height, but then it is only gas after all.

OUR MAN ABOUT TOWN.

What He Knows and Sees About Our Public and Prominent Men and Women too.

HABITS AND CUSTOMS OF THE REVEREND HORATIO STEBBINS.

There is a lurking desire in every man's hreast to know how great men live—that is, their practice and custom, etc. Our Man About Town bas resolved to enlighten the readers of the Jolly Glant upon this subject. This week he surreptitiously watched the greatest divine on the Pacific Coast in order to place his habits and customs thoroughly before the public. There is no knowing but one of these days this great divine, Horatio Stebbius, may become as great as Henry Ward Beecher, hence the appetite of the curious to know something about him.

HORATIO STEBBINS

Is a man of exalted ideas and great learning. He said to Our Man that he believed he was chiefly and significantly endowed with the great gift of Theopneustry during his time at college, and since he left it, too. In conversing with Our Man one morning at breakfast, he expressed the opinion that a minister without theopneusty was similar to the French expression, "La beaute sans vertu set une fleur parfume;" however, this is not the point at issue. Our Man has resolved to give the hahits and customs of this great divine, and he says he will do it, quoting the immortal words of Beecher, "let who will die the truth must come."

will do it, quoting the immortal words of Beecher, "let wbo will die, the truth must come." Horatio Stebbins goes to bed every night at 11 o'clock precisely, except he be invited out to dinner; in that ease he never retires until there is no more to be eaten ou the table. Seven o'clock every morning he jumps out of bed, opens the window blinds, slips on his underelothing, and noiselessly steals into the bath-room. Having performed a part of his ablutions, he enters the hedroom and gently awakens his wife by kindly kissing her on the forebead. After this little act of kindness he rings the bell for the morning papers, and after reading over the Beecher seandal and laughing at the downfall of the great divine-actor, be shaves his the downfall of the great divine-actor, be shaves his ehin and dons his clotbes, putting on a pair of "twelve" slippers and coming down stairs to break-'twelve' slippers and coming down stairs to breakfast. His appetite is generally good in the morning except he has been out at a party the previous night. He first eats a bowl of corn meal mush, then two hard-boiled eggs and a cup of chocolate; after which comes either two mutton chops or a rare-cooked beefsteak, with a cup of strong English breakfast tea. This all being demolished, he then turns to and eats an abundance of fruit, and finishes up with an oyster pate. By this time it is 9 o'clock, and he has his hoots brought from the kitchen, where he has them placed under the stoye every and he has his hoots brought from the kitchen, where he has them placed under the stove every morning to make them "glide" on easily, as he says. It must not be forgotten that the subject of our sketch has without doubt the biggest feet of any man in this eity; but be this as it may, Our Man has become too enraptured with the reverend man of God to stoop down to admire his feet whilst there are other portions of the animal to be described. After getting on his boots the reverend gentleman gently places his soft hat on his head and takes one everlasting look at the little mirror in the hat stand which stands in the ball; bere he tugs at his neekerehief until he manages to enwrap his entire neek up to his ears within its folds. Then he straightens up the collar of his shirt, but tons his frock-coat and steps out and takes a walk down town, calls upon some of his congregation,

thanks to the "Father for all his goodness;" after this he tackles his soup, which he takes about four platesfull of before he commences his meat. Chickens and turkeys he is particularly fond of, as also potpie, stewed tripe, fried hrains, griddled sansages, spareribs and herrings "a la mode;" a bottle of "Modoc" wine from France, with some black coffee, generally supplies the beverage for dinner. After dinner he retires to the smoking room and there cnjoys a cigar or pipe. If there be company, he joins in the conversation with his tremendous long words. Our Man says that each word that falls from him is as long as an Irishman's "rosary." On one occasion, when the learned divine was talking about hirds, he got off into the ornitherhynchus and said that was an effodientmonotrematous duck with pantadaetylous paws. Our Man held his breath for about thirty minutes, awaiting the lock-jaw. On another occasion, when he was explaining the cause of heat and cold to Our Man, he spread himself out considerably upon the thermospread himself out considerably upon the thermo-eletricity of the thermometrically, with the thermo-tension of the parts effected; then he wound up with the beautiful lesson of the reflexibility of the theochristic will of God upon himself when he was ordained a minister. He pronounced half the ministers now going to be theologasters of the most dangerous kind, saying that their chief aim is to practice theomachist, wherein, he said, "I feel the theopathetic influence of the French theophilanthropist in me inside," Our Man here stuffed both thropist in me inside." Our Man here stuffed hoth his ears with his forefingers, and cannot tell how far the reverend gentleman proceeded. After the lapse of an hour or so he took his fingers out and found Horatio asleep in a chair. He woke him and told him it was time to go to hed. "No," said the eminent divine, "I want to go down to W. C. Ralston's, on Commercial street, yet. I have a little loan to make. Will you accompany me?" Our Man consented and they went. What transpired there is not fit for the eyes of church-going people, hence Our Man refuses to tell it, but contents himself with the reverend gentleman whom he is describhence Our Man refuses to tell it, but contents himself with the reverend gentleman whom he is describing. Horatio takes his ride every Saturday afternoon either to the Cliff House or around the Park. After dinner on Saturday be goes to his study and rumages amongst the old sermous of Beecher or some other celebrated preacher, and selects one of the sermons for the following day. Sunday morning he is up at the usual hour and dons a clean shirt and takes his long hat out of its case and brushes it over, eats his usual hearty breakfast, and goes to the church at 11 o'clock; opens service by closing his eyes and turning up his face to the ceiling and praying for a short while; then reading a chapter out of the Bible, and finally reading over his sermon. This finishes his week's work, and for all this he ohtains the handsome stipend of \$6,000 per year.

per year.

Thus ends the hahits and customs of one of the great men of San Francisco. Others will be attended to hy Our Man in due time.

A New Way to Heaven.

Should Doetor Carpenter prove successful in kicking over the Orthodox traces, he will confer an everlasting boon upon the people of San Fraucisco, in so much as it will give all men and women too an opportunity of attending divine service without being subject to the inconvenience of looking up to Heaven through the narrow spy-glasses of a lot of lying creatures such as now hold the road to Heaven in their own right and title.

Then he straightens up the collar of his shirt, buttons his frock-coat and steps out and takes a walk down town, calls upon some of his congregation, and manages to get home hy noon for lunch. Again his appetite is sharp, and he generally gets English ale or porter, or sometimes a little white wine. After lunch he goes to his study and entertains those who may he there; then closes the windows and lies down upon one of the parlor lounges and takes a sleep; wakes up sharply at 5 o'clock; comes home and fixes his bair for dinner. At 6 o'clock precisely he spreads himself at the table with a sharp appetite again. He feels good if he likes the show on the table; he generally returns

The Hollow Beach Tree.

A sweet little bird once hid ber nest In the roots of a grand old Beach, Whilst her mate had wandered off one day 'Mid the birds free love to preach.

The old Beach loved this sweet little bird And her nest that under him lay, So he whisper'd sweetly in her ear "My dove, you must with me stay."

But this grand old Beach had one defect, He was hollow through and through, And her mate one day, high up on a hough, Did hear them hill and eoo,

Then he gather'd the hirds among the woods, And they peek'd the old Beach all round, They peek'd him through and through 'Till he fell Tilton to the ground. Sau Francisco, August 14.

Complimentary Testimonial to the "Illustrated Jolly Giant" from Cincinnati, Ohio.

Washington Camp No. 3, P. O. S. of A., } July 29, 1874.

At a regular meeting of this Camp, held this evening, on motion it was resolved, that a committee of three, consisting of Charles C. Marshall, George P. Koeninger and James Hall, he appointed to draft resolutions expressive of the seutiment of the Camp, indorsing the sentiments of Thistleton's Jolly GIANT, a true American paper published in San Francisco, Cal. The committee reported the following, which were unanimously adopted:

Resolved, That we have received and read with unfeigned pleasure several copies of Thistleton's Jolly Giant, a true and reliable American paper published in San Francisco, California, and that we send greetings to our countrymen on the Pacific shore, who have the manhood and courage to stand up for the old flag, and the unalienable rights of

those horn under it.

Resolved, that with immortal Decatur, our motto shall ever be: "Our eouutry; may she ever be right; hut right or wrong, our country;" and that knowing the sacrifice of our revolutionary forefathers we will ever heed the warning of Washington, to "beware of foreign influence hy ever standing at our posts and by eternal vigilance, seeing that "none hut Americans are put on guard."

Resolved, That we trust that every true American will heeome a subscriher of the aforesaid journal, therehy, their individual action assisting to support those horn under it

thereby, their individual action assisting to support and sustain the principles for which our fore-fathers fought and died and for the perpetuation of which we have pledged our lives and own sacred honors. (Signed) Chas. C. Marshall,

JAMES HILL,
Committee. CINCINNATI, OHIO, July 29th, 1874.

— There is one useful man in Los Angeles, and this one is Sam Berge. Mr. Berge keeps the only news office in that eity, and besides this, lecturers, theatrical men and others find him more than useful and accommodating in his branch of hill-posting iu and around the city and neighborhood. Men who wish to get well advertised should send their orders to Sam at once. orders to Sam at once.

— Father Gallagher says he will make the sinner who told the Jolly Giant that he cursed his parishioners hecause they send their children to the public schools, do penance for giving the information when he gets a hold of him. So you may, old hoy. You ought to recollect that more than "chaws" go to hear you "chaw" out Donegal Latin to your ignorant apes.

Who wauts a sewing machine cheap? Those who do had better eall at 632 Market street, room who do had better earl at observations. The tween 4 and 6 o'clock P. M., and examine a new Elliptic sewing machine which cost \$80. It will he sold for \$50, in consequence of the party who owns it having to remove from this city.

Letter from an ex-Roman Catholic.

The following communication is from the pen of an ex-Roman Catholie in this city. This gentleman has written to the Jolly Giant heretofore over the the signature of "T." His first letters were more of a argumentive nature than a suhmissive or eonvertible turn; but latterty, from the unquestionable arguments and plain truthful facts adduced by the JOLLY GIANT ahout the Jesuits, and more partieularly the Irish gruffy old priests, this gentleman got his eyes open-we might add in a true Methodist tone, thanks be to Jesus-and seen the creative power and goodness of God with his owu eyes instead of through the superstitious and idolatrous eves of the old rotten man of sin at the Vatican, who compels his blind and ignorant followers to look to the mereiful goodness of God through a hucket of holy water, and at Purgatory through dollars and cents given to a eunning, devilish old Latin-chawing priest. This gentleman's conversion to truth and common sense is an ample reward to us for hattling against the Romish monsters and their cunning onslaught upon our government. Whether this gentleman will join any of the various Protestant churches now in this city or not we do not know. But we hardly think he will, hecause there is very little welcome for a Romish convert to any of our Protestant churches except he he possessed of plenty of eoiu, and then he is sure to be invited to prayer meeting and church parlor "eooing." This gentleman's real name and address can be given at our office to any of the sueaking Jesuits who may be inclined to "pool pooh" the idea of an Irish raised Catholic kicking through the traces.

EDITOR JOLLY GIANT—Dear Sir: It is truly pleasing to have a paper published in San Francisco that expresses the sentiments of four-fifths of the people. The Jolly Giant does this without any doubt whatever. No paper in San Francisco dare speak as the Jolly Giant does. The reason is very ohvious; they lack courage; they lack that bold-nesswhich should characterize the conductors of journalism, to speak out fearlessly and boldly on every subject, no matter what it is, or who the criminals are. If our institutions are assailed, we hold that it is the duty of newspapers as public instructors to expose the assailants of our institutions and hold them up to public secru. There is but one honorable exception in San Francisco to this rule—that is, the Jolly Glant. The others are wishywashy concerns and searcely merit the name of newspapers. Now, everybody knows that our public schools are scandalously and outrageously assailed every Sunday from the pulpits of every Catholic Church in San Francicc, and not only iu San Francisco, but all through the country hy the Catholic priests, who make it their business, and is putting forth every effort, no matter how dishouor. If our institutions are assailed, we hold that putting forth every effort, no matter how dishouorable to destroy our grand school system. They try in every conceivable way to prejudice the minds of their congregations against the public schools, if they can't succeed in argument they resort to threatening, and if threats don't do they fabricate lies of the blackest kind and preach them from their nes of the blackest kind and preach them from their pulpits every Sunday. They tell them that their child-ren are going to hell every day, and that the parents will go to hell, too, for allowing their children to go to such places of iniquity; this is priesteraft doetrine. The question is, do they want to teach the children themselves? No, their aim is to raise a dissatisfaction in the community and create a pre-judice against the public school system so that they might be successful in doubting the number of might be successful iu depleting the number of public school scholars, then they could more easily accomplish their purpose—that is, dividing the school funds; they are after the school funds, and sendol funds; they are after the school runds, and not the children; they care hut very little for the education of the masses; they want a grab at the public treasury every year. If they could have a grab at our public treasury every year, silence would then be supreme; we would never have another word spoken against our public schools—never. Then the hearts of these lusty priests would be glad. If

this were the ease, would they take all the Catholic children from the public schools? Not much; they would tell them to go; they would make the parents send their children to the public schools; that their seducation would cost nothing, and that they would want the money for other purposes; that they would want the money to huild churches, nunneries, and convents. Now that they have accomplished the division of the school funds, and they can have an annual grah at the treasury, there was no harm in sending their children to the public schools, as there is nothing bad taught, and no sectarianism taught, therefore they would stand in no danger of going to hell. This is priesteraft! priesteraft! This is the only reason the priests and Jesuits have for trying to destroy our public school system; they want money; they want to have a grah at the treasury every year. This it is and nothing more. Money they are after, and not the education of the children. This is as plain as a nose on a man's face. We will take, for instance, France, over which they have entire control. Do they make any fuss ahout educating the masses? do education would cost nothing, and that they would they make any fuss ahout educating the masses? do they put forth any great effort to educate the people? They do nothing of the kind. Their great people? They do nothing of the kind. Their great endeavor is to keep the people in gross ignorance, in order that they may he more subserviant tools to carry out their wishes; and not only in France this is so, but in all countries over which they have control. And the same condition of things would exist in the United States had they the controling power. France would he to-day one of the greatest nations under the sun if it wasn't for the dehasing and demoralizing influence of priesteraft, instead of holding an honorable position among nations. and demoralizing influence of priesteraft, instead of holding an honorable position among nations. She is degraded, floundering in the mire of bigotry and superstition, suffering from priestly rule and intolerance, in vain making pilgrimages to the Shrine of Lourdes beseehing the Virgin Mary to deliver to them that tyrant Bismarek. May Heaven raise up in France for her delivery from priestrule—a Bismarek, or a noble Washington, is the prayer EX-CATHOLIC.

The "Illustrated Jolly Giant" Staff.

Our artist, Mr. G. F. Keller, has, upon his own individual responsibility, sketched the proprietor, editor and himself, the artist, in this week's issue. This act upon his part is not, he desired us to say, egotistical by any means, but rather to gratify the demands of over 300,000 people on the Pacific Coast, as also several thousands in Europe and the Eastern States, who would, no doubt, be much gratified to see a picture of the men who have heen brave and noble enough to take hold of the cloven-footed brute and his hordes of emissaries in this footed brute and his hordes of emissaries in this country. The pictures are presented about as accurately as they could be taken by our artist. These three men, as photographed to the world for the first time, have been the getters out of the ILLUSTRATED JOLLY GIANT. The picture in the centre is that of the proprietor and publisher; the one on his left is the editor, and the one on his right is the artist. All of which are respectfully submitted, etc. etc. etc., etc.

— The reprohate Parson Glendinning's victim, Miss Pomeroy, has died. Glendinning had hetter come to California and start a-preaching here. There is no need for any more hlackguard Bible-pounders East just now until the Beecher "starring" affair is ended.

Will some lover of humanity kill that fool who is the cause of blocking up Kearny street every night with his Irish magnet lantern, cheap advertising dodge, and save us the erying sin of dumping his skull hchind the grate every time we

- Next Sunday afternoon, at Dashaway Hall,

THE SECRET OF THE AURICULAR CONFESSION EXPOSED.

The doing of the Nuns and Priests lu the Convents of the United States .-- Startling Revelations of the Infallible Church of Rome for the Use of Futhers, Husbands and Brothers,

WRITTEN BY AN EX-CATHOLIC PRIEST FOR THE BENEFIT OF THE JESUITS.

(Continued.)

Well does the Pope know, well do Jesuits and priests understand that if the Irish nation freed itself from English rule by its native arm, as the United States did, they would also free themselves from the dominion of his royal holiness the Pope, and the trammels of Jesuitism and priestcraft; and hence arise the scruples of O'Connell about violating the British constitution. Hence the exhortation of Irish priests to their down-trodden Irish slaves, to do everything constitutionally, which means nothing more nor less than this:-let us priests, hishop, and pope, aet for you; we are afraid to risk our own precions necks; we will negotiate matters for you. You must feel indebted to us for everything that you possess; in the mean time, come to confession to us regularly, bring us every dollar that you earn, and we will take care of your political, as well as your spiritual interest. Your hodics and souls shall he takeu care of by us. I can assure the Irish Papists in this country, and elsewhere, that the Jesuit bishops and priests have no more idea of emancipating them, than they have of renouncing the Popc, unless with the view of making them still greater slaves to the Pope and the infallible church; and it is with this view, that they are forbidding the use of the Bible, knowing full well that the free perusal of its sacred pages would enlighten them not only on the subject of their everlasting, but also ou that of their civil rights. Well, indeed, may we apply to the Popc, and to each of the bishops, the words of the poet:

"Loyal his heart, and church and Pope his toast; He for religion might not warmly feel; But for the church he had abounding zeal."

We might well fancy these right reverend gentlemen addressing us in the following words of the same poet. They do so, in fact, every day:

"Why send your Bibles all the world ahout; That men may read amiss and learn to doubt? Why teach the children of the poor to read; That a new race of doubters may succeed?

Now can you scarcely lull the stuhborn crew;

And what if they should know as much as you?

There is not in history one solitary instance to be found, where the court of Rome, or Romish priests as a body, afforded any aid to a people struggling for freedom, unless with the ulterior view of subjecting them to their own dominion, a dominion far more despoticin its principles and tyrannic in its exactions, than any that has been before devised by human ingenuity; because that, and that alone, enslaves the soul as well as the body. Many instances might be quoted of the truth of this, but I shall only refer to one. While Poland was struggling for her liberty; as we are told by a modern and beautiful French writer, Lamennais, (Affairs de Rome, p. 110. Paquerre, 1844) and the success of the Russians remained a doubt, the official journal of Rome, did not contain a word which could offend the victorious in so many combats; hut scarcely had they, the Poles, fallen—searcely had the atrocious vengeance of the Czar begun the long punishment of a nation devoted to the sword, to exile, and to slavery, when the same journal could find no termsufficiently injurious wherewith to stigmatize those, the noble Poles, who had fallen victims to fortune. Cowardly Rome trembled hefore the Czar. He said to Rome, would tremhled hefore the Czar. He said to Rome, would naval honors. Mr. Page, you have the thanks of the you live yet, place yourself beside the scaffold to Jolly Giant for this noble act.

which I have consigned those rehellious Poles, who had the audacity to attempt to free themselves from my government, and while they pass on their way to the gallows, curse the victims; and Rome did curse the Poles.

Atrocious, revolting as the conduct of the Czar has been towards the suffering Poles, yet there is something noble, something majestic in his treatment of Rome. He pays no regard to the insotreatment of Rome. lent ecclesiastic of Rome, who would be lord of the universe. The Czar does not comprehend the meaning of those cabalistic words, spiritual supremacy. Let us contrast the conduct of this sovereign of Russia with that of the executives of the United States, and the contrast can not fail to make a forcible impression upon our minds. That of the Autocrat of all the Russians on our minus, hand the Autocrat of an the Russians is so far truly independent; while that of oue of our executives, in relation to the Pope, is truly spiritless and sycophantic. Witness the following letter from Mr. Van Buren, to the American consul at Rome, dated, Department of State, Washingtou, Lays and these July 20th, 1830.
"Your letters of the 11th of April and 10th of May,

the first anticipating the favorable sentiments of his holiness, the Pope, towards the government and people of the United States, and the last confirming your anticipations, have been received at this de-partment, and submitted to the President; hy whom I am directed to tender his holiness, through the same chaunel, an assurance of the satisfaction which he derives from this communication of the frank and liheral opinions entertained by the Apostolic Sec towards the government and the people, and the policy which you likewise state his holiness has adopted, and which is so worthy of the head a great and Christian church, assiduously to cultivate, in his intercourse with foreign nations, the relations of amity and good will, and sedulously to abstain from all inteference in their occasional difficulties with each other, except with the benign view of effecting reconciliation between them.

"You will accordingly seek an early opportunity to make known to the Pope, in terms and manners hest suited to the occasion, the light in which the President views the communication referred to, and likewise you will assure him that the President reciprocates, in their full extent and spirit, the friendly and liberal sentiments entertained by his holiness towards the government of the Apostolic Sec, and the people of the states of the church; and it is the President's wish that you should, upon the same occasion, offer his congratulations to the holy father, npon his recent succession to the Tiara, not from any hereditary claim on his part, hut from a pre-ponderating influence, which a just estimation of his talents and private virtues naturally had upon the enlightened councils by which that high distinc-tion was conferred; and which affords the pledge that his pontificate will be a wise and benificent

"You will take care, likewise, to assure his holiness in reference to the paternal solicitude which he ex-presses in behalf of the Roman Catholics of the United States, that all of our citizens professing that religion stand up on the same elevated ground which citizens of other religious denominations occupy, in regard to the rights of conscience, that of perfect liberty, contradistinguished from toleration; that they enjoy an entire exemption from coertion in every possible shape, upou the score of religions faith, and they are free, in common with their fel-low-citizens of all other sects, to adhere to, or adopt the creeds and practice the worship best adapted to their reason or prejudices and that there exists a perfect unity of faith in the United States amongst religionsts of all professions, as to the wisdom and policy of that cardinal feature of all our constitutions and forms of government, those of the United States and separate states of the Union, by which States and separate states of the consumption of this inestimable right is formally recognized, and the enjoyment of it inviolably secured.

"M. VAN BUREN."

(To he continued.)

— Congressman Page has done a good work in sending the child of a poor laundryman at Oakland to West Point. This is something deserving of a true American. How much more commendable is this act on the part of the Hon. Mr. Page than if he sought out an oily-nosed scion of the "bull-frog" family for

A NEW AND BEAUTIFUL CHROMO-LITHOGRAPHIC PARLOR AMUSEMENT-New and Improved Edition.

Fifty Chromo Scenes on the Central Pacific, Union Pacific, Burlington Route, Michigan Central, Great Western, New York and Erle Railroads— The Most Entertaining, Instructive and Annus-ing Parlor Game ever Invented. GEO, THIS-TLETON, Anthor and Publisher, 9 Post Street, San Francisco, California.

A new, beautifully illustrated, and instructive Parlor Amusement, containing fifty highly executed Chromo-lithographic pictures, which forms a continnous illustration of all the most interesting and heautiful scenes along the trans-continental railroad across the great American continent to New York.

It also illustrates the States and Territories, the Lakes and Rivers; it gives all the Stations on the route; the exact distance to each and all the Stations from San Francisco to New York City (which are laid off ou a regular scale of miles).

The populations of all the principal towns on the route are correctly marked down, thus combining instruction, and making this the most entertaining and instructive parlor amusement ever published.

This illustrated parlor amusement of "A Trip Across the Continent," starts from San Francisco (illustrated by the Golden Gate) to Oakland, where it takes the Central Pacific Railroad to Ogden, the Union Pacific Railroad to Omaha, the Burlington route to Chicago, the Michigan Central and Great Western Railroad to Suspension Bridge and Niagara Falls, and the Eric Railroad to New York City; heing the shortest, best equipped and only route by way of Suspension Bridge and Niargara Falls.

— Removal of the Dime Savings Bank to 646 Market street, near Kearuy. Incorporated April, 1869. Dime principle adopted July 19th, 1873. Depositors from that date to May 31, 1874, 1,5051 in June, 471—total in 12 months, 1976! Guarantee Fund, \$100,000. Deposits received in Currency, Silver aud Gold, from one dime to \$10,000. payahle ou Demand, (no notice required), draw 6 per cent. interest. Term deposits 1 per cent. per month. Deposits invested in U. S. Bouds, Currency, Gold and Silver Coin, and Bullion, and are always payahle on demand. Always a cash surplus over all ahle on demand. Always a cash surplus over all liabilities. N. B.—Currency (greenbacks) and Silver and Gold bought and sold upon the hest terms. Drafts and Certificates of Deposits collected on Eastern Banks. No entry fee or charge for bank book. W. S. Thomson, President. J. Crocker, Secretary. Bank open from 9 o'clock A. M. till 5 P. M. and Saturday evenings till 9 o'clock.

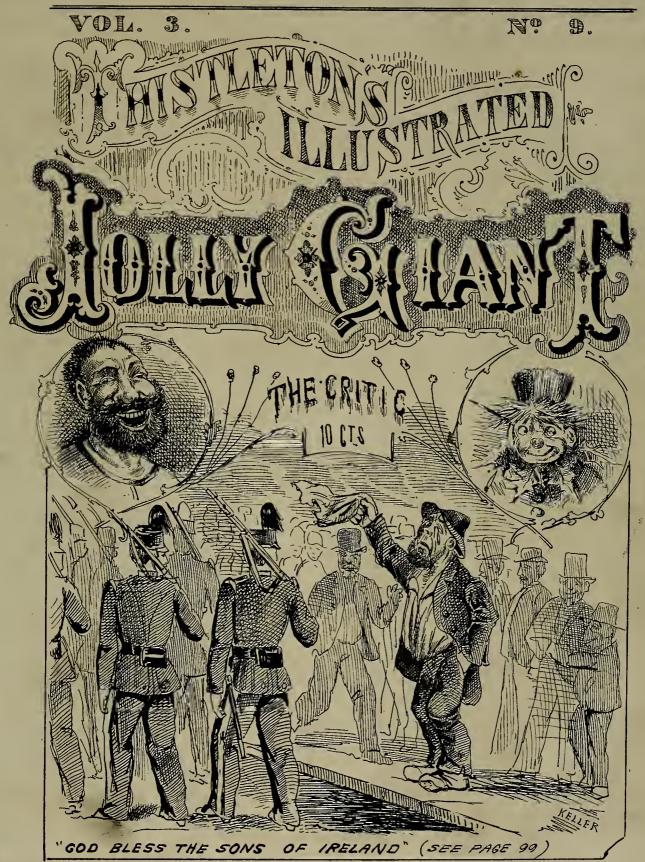
Ladics wanting the suit patterns that comes — Ladics wanting the suit patterns that comes out in Harper's Bazaar every second week, cau have them as soon as out from the Agent, Mme. Morrow, 25 New Montgomery street, Grand Hotel Buildiug. Subscriptions takeu for Harper's Bazaar, Harper's Weckly and Harper's Magazine. Business persons will find it to their advantage to advertise in the Bazaar Catalogue. Twenty thousand circulated gratuitously every month, going into every city, town, village and house on the Pacific Coast, and to every family in the city of San Francisco; also to every family in the city of San Francisco; also containing all the arrivals at the hotels every morning. Apply to Agency of the Bazaar Patterns, New Montgomery street, San Francsco.

—Go where you can enjoy yourself. This is every person's lookout on a Sunday at this season of the year. We would advise all who may seek this comfort and pleasure to hetake themselves to the CITY GARDENS, where Captain J. Sneider will be glad to see you and leave nothing undone to make you all happy. The Gardens have heen lately improved and everything looks really sweet and pleasure about that heef. ant about that place.

A jovial, whole-souled man is James D. Lee,

of 33 Geary street.

Mr. Lee keeps a snug little saloon at the above place, without any ostentation whatever, and besides this, he is a regular jovial young man, and one that prides himself upon keeping good "stuff" and treating his friends well. Every well meaning man ought to call and see him one of these warm days and have their senses cooled by a pleasant drink.



THISTLETON'S

Jelustrated Polex Ciant.

Saturday : : : : : August 29, 1874

Six Months. 2 00
Three Months. 1 00
Delivered to City Subscrihers hy Carriers, TEN

CENTS per week.

Anonymous communications sent to the Editor of the Jolly Giant will be destroyed unread. At the same time, communications of value will be thankfully received and used if found suitable. The real name and address of the writer must accompany all matter intended for use—not necessary however, for publication, but as a guarantee of good faith.

Gentlemen in the country, desirous of taking the agency of the Jolly Giant, as also persous who wish to subscribe for our paper, will obtain all the necessary information by applying at the publication office of Thistleton's Jolly Giant, S. F., Cal.

All letters on business to be directed to Col. Geo.

All letters on business to be directed to Col. Geo. Thistleton, Publisher and Proprietor, 423 Washington street, near the Post Office.

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Those gentlemen will supply the Jolly Giant to our subscribers in these towns, and neighborhood adjacent.

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A Splendid Gift to the Subscribers of the "Jolly Giant."

The "Chronicle" gave a gift map? the "Call" proposes to give an inferior Chromo picture to subscribers of that old fogy paper. But the Jolly Glant will give to all subscribers who pay a year in advance the beautiful Lithographic Chromo picture and game, entitled "The Wolf in the Fold," illustrating the twelve wisc jurymen, who aequitted the Fair Laura with the golden locks, and the heautiful centre piece, showing Laura in the act to catch a flea." On the receipt of \$4,00 wc will send the Jolly Grant for one year, and this beautiful picture. Send in your names, gentlemen, for we have but a few of these pictures left. Jolly Gians office, Southeast corner of Washington & Sansome streets, (entrance on Washington street,) S. F.

— Our subscribers and the public will be pleased to learn that we have fulfilled our promises to the many inquirers who have made applications to us for bound back numbers of the ILLUSTRATED JOLLY GIANT. We have now a limited number bound, which will he given to applicants for the sum of \$3.50. Send your orders, if you desire. It is a really valuable and—amusing companion.

—Duncan S. Tyson, proprietor of the "Banks O'Clyde," has allowed the steam to cool down in his neat Saloon at 587 Market street, between First and Second, and has substituted the "Edinburg Ale" as a summer beverage instead of his hot whisky punch. This is an improvement of great importance to the public.

OUR MISSION.

The mission of the Jolly Giant is purely patriotic. We love our country and we love freedom and the defense of hoth is our end and aim. The signs of the times indicate that both civil and religious liherty are in dauger, and that the foundations of our free institutions are being silently sapped by a foe as relentless as it is cunning. We view with apprehension the silent growth and increasing arrogance of the Romish church in these United States. We regard that church as a conspiracy against human freedom, and its influence as a withering blight. It has always been, and will always be, inimical to republicanism. The liberties of a people cannot long survive where it exists. In that church the most powerful engine for the destruction of freedom is the confessional. By its means the secrets of families become known, and even the secrets of the nation at large are penetrated, and, when necessary, are duly reported to the Bishop, and, through him, to Rome. Catholic servants enter Protestant homes, and, under instructions of their confessors, eavesdrop and listen and thus get possession of family and other secrets. All these are faithfully related to the confessors; and hence it is that Catholic priests keep fully advised of the secret affairs of every family and neighborhood. This would he a small matter if these secrets were not used for purposes of evil-if priests attended only to spiritual things and dabbled not in temporal. It would be a small matter if the influence of popery were always for good. Its influence, however, is always for evil. It is constantly at work endeavoring to misdirect the will and control the rights of the people. Power is its study by day and its dream by night-power over both body and soul! Popery would make our glorious country what it has made Italy, Ireland and Spain-a land of besotted ignorance, spiritual tyranny and priestly control. Its influence is retrogressive; it would say to progress, "Stop," and to the tide of civilization, "Go back." Popery has in all ages been essentially the same-relentless, intolerant, bigoted and tyranuical. From policy it may be temporarily modified, and its more repulsive features hidden, as is the case at the present day in the United States and in England; the priests indeed are too cunning to permit its worst features to be exposed in Protestant communities; hut, in essence, it is the same, and its spirit changes not. "No faith with heretics" is its motto, and right faithfully has that motto heen practiced, whenever there has been opportunity, from the day it was first proclaimed by Urban VI. until now. Faith is not to be kept with heretics, when the interests of the church are to be subscreed hy its violation. A promise to a heretic is not hinding if its fulfilment would injure either church or priest. Hereties (that is, Protestants,) have no rights that good Catholics are bound to respect. Denying, as they do, the sanctity of the priest and the infallihility of the Pope, they deserve to be tortured on the rock or burned at the stake. Religious liberty, according to Bishop O'Connor of Pittsburg, is at present merely endured until the opposite can be carried into execution without peril to the Catholic world. It cannot be destroyed at once, and patience must, therefore, he exercised. Hence popery is simply biding its time. But the day is not distant, it hopes, when this favored land shall be under Catholic rule. Then shall the good old times of the Inquisition be restored! Then shall the torturing and burning of heretics be revived! Then shall the stake and the rack and the dungeon be

again in vogue! Civil and religious liherty will then be dead and buried, and priestly cruelty and bigotry, and Romish intolerance and superstition will have taken its place!

These things considered, it is time, we think, for the people of the United States to awake to the emergency. It is time they should prepare to defend their liberties against this implacable foe of human freedom and human progress. Our republican institutions have cost too much to be surrendered without a struggie.' The blood of our fathers flowed in rivers that this land might be free. Our noble sires died that they might bequeath to us the inheritance of freedom. And shall we quietly give up what it cost so much to procure for us? Shall we stand idly by while the pillars of our republican edifice are being undermined? Shall we see the danger coming and give no waruing of its approach? May Heaven forhid! We "do" see the danger, and we "will" give the warning. And to give this warning is the great-the patriotic mission of the Jolly

He would, therefore, warn the American people of the silent growth of popery in the United States, and the danger to our institutions to be apprehended from that growth. He would warn them against the wiles of Jesuitism and the machinations of Rome. He would impress upon them the truth that popery is the foc of republicanism, the foc of education, and 'the foc of civil and religious liherty; and he would call upon them, in elarion tones, to arouse themselves, to shake off their lethargy and their sleep of indifference and prepare to defend their schools, their religion, and their homes!

The Christian Scandal.

Whatever good the Rev. Henry Ward Beecher has done for this country herctofore, as a Christian minister, he has now admirably succeeded in bringing a national Christian scandal upon it that will undo all the good that he has ever accomplished. It is one of those dirty, mud-throwing affairs that no respectable person cares about taking part in. If Beecher is not guilty of criminal intercourse with Mrs. Tilton, he has at all events evidently made the greatest living fool of himself of any man in this country hy writing such letters as now appears in public print. To us, if there were no documents to prove Beecher's weaknes of mind, we might be inclined to doubt Tilton and Moulton, but with those documents in Beechers own hand-writing, begging and craving forgiveness from two bad men, as he now styles Tilton and Moulton, what can any fair, honest, impartial witness say but that he has left honest impartial witness say but that he has left himself in their power in some criminal transaction either with Mrs. Tilton or some other person. The truth of this scandal will never he thoroughly known until the case gets a legal sifting in the courts, if even then. To say that there is lying and perjury going on somewhere would be hut saying the truth. There is just one fact here adduced that fully covers the prejurent which we put forth that fully covers the argument which we put forth some time ago regarding certain "hull-frog" in this city, viz; that church goers are the higgest and greatest liars outside of hell. This statement may he a little strong, nevertheless it is the actual may he a little strong, nevertheless it is the actual experience of the writer of this article, and to all who may doubt this statement we would respectfully refer them to a city official now in this city who hears the name of Lord Dundreary's half-involven. Such as Beecher, Moulton, Tilton and thousands of others professing Christianity throughout the length and hreadth of this country have done more to bring the Christian faith into ridicule and contempt than all the dayle doines of all the dayle in hell. No all the dark doings of all the devils in hell. No wonder, then, that intelligent, good men give the so-called Christiau church and Psalm-singing crowd a wide berth.

Church Scandals of the Past and Present.

(See Illustration on page 103.)

The entire Romish church throughout the length and breadth of this country, as well as Europe, are tickled over the Beccher-Tilton seandal. The Roman Catholie organs gloat over the affair, and, like vultures over a dead earcass, draw their very nourishment from the stench of the foul concern. To us it is a matter of dirty news-news that we regret on account of the greatness of Henry Ward Beecher, as an American gentleman and profound scholar, as also the champion orator of the world. The downfall of Henry Ward Beecher, as a Christian minister, brings with it sadness to the hearts of church-going Christians, but to as it has no more to do with the Creator's power and goodness among Christians than has an "ignis fatuus" with the late Chicago or Bos-

Roman Catholies would do well to eonsider that we Protestants look to Heaven through an open Bible, a good conscience, and a loving Savionr, whereas they, poor, blind ereatures, must look to Heaven through a enrrupt priesthood, and a rotten Pope, and a feed Purgatory. Even if one hundred million such men as Beecher went to hell daily, it would not, in the slightest, injure the faith of Protestants. On the contrary, if the Popes go to hell, according to the Catholie belief, all the Catholies go along with them. This doetrine has never been so fully and forcibly pressed into the hearts of the Roman Catholics as since Pio Nono declared himself to be infallible. Now, for instance, if Pins IX, should declare to-morrow that the Son of God was only man, the entireCatholie ehurch must believe it; there is no choice left them. The Pope is God Almighty, so far as the Catholies are concerued; his command is imperative and beyond an appeal. Very different, indeed, is the belief of the entire Protestant ehnrch, of whatever denomination; their preachers are but men, like St. Peter, liable to err and fall without, in any way, shaking the divine faith of Jesus Christ in the hearts of his followers. Let us compare the past and present seandals, by the way of variety, for the edification of the Roman Catholics who receive nonrishment from the fonl stench of the Beecher-Tilton-"nest-hiding" scandal. We illustrate, on another page, Pope Innocent VIII., with his sixteen bastards, at the time that he assumed the infallible ehair of St. Peter. This, we think, will more than balance the seales of lnst and iniquity. Beecher, it should be remembered, considers himself but a man and liable to err. Innocent VIII. was God, so to speak, yet he had sixteen full-fledged bastards.

Fearing that, perchance, the beam would become doctored, so as to refnse to yield to the weight of this monster's guilt, we hold the hellish monster, Alexander VI., who lived in the year 1491, in reserve with his five bastards, ready to step in and prove to the world that the Romish elinreh is away alread of anything on earth in crime and iniquity. This monstrous infallible man-god not only lived with one woman and begat bastards, but he lived with her daughter (his own mistress), Rosa Vanozza, and had five children by her, viz: Francis, Cæsar, Lueretia (Borgia), Godfrey, and another who died when yonng. This Pope was what might be termed by "spooney" wives, a kind-hearted lover. Here is an extract from one of his epistles to his mistress, while he was at Rome, previous to his taking St. Peter's

Let no other mouth profane thy charms; no other haud raise those vells which conceal my sovereign good, a little more patience, and he who is called my uncle (Alphonso Borgia,known as Calixtus III.) will bequeath me the chair of St. Peter as a heritage. In the meantime take great pains with the cducation of our children, for they are destined to govern people and kings.

Now this eomes up, we think, to any of the doeuments yet produced in the Beecher-Tilton scandal. Yet, if this were all, we would not take the trouble of comparing the present age with the past of 1491 as church scandals, but we have more mind to sling at the Catholie organs who gloat so over the downfall of Beecher. Alexander soon got tired of Rosa when he pieked np a new "inamorata" named Wilhelmina; this led to the vilest scandals and grossest debaneheries that were ever known or thought of on earth, or in hell. It would require too much time to revivw the life and crimes of Pope Alexander's bastard daughther, Lucretia Borgia. The seene that was enacted at one of her marriages -for bear in mind she was frequently married-that of Alphonso of Este, must be described in part to show how the Pope eelebrated the unptials of his danghter:

"His holiness supped with his cardinals and the great dignitaries of his court, each having by his side two courtesans (prostitutes), who had no other dresses on them than robes of muslin and garlands of flowers. When the repast was over, the conrtesans to the number of fifty performed lascivions dances; at first alone, then with the eardinals, and finally at a signal from Lucretia, their robes fell off and they appeared uaked, amid the applanse of the cardinals and the Holy Father himself."

From this, then, can the intelligent reader compare the ehnreh seandals of the past with the

Don't Like the Jews.

A Romish bishop, named Vaughan, not long since delivered what the Popish press called a leeture, in Manchester, England. In that windy, Irish oration, this rabid old fool lost no opportunity to sconrge the Jews nnmercifully. Speaking of the news which reached England about the attempted assassination of Prince Bismarck, this Irish donkey said: "What else ean we expect from Germany, so long as the entire telegraph offices are filled with eursed Jews, who have been at all times the enemies of Christianity, but more particularly of Roman Catholics. Of course they will not fail to send the worst news they can think of to Protestant England about the holy and true church of God. There is but one remedy left ns, and this is, to use our influence to keep the cursed wicked Jews out of all sneh offices." (Tremendous applanse).

We are not astonished at the "tremendons" applause which the old rabid ass received after he got this load of supreme nonsense off his old Romish stomaeh. The 'tremendous' applause speaks for itself, and goes to show all lovers of liberty the character and intelligence of Eishop Vanghan's audience in Manehester. We must not be nucharitable enough to convey the idea, that, heeause Bishop Vanghan delivered this Romish oration in England, his audience were Englishoration in England, his audience were Englishmen. Ah, no; they were Irish "mawhawks" of the same nationality as Vaughan himself. No intelligent Englishman would appland an old ignoramns for getting off such stuff as this, against an honest but persecuted race. We have no necessity to become the champions of the Jews; their own lives, conesty, integrity and loveling as divigon growth. honesty, integrity, and loyality as citizens speak for themselves, without our attempting to defend them. At the same time, if the tyrannical, blood-thirsty vampires of the Romish church had their way, it is but a short time that the Jews would exist or be "Rosa, my well-beloved, imitate my example; remain chaste until it shall become my power to reseck thee, and mingle our love in infinite pleasures. It is but a short time that the Jews would exist or be clad with eitizenship in any country on earth. He

is a very bad Jew that is not a thousand times better than an Irish Roman Catholie of Bishop Vanghan's

The learned Bishop might, with advantage, have edified his unwashed audience by drawing a contrast between the number of Roman Catholies and "cursed Jews," as he is pleased to eall them, that have been executed in England for the last three hundred years for murder, or he might, with equal advantage, have compared the criminal statistics of that country, and lave shown the ratio of Roman Catholics and Jews now locked up in felons' cells for crimes against law and order. Had he done this, instead of accusing the 'eursed" Jews of manufacturing bogus telegraphie dispatches about the German priests being at the bottom of the assassination of Prince Bismarck, there is a great probability that the "tremendous" applause would have been slightly modified.

What a Catholic Organ Thinks of Religious Liberty.

The "Freeman's Journal" says: "A Catholie temporal government would be guided in its treatment of Protestants and other recusants solely by the rnles of expediency. Religious liberty, in the sense of liberty possessed by every one to choose his own religion, is one of the most wicked delnsions ever foisted upon this age by the father of all deceit. The very word liberty, except in the sense of permission to do certain defiuite acts, ought to be banished from the domain of religion.

"None but an atheist can uphold the principles of religious liberty. Short of atheism, the theory of religions liberty is the most palpable of untruths. Shall I, therefore, fall in with the abominable delnsion, and foster the notion of my fellow-countrymen, that they have a right to deny the truth of God, in the hope that I may throw dust in their eyes, and get them to tolerate my erced as one of the many forms of theological opinion prevalent in these latter days?

"Shall I hold out hopes to him that I will not meddle with his creed if he will not meddle with mine? Shall I lead him to think that religion is a matter of private opinion, and tempt him to forget that he has no more right to his religious views than he has to my purse, or my horse, or my lifeblood? No! Catholieism is the most intolerant of ereeds. It is intolerance itself—for it is truth itself. We might as ratioually maintain that a sane man has a right to believe that two and two do not make four, as this thing of religious liberty. Its impicty is only equalled by its absurdity."

"God Bless the Sons of Ireland."

(See Illnstration on page 97.)

Quite a laughable scene occurred on Broadway street, near the city front, on last Sunday morning, where the California Jægars were marching past on their way to the Alameda boats to hold their annual target shooting. As the company came marching on, a full-fledged "ehaw" espicd their green faeings, and thought from this fact that they must he an Irish company. Without taking time to satisfy himself, he yelled out with the voice of a six-year old male ass "God hless the Sons of Ireland." This, as a matter of conrse, created roars of langhter among the by-standers, as also among the members of the company and their friends. "Micke chaw" repeated the Irish benediction, when he was snddenly seized from behind by a brother "chaw" and told to look at the flag. "De ye call that an Irish flag, ye damned omadhann," said his frieud. "Oh! God and his blessed mother, pardon me th' day," responded the bewildered "chaw." Without wait. ing any longer he quickly changed the tune by saying, "Me enrse light an' ye th' day for a daerthy lot of German divils; its yerselves that 'ond be afther banishen' me an' me sort out of this counthry, if ye dare." This sudden change brought forth continued langhter from all within hearing, and there is no knowing how long the amnsement would have con-tinued, if Mike had not been hanled away by his Irish friend.

Mr. Stephen Nolan's Case.

In last week's issue we laid hefore our readers the ease of Mr. Stephen Nolan, of Oakland, who was reecntly adjudged insane and sent to the Lunatic Asylum. We deemed the case of sufficient importance to demand more than a mere passing notice, and consequently took some pains to investigate the matter and ascertain the facts. From the lips of Miss Annie Nolan-sister of Stephen Nolan-we had a full statement of the matter, which we published. This week we have had a still fuller statement from Mrs. Davis of Alameda, another sister of Mr. Nolan. Mrs. Davis' statement, however, we deem it unnecessary to publish, as it is but a repetition, somewhat more in detail, of the facts already known.

We nsed strong language last week, in speaking of this unpleasant affair, but, on reflection and further examination, we have found no eause for regret or retraction. On the contrary, we feel that our reprobation ought to have been stronger-our denunciation more severc. The case is a sad oue. A Protestant of intelligence and worth gets entangledin the meshes of illicit love with an illiterate Irish Catholic. The amour is followed by the usual results. "Coming events begin to east their shadows before," and, in order to avoid scandal the, unfortunate man is obliged to marry the wench. A fatal step for him, poor fellow! Better for him to have suffered a month's scandal than a lifetime's torment! That ignorant woman has been his hane. She has teased and hadgered aud tortured him until reason, reeling under the infliction, became partially dethroned, and he was obliged to be placed under the shelter of Bedlam. Every child born of this unholy alliance, has been to the nnhappy father, the cause of untold miscry. Every time the rite of baptism was to he administered, there was a religious squabble, and a fauully hrawl. Like a true Protestant, he despises and denounces the idolatries and mummeries of Popery, and he refused to have his children marked with the mark of the heast; but the mother, brought up in all the ignorance and bigotry of Irish Catholicism, has always insisted on having them baptized in duc form, by an Irish priest, according to the Bomish ritual; and backed as she has been hy to the Romish ritual; and backed as she has been hy a meddlesome Irish priest, or by an officious Irish physician, or hoth, she has generally succeeded. These men (the priest and the physician) made themselves very husy undeed. The priest's interference did not surprise us, hecanse underhand maneuvering of that sort is characteristic of his ealling; but for the physician's intermeddling we were not quite so well prepared. He claims to be a "Doctor from Dublin," and we have no reason in the world to question his claim; but, under the peculiar circumstances of this case, we heg to inquire whether the Dublin School of Medicine empowers whether the Dublin School of Medicine empowers its graduates to dabble in theology as well as in physic. Does it grant license to its alumni to pervert Protestants, or, in Catholie phrase, to "convert heretics." We were certainly surprised to learn that a true follower of Æsculapins had inaughrated the practice of compounding pills and proselytism

the practice of compounding pills and proselytism in the same prescription.

The action of the priest we fully understand. Mr. Nolan has five children and \$40,000 worth of property, both of which his greedy, grasping church would like to possess. In this, however, both the church and the priest will he disappointed. Their plans shall be thwarted we trust, by the order of which Mr. Nolan is a memher, bæked by the law of the land. Mr. Nolan is in good and skillful hands, and we hope to see him return soon to his children and his home a well and happy man. hands, and we hope to see him return soon to his children and his home, a well and happy man. Some plan, however, ought to be devised to prevent Biddy, his wife, aided and abetted by Irish priests, from tormenting the life out of the poor man. We censure the priests more than the woman; they know better, she does not. Let some friend of Mr. Nolan's, suggest to that gentleman, on his return from Stockton, the propriety of providing himself with a good "shillalah," or, better still, of borrowing Paddy Powers' whip, and, in the eveut of annoy

ance from Biddies or priests, of using it freely on the shoulders of all such intruders, laying it on in LITHOGRAPHIC PARLOI Paddy Powers' masterly style,-"harder and harder and harder" till the nuisance is abated, and his premises cleared.

This case of Mr. Nolan's should teach Protestants the important lesson, that they cannot, with safety intermarry with Papists. If they do, theymnst either

he unhappy for life, or else abandou forever their religious convictions and permit their children to religious convictions and permit their children to be tanght to dishonor their Creator, to worship a womau, and to regard an emhodiment of pollution at Rome, as the equal of God! It should teach them that they cannot touch, taste, or handle, the unclean thing without being defiled. Jews can have no dealings with Samaratians; God cannot associate with

Belial; Protestants eanuot affiliate with Papists. This ease should have the effect, also, of drawing the attention of Americans to the mission of Catholieism in this country. Popery is the uncompro-mising enemy of republicism, and Popish priests are among as for the purpose of subjugating our liberties and taking away our rights. Let us he warned in time! Unwearied vigilauce and earnest efforts are duties we owe alike to ourselves, our ehildren, and our country! Let us see to it that we use every effort to prevent the extension of the spiritual despotism of Rome over this glorious country of ours, which has been consecrated by the blood of our sires, and dedicated, forever, to free thought, free speech, a free press, and free institutions!

Importation of a Diseased Cargo.

(See Illustration on page 108.)

The importation of filthy Chinese women from China to Sau Francisco is one of the great curses of this age. It is disgusting to see the Rev. Dr. Gihson competing with the pig-tailed Mongolians for the possession of those prostitutes upon their arrival in this city. The illustration represents the horde of filthy damsels being driven into the City Hall for medical inspection previous to being turned loose upon the community. Gihsou can he seen in the back-ground with a remarkable ass's head on him watching for his invoice of the filthy cargo.

Gen. Cobb Handing Over His Sword and Hat to Gen. Miller.

(See Illustration on page 108.)

Governor Booth deserves credit for his appointmeut of Gen. J. F. Miller to succeed General Cobb as Major-General of this city. This time we have an experienced military man instead of a "barn-door rooster," who never saw powder burn in his life. We expect to see the 22nd of Fchruary recognized ucxt year with a military display that will cause H. A. Cobb to blush with shame.

— Do you smoke, chew, or deal in tohacco? If you do, we would advise you to call on Ernest De Prati, wholesale agent and dealer in Gilroy tobacco and cigars. Office, 2061/2 Bush street, opposite Cosmopolitan Hotel. He has reduced the price of their cigars and tobacco. He is now selling Perique smoking tobacco at one dollar per pound. He also sells other eigars and tobacco at the same rate. Call and examine for yourself before purchasing clsewhere.

—Go where you can enjoy yourself. This is every person's lookout on a Sunday at this season of the year. We would advise all who may seck this comfort and pleasure to betake themselves to the City Gardens, where Captain J. Sneider will he glad to see you and leave nothing undone to make you all happy. The Gardens have heen lately im-proved and everything looks really sweet and pleasant about that place.

Every man loves to admire a pretty horse, but no horse can look pretty when clad with an old or ill-made set of harness. The man that would thus disfigure a pretty horse, knowing that Hugh S. C. Cosbic keeps the cheapest and handsomest sets of harness at his store, on Mission street, between 18th and 19th, in this city, ought to get flogged till death would release him from further torture.

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instructive parlor annusement ever published.

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ing the shortest, best equipped and only route by way of Suspension Bridge and Niargara Falls.

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Col. Geo. Thistleton,
Author and Publisher, Jolly Giant Office, 423 Washington street, near Postoffice.

- Removal of the Dime Savings Bank to 646 Market street, near Kearny. Incorporated April, 1869. Dimc priuciple adopted July 19th, 1873. Depositors from that date to May 31, 1874, 1,505! in June, 471—total in 12 months, 1976! Gnarantee Fund, \$100,000. Deposits received in Currency, Silver and Gold, from one dime to \$10,000. payable on Demand, (no notice required), draw 6 per cent. interest. Term deposits 1 per cent. per month. Deposits invested in U. S. Bonds, Currency, Gold and Silver Coin, and Bullion, and are always payand Silver Coin, and Bullion, and are always payable on demand. Always a cash surplus over all liabilities. N. B.—Chriency (greenbacks) and Silver and Gold bought and sold upon the best terms. Drafts and Certificates of Deposits collected on Eastern Banks. No entry fee or charge for hank book. W. S. Thouson, President. J. Crocker, Secretary. Bank open from 9 o'clock A. M. till 5 p. M. and Saturday evenings till 9 o'clock.

- Ladies wanting the suit patterns that come out in Harper's Bazaar every second week, can have them as soon as out from the Agent, Mmc. Morrow, 25 New Montgomery street, Grand Hotel Building. Subscriptions taken for Harper's Bazaar, Harper's Weekly and Harper's Magazinc. Business persons welkly and Harper's Magnzinc. Business persons will find it to their advantage to advertise in the Bazaar Catalogue. Twenty thousand circulated gratuitonsly every month, going into every city, town, village and honse on the Pacific Coast, and to every family in the city of San Francisco; also containing all the arrivals at the hotels every morning. Apply to Agency of the Bazaar Patterns, New Montgomery street, San Francsco.

OUGHT TO KNOW BETTER.-Mr. James D. Lee, 33 Geary street, onght to know hetter than to blockade the entire sidewalk in front of his saloon on the above street with ahout "three hundred" cases of gin, which he has just received direct from England. Mr. Lee may not have room in his saloon for this large importation of liquor, yet the public should not he inconvenienced hecause of his inshillty to find storage. He told an officer, who spoke to him about this nuisance, that he knew the entire cargo would be consumed inside of one month, but this is no excuse in our eyes, the Street Superintendent onght to look after him.

Who Was St. Ignatius?

BY BARBE ROUGE-FOR THE JOLLY GIANT.

There is a Saint-so the story goes-whose natural life was during the 16th century. He was especially favored with some as fantastic hiographers as ever followed in the wake of a man's memory. The life of this man was made up of many extraordinary and supernatural incidents. It is written of himby his partisan followers-that like Christ he was horn in a manger, and that there being a dispute among his relatives regarding the name to be given him he spoke it out plainly to the surprise of all present. It is told that later in life St. Peter came to him in a vision; that the devil paid him a visit of expostulation during one of his nights of prayer, and that on that trying occasion he stood up boldly before his satanic majesty and made a large sign of the cross which had the effect of sending the evil one skulking off in dismay. They—his partisan hiographers—allege that the Virgin Mary appeared frequently to him, carrying the infant Jesus in her arms, and with familiar fondness remained some time in his presence. According to these authorities he had many interviews with the devil and the words of conversation on these momentous occasions are given in full. We are seriously told, that while this man was on a journey the Eternal Father brought the Son to him and gave him a formal introduction, and that this man accomplished miraeles of astounding character and prophecied events with uncrring fulfilment. These hiographical aceounts are significant and instructive to every thoughtful mind. They teach that no set of men, in the enthusiasm of devotional zeal, can be trusted as faithful chroniclers of their religious hero's life. To come to the truth, this man who, in most cases, had originated these stories of himself was an arrant deceiver of the people of his times. He was an enthusiastic and amhitious Spaniard, who, emulating the saints before him, resolved to outdo them, if possible, in reputation and sanctity. In order to gratify his peculiar amhition, it was necessary, at the starting point, that he should make an impression on the eredulous and ignorant masses of his age in the regular saintly way. So he tortured his body hy wearing an iron chain about his loins, and a rough hair shirt next his skin. He clothed himself in rags and allowed filth to accumulate upon his person. He wert into the hospitals among the sick and dying and performed menial offices for the suf-He obtained followers and lived on the charfered. ity of those he influenced. One grand idea had for some time taken possession of his mind, and he had embodied it in a hook of rules and exercises. this project uppermost, he strolled along, indifferent to the comforts and attractions of the world, toward the goal of his amhition and hopes-the eity of

There was a world of trouble there about the There was a world of trouble there about the time he was shaping his course in that direction. The poor old man, the "vicar of Christ," was in some trouble and affliction. His spiritual prestige was dropping away. The intellect of the mopes, so long under the narcotic and paralyzing influence of the priests, was hursting into activity. Human nature was heginning to assert itself. Music, spectacle southwart and crand world world world well-invested. tacle, seutiment, and grand moral mouthings, and ostentatious charity, were the sweets that attracted men to the Romau net, and they were just heginning to discover that behind these glittering haits, in the heart and hody of the church itself, was refinement of crime and injustice. How to withstand the tide of progress was a problem, deep set in the heart of the Pope; and this man who was journeying along to the Eternal City had the solution all ready worked out in his mind. He had something entirely new and he carried it along exultingly. It was a system of re-ligious tactics such as never before had been thought of, and which was designed to overwhelmed all heretical free thinkers, to ontflank them, cut them off, and hriug matters hack to the times of ohsequious spiritual suhmission. The old religious orders had lost their influence with the people. Satirical songs of the monks and friars were circulated with a relish; earicatures of them were hung about on the walls, in the semblance of foxes who were striving to inveigle geese, which last were represented to be the people. There was a most unhappy rehellious condition all round—for the Pope. To remedy all this, the man journeying toward Rome, had conceived

the idea of an entirely new religious order with novel characteristics, which were as follows: The commingling of its members among the mopes without distinguishment of dress-disgnise. An employment in the various avocations of the world -surveillance. A particular attention to the ac-complishment of manners—insinuation. Increased rigor and ansterity of training—reform. A system of initiation utterly breaking down individual will and rendering it indifferent to all things else but obedience to its superior-execution. A skill in discipline and the art of imparting knowledge-edueational employment. A secreey in the affairs of the order, and a detective system within it, constantin communication with the head-vigilance. And the whole but the component and indispensahle parts of its vitalizing idea-eonspiracy.

It has done its work well. Humanity has hruises and wounds enough to show of the fierce conflict it has waged with it during the last three centuries. What has been done by this crafty Spaniard with his dark contrivance, to beat mankind back into the slums of higotry and superstition, from which it was struggling to emerge, can never he disguised by any studied perversion of history. Its story, like the story of its founder, has already a partisan and highly imaginative version, hat its footsteps are too deeply imhedded in the events of time to he effaced or covered up. It stalks among as yet with a stealthy tread, with designs no less destructive to human liberty than at its inception. Even now, in the city of San Francisco, it grows and flonrishes with a voice and a power. A snug resting-place is furnished in the heart of the metropolis for spirators; and he, who invented and established this order of religion, has his memory honored by the hestowal of his name upon the edifice-The College of St. Ignatins. Out of this house are its invisible arms gathering in,day hy day, the fruits of its steady, quiet, and untiring labor. With the skill of adaptability, for which this society is famous, it has a method for every land. Planting itself here in the midst of a community, whose predilections are ardently in favor of general instruction, and where the national sustaining and paramount idea is the education of the people, it exhibits its most polished and skillful teachers to public view. Entering the lists with its antagonist, the American school system, it follows in the line of march. With that propensity to utilize the marvelous and spectacular, for the purpose of exciting the wonder and admira-tion of the people, for which its miracle-making saint was inclined, it has seized upon the glitter and flush of science for popular display. Its electrical pyrotechnics and grand lightuing blaze in its cupola, divert attention from the grim skeleton groping about in its cellar.

Nuns are not Necessarily Virgins.

The sooner that Catholics are convinced of the hestiality of their priests, and the impurity of their nuns, the hetter. A tithe of the corruption that ohtains in these classes of the Romish church will never he written and perhaps never known. Enough has heen told, however, to convince any man or woman of intelligence that there are no more corrupt persons on earth than priests. The nuns are, in the first instance, neither hetter nor worse than other women, hut when they enter the convent, the purity they have is soon taken away. Simple-minded Catholics helieve them to he as pure as angels, when, in reality, they are simply church harlots, kept by the church the convenience of the priests and the gratifica-

tion of priestly passions.

The nuns in the convent of Saint Catharine of Pistoia exposed the infamous practices of their confessors and superiors. "They told how these confessors and superiors kept keys and eutered the chambers of the nuns just when it suited them. Such of the nuns as allowed themselves to be led by the counsels of those confessors were gratified in every whim and caprice, whilst others were obliged to outrage their consciences by the same course, or undergo an endless persecution. In the report of the wardens of the same convent, it is stated that when the confessors went to administer consolation to the dying, they would eat and sleep in the convent, and dine with whom they pleased. This was the practice of every father and prior, who successively performed the duties. Their maxim was, that God has forhidden hatred hut not love!"

"Without a miracle" says a certain prioress "no one can frequent the company of confessors and superiors without at length yielding to this species of diabolical temptation. The priests are the hushands of the nuns, and the lay-hrothers of the lay-sisters."

A certain nun when somened my net told him she had fears and scruples on that point, eertain nun when solicited hy her confessor, and hesitated to yield to his embraces. He quieted her hy saying, "You are a precions simpleton; fol-low my advice, you will thank me for my lessons and your scraples will cease."

These facts are scandalous, but they ought not, for

this reason, to be concealed from the public. Under the pretext of religion, these iniquities are practiced and provoked! It is the same in every convent, and with a large majority of nuns and priests. Is it not time that the people of our country had more light on these offences? Is it not time that Catholics should know more of the vices and unholy practices of their saintly leaders?

Little Boys are Dangerous Witnesses.

If the good people of San Rafael were as easily scandalized in their ministers as what the Brooklyn (N. Y.) people are shout the Beceher-Titton seandal there would be quite a little breeze across the bay by this time. It appears there came from Brooklyn, N. Y., a dashing "grass widow," who left her "brute" of a husband hehind her. This good lady spells her husband's name with a hig K. She settled down not twenty miles from Fourth street, in San Rafael, with her three children. A worthy and charitable priest in the neighborhood, hearing of the new arrival, called to see the lady. The interview can be described by the second eldest boy, who is about ten years old; he described the interview to a gentleman in that place as follows:

Gentleman-Who gave you that eandy?

Boy-I hought it.

Gent.—Well, who gave you the money? Boy—The priest.

Gent.—What priest? Boy—Father B——

-; he came to see me mother, and he likes me mother, too.

Gent.—How do you know he likes your mother? Boy.—Why, I seen him kiss her in the room, and she kissed him, and then the priest took off his hoots to ease his feet and I was sent for candy, and I was

told that I could go and play.
Gent.—That is good proof.
We understand that this little "gabhy" urchin
has heen sent to a doctor's office in this city since, and the oldest hoy, who is thirteen years old, has been provided for also, by the good human priest. San Rafael is a good place for good-looking "grass-

What Does the Holy Water Mean?

EDITOR JOILY GIANT-Dear Sir: Please inform a reader what does holy water mean as we see it in the Catholic church, and oblige a

READER AND SUBSCRIBER.

Holy water means, according to the ignorant usages of the Church, twelve virtues already specified, and how many more not specified God or the devil only knows. They are as it to the Romish Catholic teaching: They are as follows, according

"1. It drives away devils from places and from

"2. It affords great assistance against fears and

diabolical illusions. "3. It eaneels venial sins.

"4. It imparts strength to resist temptations and oceasions to sin.

"5. It drives away wieked thoughts.

"6. It preserves safely from the passing snares of the devil, both internally and externally.

"7. It obtains the favor and presence of the Holy Ghost, by which the soul is consoled, rejoiced, and excited to devotion and disposed to prayer.

"8. It prepares the mind for hetter a attendance on the divine mysteries, and receiving piously aud worthily the most Holy Sacrament.

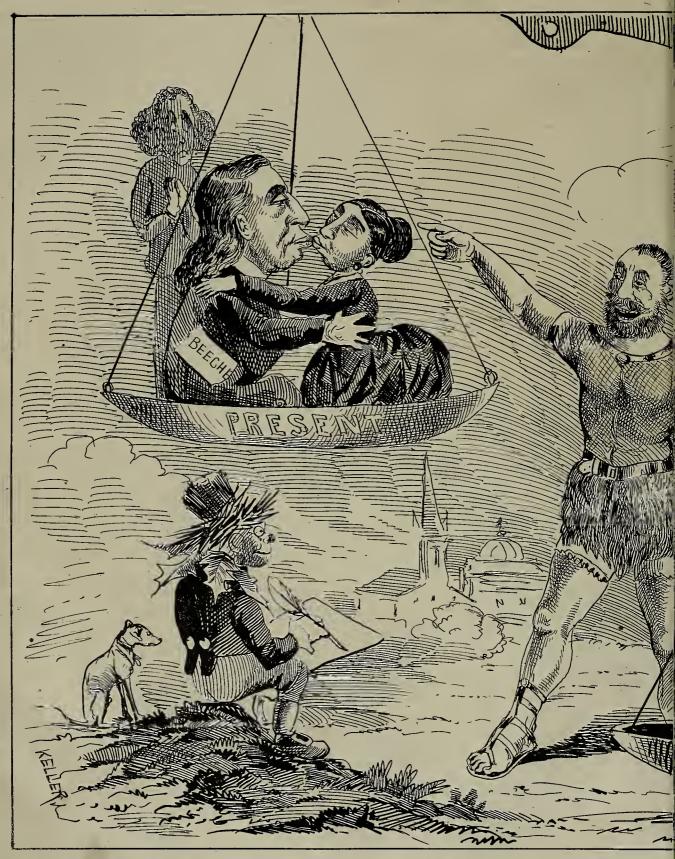
"9. It is a remedy against barrenness in women

"10. It is a preservation from sickness.

"11. It heals the infirmities both of the mind and of the hody.

"12. It purifies infected air and drives away plague and contagion."-[ED. J. G.

THISTLETON'S ILLUS



CHURCH SCANDALS - COMPARED WITH THE PAST ALEXANDER VI. YET IN RESERVE.



PRESENT. INNOCENT VIII. OUTWIGHS BEECHER, (SEE PAGE 99)

A Skeptical Age.

At no other period of the world were the human family so skeptical about the doctrine of Christianity as at the present time. Few men of thought or edueation outside of the narrow limits of the church groove, believe for a moment all that has been written about the Savior of mankind. All, however, are willing to admit that Jesus Christ was an extroardinary smart man, to use an American phrase; but very few are willing to admit that he was what ministers and other church-going people claim for him, viz: God himself incarnate. What causes this almost universal skepticism at the present day would be difficult of solution. Some, and the majority too, attribute this to the bad lives of the professing Christian, as also the inordinate thirst of popes, bishops, priests, parsons and ministers of every denomination, shade and color, to grow rich. out of the credulity of their floocks.

Ministers and priests at the present age have reduced Christianity is a speculative science, the same as that of a physician, lawyer or actor; no difference whatever. The popular preacher commands his increased salary from the preacher commands his increased salary from the weathy "bull-frogs," while the drones are allowed to pound upon the sacred word of God for starvation prices. Henry Ward Beecher could make more money out of the science of the Gospel than President Grant, or any other man in this country. The Rev. Horatio Stebbins draws his \$6,000 per year for a few hours work every week; Dr. Stone draws a similar stipend for his acting twice or three times a week; the Rev. John Hemphill gets only \$5,000 from his aristocratic cougregation. Yet, if they all labored as faithfully as the latter gentlemau there would be no cause for complaining. Bishop Alemany's take is not known, but it must average up to \$1,000 per week in this city alone. This miscrable \$1,000 per week in this city alone. This miserable miser of course grinds down his poor, ignorant followers with true popish characteristics. However, the Romish Church is no more grasping than any other branch of the so-called Christian church. Whether this covetousness ou the part of the minisprofessing Christers, or the immoral lives of the tians, be the cause of the present skepticism or not we do not know, but we are certain that the Christian church has fallen behind the present age of science and advancement, hence it has lost its influence as a teaching body. Ministers are no more respected or trusted now-a-days than any other men. There is no more heed paid to their teaching than there is to the teachings of a celehrated actor who exhibits himself uightly before a gaping crowd for a pany dellar a death of their means. so many dollars and cents of their money. The old barbarous practice of "shoving" a plate under the pose of every worshipper for his "mite" is still kept up with as much force and custom as it was three hundred years ago. The same awkward extempore prayer is being offered up with as much pain upon the hearing of the congregation as was the practice hefore printing was invented, and so it is with all the customs in the church, they are thread-hare and worn out, and has tailed to draw the hearts of the great mass of the people to hear or respect them. There is still another and a more dangerous cause for this skepticism among the people, and this is the difference that exists in the churches between the rich and the poor. If anything on earth retards Christianity it is "hull-frogism." Christ, it is said, was no respector of persons, yet the ministers who call themselves his followers do not believe in this noble example, nor indeed do the professing Christians either. The weight of a man's purse is the brightness of his character and the pureness of his soul with the Christian church of the present day. This is without doubt the impassible gulf between the professing and church-going christian and the skeptical self-thinking man who believes in one God, with any religious forms on earth where it requires money to gain admission, and where the chief actor must be well paid.

There is still another cause why intelligent hon-

est men become skeptical ahout the Christian church and that is, the lying, cheating, swindling proclivi-ties of the leading lights of the Christian church throughout the world. It would be safe and logical to assert that there is more cheating, swindling and lying done by church going men and women in the world to-day than by all the professed thieves aud forgers on earth. Then it is no wonder, we say, that man should become skeptical about the unerring infallibility of this so-called Christiau church as we see it in the present age.

Can't See the Difference.

We have received several communications from Irisb Roman Catholics, complaining that we made no distinction between the educated, intelligent "Catholic," and the poor, hlind ignoramuses who are entirely void of either education or enlightenmeut, and yet remain "Catholics." Those complaints we confess have some grounds. Yet, it is true we have not heretofore made any distinction between those the classes, nor do we think we would be justified in doing so now. At the same there is a great difference between an Irish gentleman belonging to the Romish Church and an ignorant "Chaw" of the same faith, in so far as regards the polished manners and business politeness of the two. But on a purely religious question—or rather, upon a question where the interests of the Pope's Church is concerned, for we hold that the Romish religion is the Pope's doctrines entirely stripped naked of any of the teachings of Jesus Christ-is concerned there is no difference whatever; both are blind bigots sworn to do the will of the church and her murderous priests without asking any questions only it going under the advice of their priests.

We have seen quite sufficient of Irish Roman Catholics, and, indeed, Catholics of all natious to justify us in making this assertion. For instance, we have seen brave men apparently, who while life, health and fortune shown upon them during their health and fortune shown upon them during their lives, to 'throw off' upon the church, link themselves up with societies—such as the Free Mason, Odd Fellows, etc., that the Romish Church is terribly opposed to, and to all intents and purposes make good members and live up to the rules and regulations, keep the secrets, etc., but as soon as death leave seize to their earthly hody, then does the Romish dirt commence to leaven up their superstitious and fears, the last thing is, to send for the priest and get dose of holy water and retire to Purgatory. Among the number of such enlightened men, we will remain content with illustrating the two Napoleons, and the celebrated Irish fraud, Daniel O'Connell, the latter who ordered that bis heart be taken out of his body after death and seut to Rome to the Pope as a keepsake). The two former heros died much alike, with the exception that the latter Napoleon expired before his confessor had arrived to oil his troubled joints with Popish unction. The whole trio were Free Mason and liherators in their life time, yet they died as cowardly as any Hihernian hod-carrier could. This goes to show that education make very little difference between the men who are spiritually blind. The cnly safe remedy against a Roman Catholic's return to the Popis church is in his pub-lic abjuration of all Popish doctrine made within the body of a Protestant church, this is something that no Popish trickster has the nerve to do without he means it, and our belief is that when a Roman Catholie makes this abjuration he is a Protestant indeed, because there is no other crime known to the Romish church on earth or in hell to come up to this in heinousness and rehellion against the Holy Ghost as the priests term it.

Hence from our knowledge of Romish Catholics and what they boast of in the way of liberality amounts just to so many words of escaped wind, they are all one upon all matters appertaining to the infallible monster at Rome. If you hear a man who calls himself a Catholic say he don't believe all the church says or teaches, you can put him down to be an impostor and hypocrite of the worst sort, because as soon as any man finds out that the Romish Church is a liar which she is, and that he continues to mingle with such a lying beast, then you can put him down to be a man that has no regard for his soul hereafter, and the man that has no regard for his soul ought to be locked up in San Quentin where he rightly belongs. Thus we cannot canscienciously with our mission against Popery make any difference between the educated and the

ignorant Roman Catholic.

The Romish Church Full of Heathenism.

We have often in the course of our review upon the Romisb Church gently hinted that that Popish eoneern is as full of idolatry, superstition and heathenism as an egg is full of meat when the little chicken commences to chip its way out into the world. Were we to assert this upon our own herctical authority, the ignorant Catholics would be inclined to laugh at us, and most assuredly the cunuing priests would pronounce our statement a tissue of heritical lies. Iu order to guard against this, we intend to be logical, assuming it to be safer than merely hypothetically giving it as an opinion. We are certain that no priest or bishop living to-day dare deny the authority of St. Xavier, the great Jesuit who lived in the sixteenth century, and who worked so hard in India, China and Japan for the Pope's church. Hear what he says about the Jap-

"The people of Japan are much given to super-stition, and a great part of them.live in monasteries (coenobus) almost after the manner of the Roman Catholic monks. Those, for the sake of their re-Catholic monks. Those, for the sake of their re-ligion, do not taste fleshmeat or fish upon certain days of the week. They have a hierarchy too, simi-lar to that of Rome. There are also nuns as well as monks all similarly clad to those of Europe. By the advice of our companions, lest the harbarians should be scandalized in us, bethink ourselves of a severe diet there, should circumstances require it." (Epist, Japan, lib i. cosm, Turren, 1561).

This we think will answer our purpose just now in conclusively proving to the world that the Romish doctrine is nothing more or less than ancient heathenism revived and renovated to the popular taste of an

ignorant and fanatical people.

There is not one single article or part within the walls of a Romish church to-day hut those taken from aucicut heathenism. It would take too much time from us just now to review the whole of the Romish church's tom-foolery, but for the sake of the unfortunate dupes who think that they worship God at the Romish altars, we will start them a thinking by reminding them of the discrepancy uow between the so-called Christian church and the primitive church as established by Jesus. Did Christ worship candles a Did Christ worship candles a Did Christ worship. use burning candles? Did Christ mumble an unknown language to his hearers? Did Christ flog men and women? Did Christ sell indulgences? Did Christ hear confessions? Had Christ three crowns or did he seek any earthly honors the same as the hellish beast at Rome? In fact, and to be brick, we ask any intelligent Romau Catholic is there one single act or practice carried on to-day in the Romish church to be found in the New Testament, we answer no, and we defy a contradiction. From this fact we can conclusively prove that the whole Romish structure is taken from ancient heathen and paganism.

——It now hehooves all good, loyal Protestants throughtout the length and breadth of this laud to organize themselves into the American Protestant Association. Every township in the Union ought to have a Lodge under the banner of this most excellent society. The great trouble with the Americans is, that they are afraid to enrol themselves in this society, fearing their Catholic neighbors, when at the same time every Catholic belongs to some socalled religious society, without ever consulting the wishes of his Protestant neighbors. Come, Protestants, be men and come to the front in this hour of You have a terrible eucmy to fight. Romish Church is always organizing and plotting for your destruction. All information appertaining to the working of the A. P. A.'s to be had on application at this office.

Who wants a sewing machine cheap? Those who do had better call at 632 Market street, room 17, hetween 4 and 6 o'clock P. M., and examine a new Elliptic sewing machine which cost \$80. It will be sold for \$50, in consequence of the party who owns it having to remove from this city.

. Tom Flynn's Letter.

SAN FRANCISCO, Aug. 22, 1874.

IDITOR OF THE JOLLY GIANT-Misther Iditor: By the powers, but it's like an old acquaintance ye are! It's mnazin' how familyer an' aisy oue feels after a letter or two of plisant correspondence; hut then your jolly round countenance is an introduction at wance. No wan ean see the Jolly Giant an' not feel that fun is the life o' ye. It's mesilf that would niver drop you another line if I thought ve wor an inemy of the church, or meant anything but diviltry an' divarsion. Barrin' that you might chop away some of the shuperfluities of the faith, :n' lave the balance betther an' healthier for the

Well, regardin' your paper, wid the fotgraf, that I tuk to Father Gallagher's room for inspeckshun.

"It's all right," said his Riverence; "Tom, shut the dure, an' be after kapin' a close watch on thim haythen, McCarthy an' the rist. Sure, it's a pity that the church should lose thim three precious souls! Look after thim, Tom, an' report to me all their steps in the way of heresy an' destruction. Ye'll he after savin' a year in purgatory for ivery service done to the ehurch."

"Divil a doubt of it, yer Riverence," said I, as I banged the dure an' slipped into a closet where I eould hear the holy fathers convarse over your pictures an' type.

It's not long I had to wait. Father Gallagher rung a bell. Wan of the young cat-e-cu-mens, or the like of that-anyway, it manes the same as a young suckin' praste—made his appearance in a jiffy an' bowed to his shuparior.

"Ah!" said his Riverence, "just say to the bishops an' the rest that that bastely Giant is here for

inspecshun.

In less time than I could tell it to ye, the whole of them—the two bishops, Buchard an' all the other prastes—kcm rushin' in. There were some of rale owld Irish blood, St. Patrick be wid em! an' some Spanish, Italian, German an' Frinch. They surrounded the GIANT as he lay grinnin' at thim in the cinter of the tlure.

"Is that it? is that it?" said O-. "Take it up, Father Gallagher, take it up an' read it from iud to ind. Let us hear what is in it, an' then we'll take eouncil together what tratement to give the heretic. Sure, the Giant's face is mighty familyer, an' might be the portrait of Brian Borounc, so it might."

An' Father Gallagher rid ivery word. Oh, but you're a quare fish, Misther Giant! You're not afraid of the greater or lesser excommunication, or the eursin', or the bell an' the book an' the candle, nor of purgatory an' the divil, for the matter of that, or ye'd he a little more dacent whin talkin' of

the church an' the prastes.

"Oh! what will we do wid him? what will we do wid him?" said the Archbishop. "In this country, wid its freedom of spache, an' devotion to heresy an' schism, an' nubelief, what shall we do wid that abuses the ehureh. The "Alta" is too respectable; the "Bulletin" an' "Call" are too sleepy; the owld lady who runs thim will uiver say a word agin' us, unless it becomes popular an' remuneratin'. The little "Post" is captured intirely. Indade, we might seize the Government of the States an' declare the Pope an infallible Prisidint foriver, before wan o' thim would whimper about it. An the "Chronicle"! the "Chronicle"! Thim chaps is the very matarial we make good Catholics ont of. Whin they have consumed all the whisky they can, lied about ivery dacent body, murdered wan or two innocents by their bad shooting, an' are no longer capable of drunkenness an' debauchery, they will turn to the church for consolation. There is more promise in the like o' thim than in a hundred of your sober, truthful, moral citizens. The church may trust thim; they have nade of her whin they come to die. Unless they can git into heaven by some hoeus-poeus, there's ho hope for thim at all at all."

"Let us git up a moh un' burn 'em out," said wan o' the young prastes from the owld sod; - 'that's the way we do in owld Ireland. No Orange procission an no Jolly Glany could live a day in the saintly atmosphere of the Imerald Isle."

"Have we no stilettos among us?" said a Spanish priest from Mexico. "In the land of the Montezumas, Protestants, missionaries an' heretics find

an early grave."

"In Italy," said an Italian padre, "we should have made short work of this GIANT before the advent of Victor Emannel. But alas! even there our hands are tied now, and we can only pray for restoration. Let us pray for it here too! We have as ration. Let us pray for it here, too! We have as much nade of papal supremacy in Washington as in Rome. There will he no Jolly Giants in those days,"
"May the howly Vargiu hasten those days!" said

Ochone!" said Father Gallagher, "it's mesilf that's puzzled intirely what to do about it. Your mobs, an' fires, an' stilettos, an' excommunications will niver do in San Francisco. The free-thought people laugh at the last, an' the police an' the militia would come down ou us for the first. Ochone! what shall we do? how shall we smother the Jolly GIANT quietly, slyly, unbeknownst to the people an'

Thin the great licturer, the giant Buchard, spoke words of comfort an' hope. "Arrah!" said he, "I words of comfort air nope. Arran: said he, in have it! I will give a coorse of lictures to the people of this benighted country. I will show thim that they have nade of God in the Constitution, to be their lawgiver an ruler. Thin I have a trick! I will show you how it is-howld on a minnit."

Here Father Buchard fetched a magie lantern, v set of dissolving views, an' pullin' out a picture wid God written upon it, wint on lo say:

"Lookout, uow, an' see if ye can detict the "Lookout, now, an' see if ye can defict the change!" An' sure enough, as quick as lightniu' the pieture was changed to Jesus Christ. In another moment that slipped away, and Pio Nono, the Pope, was in its place, the Vicar of Christ. And anon the parish priest was substituted for the Pope as his dilegate an' ripresintitive.

"Do ye mind that, now?" said Father Buchard.
"Wance put God in the Constitution, an' the rest follows as untired and airy as atti, notators. The

follows as untural an' aisy as atin' potatoes. The people will niver detict the trick. You ean't yer-

silf, my Lord Bishop."

An' the good father again manipulated the lan-The transition was so rapid, the eye couldn't follow the change. It was God-Jesus Christ-the Pope—the parish priest; an' you couldn't put your eye on the last before it would change to the first

The whole circle was in an ecstasy of delight. "Blessings on ye, Father Buehard," said the Arch-"Blessings on ye, Father Buenard," Said the Archishop, "blessings on ye! Go on wid yer lietures. Convince iveryhody that God should be acknowledged over all; play the lantern trick on thim any git the praste in the place of God, any the church will have the softest thing here in Ameriky that she has iver had in the whole world. There shall be no Jolly Giants, or infidels, or skepties, or spiritualists, or Protestants, aither, for the matter of that, but a swate Catholie unanimity. Thin the mobs of owld Ireland, the stilettos of Spain and Mexico, an' the inquisition of Italy, may work for the church, au' nayther police nor militia to make thim afraid. Thin will this blissed land of Amer-

ity be free—for the prastes!
"In the manewhile, let our frinds know privately that it is not our will that this Giant's gray hairs go down to the grave in peace. Lct our Philistines be upon him; an' if the hereties do not rally to his support, the GIANT's attenuated form will soon he

ready for a coffin."

Father Gallagher took lhe tongs an' put your paper in the fire. "There! there!" said he, "there's no law agin burniu' the heresy. Now, gintlemen, what shall we do wid the three apostates?

But the shtory is too long for wan letter after tellin' you about it some other time. TOM FLYNN.

- The first invitation ball of the Germania Club took place at Huddy's Hall, Market street, on last Thursday evening. It would be needless to say that the affair was a most hrilliant success, and true to the German character in every thing they take hold of, was pleasant and enjoyable to all who had the good fortune to be present.

The Mechanics' Industrial Fair.

We have not had time, as yet, to make a thorough inspection of the Fair and all its beauty; but in justice to the gentlemen, whose skill and energy the mechanics and others feel so proud of, for the great display of art and seience now on exhibition, we must compliment them on the grand success of the present mammoth show.

It is said that every man has his place on this earth, if he could but find it. It is consoling to know that Mr. A. S. Hallidie has found his at the head of the mechanics of San Francisco. It is scarcely necessary for us at this age of Mr. Hallidie's useful life to eulogize him hefore the people, yet we cannot allow this opportunity to pass without adding one word more in his praise as a gentleman and mechanic. It is doubtful if there is another man in San Francisco who could so well and honestly earry out the wishes of the mechanies, with so pure a record as this gentleman, and as a planner and manager of an industrial fair, his equals has got to be made yet. In connection with his otherwise good judgement, his choice of Mr. John Evarts and Officer Harmon, as ticket takers at the doors of the pavilion, deserves the highest ercdit. Both those gentlemen are courteous, polite, and conscientiously serupulous in the discharge of their arduous daties. A visit to the fair will reward any person, lady or gentlemen, who loves scenery, good music, fashion, enjoyment, and generally speaking, "fun."

Who Made Our First Flag?

It will always be a pleasant reminiscence to every true American to read the history of "America's first flag." Our memory was refreshed upon this point last Monday, by a friendly visit from Capt. George W. Ross. Captain Ross is both a patriot and a soldier, he having served in the Seminole and Mexican wars. He is a Philadelphian by birth, and is the grand-nephew of that Mrs. Ross who made the first American flag in accordance with the design and approval of Congress. The house in which that flag was made-No. 239 Arch st .- is still standthat flag was made—No. 239 Arch st.—is still standing. It is stated that when Congress had decided upon the design, Col. George Ross and General Washington visited Mrs. Ross and asked her to make it. She said, "I don't know whether I ean, but I'll.try," and directly suggested to the gentlemen that the design was wrong, because the stars were six-cornered, and not five-cornered, as they should be. This was corrected and Mrs Ross made should be. This was corrected and Mrs Ross made the flag. Congress accepted it, and for half a dozen years this lady furnished the Government with all its national flags.

The "Jolly Giant" as a Prophet.

We have from the first stated fearlessly, without eonnting the costs against us, that the "Jesuitieal Gnile" (Evening Post) was in the pay and service of the Romish church in this city. This prophesy has been duly verified by an article which lately appeared in the columns of that vile and unclean sheet against our public school system. The "Guardiau" of last week returns thanks to the "Guile" for its able defense of the Catholic cause against the free public school system. If this be not positive proof that the JOLLY GIANT has told the truth, we would like to know what more is necessary to convince the American people of the true mission of the "Evening Guile."

- If some lover of humanity would induce "Saam" Kent to take a buggy ride on the southern end of Van Ness Avenue, some dark night, and drive along earlessly, the city would undoubtedly be rid of ono of the most useless city officials that ever lived in this community. That portion of that street will give Dr. Rice some extra work before the winter is over, unles the Board of Supervisors take the matter out of "Saam's" hands. We have no objection over, thie Boards. We have no objection that "Saam" limself should give the worthy Coroner the first inquest from a break-down resulting in the breaking of "Saam's" own neek.

Thoughts.

We sometimes think—and so do you!— That life has little that is true; Not much of frieudship or of love. That speaks the life of realms above. And yet we closely hug the wreck, As wedded arm the wedded neck, Which proves howe'er the mind may rue, The heart knows much of life is true.

We sometimes dream—and so do you!— What lies beyond those depths of blue? And dreaming thus, we feel that life Must be devoid of every strife! Yet, dreaming on, we hesitate To lift our hand and ope the gate, We lack in faith, or are too wise To trade for dreams e'en life that dies.

At times we'd swear—no doubt do you! That giddy fortune favors few, We look on riches, power and fame, And say, how brightly life can flame! While deeming them a kindly blazc, Where joy can warm itself with praise; And yet, the highest of the bigh By bitterest grief are called to die.

And thus we learn—and so must you— Each life has all that is life's due; Exact proportioned to the sweets, The bitter is that each one meets; Aud so the night divides the day— Some light, some darkness for our clay; And though the day seems gladdest—far, 'Tis night that leaves the Gate ajar.

Betel Nut Chewing.

WRITTEN FOR THE "JOLLY GIANT."-BY "FILIUS."

In many persons there is an inteuse morbid eraving for vegetable narcoties which science has failed to explain. To such persons the ehewing of these substances seems as natural and as pleasant as the chewing of the eud to the ruminant. And there is a fascination in the hahit very difficult to understand-a faseination so strong that few bave moral courage enough to resist it. It is rare, indeed, that an inveterate chewer breaks off the habit. Of those who have tried, many have failed, whilst only a few bave succeeded. The chewer of tobacco would rather sacrifice half a meal than the quid which invariably follows it. But the craving for tobacco, though strong, is less urgeut and less irresistible than the craving for the quid of the betel nut. When the habit of betel nut chewing has become firmly established, it seems ntterly impossible to abandon it. The victim will give his life for a ehew. He wears out bis teeth, his gums, his diges-

tiou, and then dies hungering for one more quid.

But what is the betel nut? What does it look like? On what tree does it grow? and in what

country?

The betel nut grows on a species of palm known as the "areea catechu," and it (the nut) is called by the natives "penang." As taken from the tree it is about the size of a small pullet's egg, of a bright yellow color, and inclosed in a husk similar to that of the cocoanut. Within the husk is the keruel, which has very much the appearance of a nutureg. The areca palm thrives well in most parts of tropical India, the Indian Archipelago and the Phillippine Islauds. In the Island of Java there are large plantations of it to meet the demand for home consumption and that of distant countries and provinces. It is a very graceful tree, of about thirty feet in height and eight inches in diameter, and at the age of six years it begins to bour

there are large plantations of it to meet the demand for home consumption and that of distant countries and provinces. It is a very graceful tree, of about thirty feet in height and eight inches in diameter, and at the age of six years it begins to bear.

When the betel-nut chewer is preparing bis quid he breaks off a bit of the nut, and wraps it in a peculiar leaf—the leaf of the betel. This an evergreen erceping or elimbing plant, like the ivy, having a leaf somewhat resembling the citron. It is a species of pepper, and is extensively cultivated for the purpose of being used as a wrapper for the "penang" or area nut. Within this leaf, along with the nut, is wrapped a small piece of "chunam," which

is a kind of burnt lime made out of shells. The "chunam" is added for the purpose of correcting the bitterness of the betel leaf, as well as for increasing the pleasure of the ehewer. And if the consumer is a man of delicate taste, and cau afford the expense, he will add a little lime with a view of augmenting the pleasure to the highest degree! This is regarded as the very acme of luxury in betel nut chewing! A quid, thus composed, consists, then, of four ingredients, viz: a betel leaf, a piece of penang, a bit of lime, and a scrap of tobacco! Betel uut chewing, it is scarcely necessary to say, is a habit peculiar to eastern nations. Under the use of the betel nut the gums and nucous membrane of the mouth are stained a brick red, the teeth erumble to a level with the gums, and in that condition the confirmed hetel nut chewer is wretched without a supply. He literally chews himself out! No appeal has any influence in checking lim. No reasoning will convince him that he is violating a law of organic life, and that in consequence of that violation, he must speedily die. He craves and chews and chews and craves, and finally gives up the ghost unsatisfied, and still longing for one more quid!

A Little Darkness in the Horizon.

The City Hall, as usual, is in a hubbnb over the License Collector muddle. This is nothing strange to the people of California, who have become accustomed to thieves in public offices. We ask, with all the reverence of good Christiaus, why iu the uame of God are the office-holders such thieves? No sooner does a man get into public office than he commences to steal right barefacedly from the poor tax-payers. This thing is going on year after year in this country. San Francisco is unfortunately no exception to this thieving propensity. We have had in this city official investigations enough for the whole nation, upou the derelictions of numerous officers, who had been entrusted with the people's money, and who most glariugly put the same into their private pockets.

Now, we ask, what good have those so-called investigations doue towards bettering the condition of the tax-payers and purifying official corruption? We answer our own query by saying, none whatever. The same system of robbery is still going on. Once in a while, to be sure, some clumsy official is caught, and for a time the City Hall is excited over the exposure. Then comes the Metropolitan whitewasher and covers up the dark, ugly spots, and neatly fills up the fissure left by the excitement. Thus ended the hundreds of investigations that have been farcically played by one set of thieves over the actions of another.

This time Mr. Buckley, the License Collector, creates the furor amongst the twelve wise men whom the city has trusted to watch her interest. We are not prepared, as yet, to say whether Mr. Buckley stole or not; but from the charges made against him in the Board-room on last Monday night, We do most assuredly think, that the people are entitled to an investigation this time without the aid of the Metropolitan whitewasher. If this man be guilty, let him be punished, and here put an end to the fareical play heretofore enacted by investigating committees. Mr. Buckley should not be allowed to plead ignorance, or palm off the incompetency of his clerks as an excuse for his official blunders, if not worse. He has been quite long enough in that office to learn its routine and to keep things square. If he bas neglected this, let him be discharged and an honest man put in his place, though the Supervisors should ave to send to England or Germany for him. Anything, rather than have the fair name of America disgraced any longer by official thieving.

— General Winn has taken the gas out of that blow-hard, Estee. Estee is, to say the least of him, an ungrateful "fellow." Gen. Winn assisted him to his present high position at a sacrifice of political bonor, and Estee rewards him by an unmitigated insult. Pshaw! Estee, we could spit upon any man who would act half so ungrateful as thou, hide thy shameful head.

Paddy Powers and the Hoodlums.

In walking down through Mission street, Pray, whom do you think we chaneed to meet, With stylish whip, and hunch of flowers, But the redoubtable Paddy Powers?

Now, two young hoodlums saw him pass, And quickly stared him full in the face, Saying, "There he goes, the ugly beast! That's the woman-whipping priest!"

St. Paddy went on with quickening tread, For he scarce knew how to hide his head. The hoodlums following, dogged his step, Till Paddy was wroth, and grasped his whip.

He longed for a chance to give them a wback! But he prudently thought of Louderback; So he "blessed" the boys in his oily brogue, And wished them drowned in his native bog!

It Looks Very Suspicious.

The burning of Mr. Fasskin's property in Alameda, by an incendiary, looks very suspicious, considering the circumstances connected with the late Alameda "five-gallon fever." It must be borne in mind that Mr. Fasskin was president of the license party at that time, and worked hard against the hellish "cluckers" who thought to deprive honest people of their liberty. At that time several threats were made against him, but he paid no attention to them until he saw his property on fire; then, indeed, did the threats come back to his recollection with a vividness that can be appreciated by those only, whose misfortune it has been to have been similarly treated by the midnight incendiary.

— We have much pleasure in congratulating the Chief of Police upon the good police qualities of officer R. H. Randolph, whom the Commissioners appointed a few days ago to the Police Force. This officer was but ten days upon the force when he arrested the celebrated thief, Travers, for stealing sundry articles of great value from Mr. Thomas Tennent, on Washington street. Mr. Tenuent reported the loss of his property to the Chief of Police. This official in due time placed the matter in the hands of the detective force, but the mystery was more than that body could unravel. Officer Randolph, with his Scotch acuteness, detected the thief and the plunder, and succeeded in placing Travers where the dogs will not bite him for some time to come. This, we think, will conviuce the Americans that all worth as policemen is not exclusively vested in Irish Roman Catholics while there are Scotchmen around.

— A DANCE THAT WILL BE A DANCE.—The First Light Dragoons are (at the time of writing this, the future is looked to) going to give one of the "erack" balls of the season, at La Grand Armory, on Friday night, August 28th. It is the company's first grand ball. This, with the usual splendid entertainments given by the gentlemen of this company, will, we are more than sure, be a guarantee that this ball will be a decided success.

— At a recent prayer meeting of colored people at Erie, the deceney and good order of the meeting being disturbed by a negro named Brown, whose prayers in public were only incoherent ravings, the pastor inquired, "Wbat fool nigga's dat prayiu' down dar nea' de doa?" A dozen people replied with one voice, "It am Brudder Brown, sab." "Den," replied the pastor, "Brudder Brown, subside and let some one pray dat's better 'quainted wid de Lord."

— T. Murphy, Jr., writes to us, to say that the statement published some time ago by "J. H." about the notorious Father Quinn, who seduced Miss Keogh, of County Roscommon, Irelaud, is in all parts true and correct. We would publish his letter in full, but it shows nothing newer than what has already been published.

— The "Monitor" and "Guardian" are still amusing the devil by their fight on the jurisdiction of the Romish church, concerning baptism. Why quarrel over this? Father King has settled the affair with Mr. Nolau's children in Oakland.

Stickeen's Trip on the "Midge,"

(Concluded.)

July 2d .- Wind last night was tight; steering S. E. hy E.; very calm; 4 A. M. called the watch, not forgetting the cook-had coffee; set the erew, which is Manuel, to washing down decks. After breakfast, had some fine fun; Don Ramon, our Gibraltaran, and I caught about eight or ten albatross. The Captain tied a piece of canvass into one, with the latitude and longitude, and the name of the Midge, stating that all on board were well except the eook, and sent him adrift. All hands are busy scraping down the spars, making the Midge look as tidy as a new pin; immense fields of sen-weeds pass us; had an idea that there were soundings; took the deep sea lead and east it over, but there was no hottom at three hundred fathoms; have not seen the sun for two days; expect squally weather to-night.

July 3rd.—Last night proved to be a lovely night, a regular southern summer night; wind light; steering S. E. by E.; caught three barracadas; shall have some for breakfast—a splendid dish. I met with a sad misfortune this morning; lost my family pipe overhoard; it was a present to me from my friend Aaron Meyer, who keeps a eigar store at 611 Montgomery street, corner of Merchant. Tell him that I have sent an albatross for another, and want him to be on the look out to receive him; he may

also send a little snuff with the pipe.

July 4th, 6 o'clock A. M.—Had a fine night; light hreeze and very pleasant; conrse S. E. by E. The morning is bright, and every prospect of having a fine procession. All hands are preparing to turn out. Brought one of the brass einnon up out of the hold and fired twenty-one guns as a salute in honor of the national holiday. All hands are firing off guns and pistols. At ten o'clock the Grand Marshal gave the order to fall into ranks; the signal being given along the ranks, the procession started around the deeks, about 10 by 30. First came the band, eomposed of the cook with bake-pan; then Bill with his whistle; then Manuel with his harp,-not the "harp of Erin," however; then 1st American Regiment, composed of Joe,-myself commanding; 2nd Regiment, German, the Captain; 3rd Regiment, Irish, composed of the hogs, carrying cabbage-leaves as a substitute for shamrock; 4th Regiment, composed of geese, albatross and the cat, commanded by the goat. After the procession ended, we were invited to drink success to the American flag, when three ronsing cheers were given for "the bonny hlue flag that bears the stripes and stars." The Irish regiment, not appreciating the toast, grunted. Had a splendid banquet, and sang some patriotic songs.

The most extraordinary thing that happened, was the return of the gander that flew away yesterday. He came about noon; and lo! and hehold! around his neck was a sealed package, which we opened. And what do you think it proved to he? A speech, sent by that Pat-a-rotic cass Zach. Montgomery, stating that, as he was 'engaged to address the citizens of Chinatown ou the fourth, it was impossible for him to come, but uuder the circumstances, he sent his relative to do the honors of the fourth.

The Midge was decked out in all her finery, and looked as spruce as a maid of sixteen. Sent forward, to the erew, two bottles of champagne and a box of Dupont street cigars from Havana. The Captain took the sun-not the sun that the Chronicle took-

and discovered where we were.

July 5th.-Land or rocks in sight; light breeze.

stand about one hundred feet out of the water. Not having any wind, we got the boat overboard, and Gibraltar and I got in and pulled for the rocks. Millions of birds of every description were on the rocks, and sea-lions without number. Gibraltar went on shore and gathered enough eggs to half fill our boat. We then went on the other side of the rocks and found a natural basin full of young lions and seals. We fired at the large ones and frightened them. It was a sight to see them tumbling down the rocks by the thousand, and millions of birds flying and screeching in every direction; succeeded in eatching two young sealions and one seal, and got them on board after much trouble. We found good fishing grounds near by; eaught fish of all kinds. We had egg outlets until we were all sick of them.

Breeze is freshening up; off again; fine day. Everybody is taking sailor's holiday, that means

ransacking trunks and bags,

Land ho!-Made it out to he the island of St. Margarita; steering for the shore; very fine view high mountains, full of gulches and canyons. were enjoying the seenery when the cook sang out sail ho! and we saw coming ont of a cove a large sailboat. We made for it, when they came along side. I never saw a more piratical-looking crowd. There were eleven of the most desperate looking men that I ever saw. You would have thought that you saw some of the famous Coeas Island pirates, and that Margarita was the famous island. They asked some common-place questions, and seemed rather out of place—perhaps it was the effect of the display of a couple dozen rifles which were lying on the eahiu deck, having been brought up to be cleaned after being used yesterday. After giving the strangers a bottle of slippery clm they departed, when all hands felt relieved.

Still sailing down the coast; all sandbeach for a hundred miles; not a solitary rock to be seen. There are whales, dolphins, porpoises, flying-fish and birds witnout numbers; the heach is white as the driven

Saw a grand sight last night, which would have made the heart of some of our San Francisco savans jump with joy; it was a comet with a long tail; discovered it about nine o'elock; it disappeared below the horizon at half-past eleven. The moon

and stars were shining brightly.

July 6th.—Had a fine breeze last night; weather nice and warm. About 7½ o'clock this morning Bill came on deck, went to the bow, and while standing there, the fore-hoom came over and struck him ke being him overshown! Contributed the standing there are the standing standing there, the fore-hoom came over and struck him, knocking him overboard. Captain and I were in the cabin taking our coffee at the time; we both sprang on deck; Captain told me to take the whicel, which I did immediately, and Inffed her up in the wind. "Jump in, Mannel," said our German skipper. "Have you a knife?" Manuel answered, "yes." "Then stand by to ent." The Captain gave the signal and cut both tackles. The boat dropped into the water, splash! Out came the oars, and they started for Bill as men can do only under such eir cumstances. They succeeded in getting him by the collar, when we heard a shout from them. It seems that just as they were in the act of pulling him into the boat Manuel discovered a monstrous shark, not fifteen feet distant, coming direct for Bill.

All safe on board. Away we go again at a smashing rate. Took Bill down to the cabin, and gave him a double dose of slippery elm; which, he said, made him feel like Paddy Powers. Thought he could whip any heretical woman who dared to

speak to one of the holy priests.

At 12 o'clock A. M.—Abreast of False Cape; fine breeze; had "salt horse" for dinner; our fresh meat was getting so strong that we had to throw it

meat was getting so strong that we had to brow to overboard. If the wind is favorable, we expect to reach La Paz on the day after to morrow.

At 8 o'clock p. m.—Off St. Lucas; light wind; strong tide against us; heavy swell; don't much expect wind to night. Had that famous pea sonp and corn heef for dinner. The weather has been exceedingly warm to-day; Captain and I used the slippery elm quite freely. Found hottom (not the hottom of the demijohn) at twenty-five fathoms deep. over fishing-lines and caught some fine flounders and soles. They were too late for supper, but we Two honrs later we are along side of the rocks; they are what is ealled "Aljocy's Rocks;" they lour journey is very near ended. I am sorry for it,

for I never before enjoyed myself so much in so short a time. Only ten days since we left Sau Francisco, and have seen enough in that time to satisfy any pleasure hunter. I only regret that you were not on board with us; you would have seen enough to write about for six months. Heard a rumpus on deck, and went up; it was only Manuel spearing a shark; saw hundreds of them to-day; very fine targets for rifle shooting. Calm all night; drilling about with the tide; commenced to get warm; think it would be five degrees from old Pluto's dominions-

Saw a monstrous shark this morning; he swam around the schooner, but we were afraid to try to catch him; Captain thought he was the pilot or tug-boat, sent out to tow us in. Saw the comet last tug-boat, sent out to tow us in. Saw the comet last night again; the sky was perfectly clear and millious of stars were shining; it was a grand sight. Do not expect to reach La Paz in a month, unless we do better than this. I am getting sick of it. The crew are scraping and painting to-day; they have plenty of it to do yet, before they get her as clean as our Captain wants to have her.

At 4 o'elock P. M .- Are between the towns of Cape

St. Lncas and San Joseph. July 6th, Morning.—Dead ealm, drifting about; all hands still seraping and painting. We are two degrees nearer to the lower regions, to-day. Were surrounded, last night, hy hundreds of sharks. Nice place to fall overboard!

Midday.—Saw large schools of sardines around us. Wind, ho! fine hrecze from the southward. The Jolly Glany must have heard my prayers; expect to he in La Paz to-morrow night; saw several large swordfish sporting around us; all hands feel fine; opened some champagne; shall drink your Sail, ho! saw a schooner towed out; she is to be loaded with salt from Carmen's Island; fine breeze; thousands of black fish passing us, bound out to the ocean; sailing along the coast-a splendid

Noon-Abreast of Cerelbo' island; Don Ramon says, there are thousands of rattlesnakes in the Cersays, there are thousands of rathestakes in the Ceta-elbo island; saw a vessel lying at anchor; slackened our main sheet, and bore down to it, and asked where the schooner Verona was lying. Were told, at the island of San Joseph, fifty uniles north; saw plenty of pearl fishers. The one we spoke was call-ed "The Flower of the Sea." We all thought that it was Noah's Ark come to light again; for of all the arks that I ever saw, it was the homeliest.

Eight beils.—Abreast of Espiritu Santo Island; eame on dark, head wind; dare not risk going through in the night-time; so stowed maiu gaftopsail, flying jib, took in the staysail, refed the mainsail, and went ontside of the island.

Midnight.—Loosed down foresail; changed our

mind; went back for Balland Passage; concluded to lie up till morning, and go through the passage by which we shall save some seventy miles; stiff

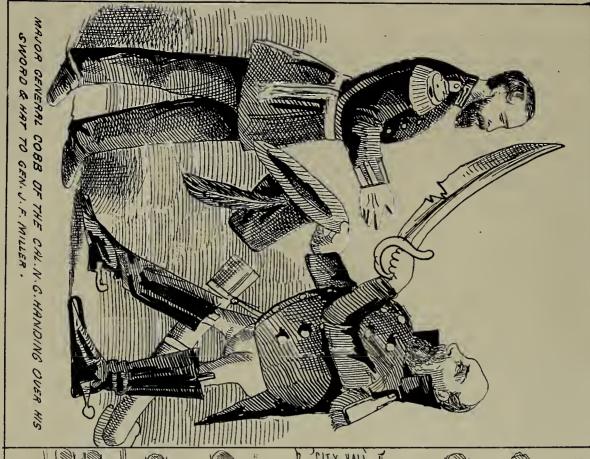
breeze blowing.

Morning.—Set sail at 4 bells, and commenced to beat up Santa Lorenzo channel. About two o'clock in the afternoon arrived in La Paz. Had lots of company on board; all the high-toned gentry of the place. To night I go ou shore in a splendid climate. The city is rather curiously built; the na-tives build houses to suit themselves. It is a wouderful place for fish. STICKEEN.

— Washington Beer Hall, John Hauser, proprietor, 304 Montgomery avenue, above Broadway. Two billiards, two bagatelles and a shooting gallery are ready for the accommodation of Mr. Hauser's friends. No hoodlums allowed. All the newspapers and periodicals in the German and English language kept for the benefit of the visitors. The celebrated Washington Rrewery heer for sale at five cents a glass.

- There is one useful man in Los Angeles, and this one is Sam Berge. Mr. Berge keeps the only news office in that city, and besides this, lecturers, theatrical men and others find him more than useful and accommodating in his branch of bill-posting in and around the city and neighborhood. Men who wish to get well advertised should send their orders to Sam at once.

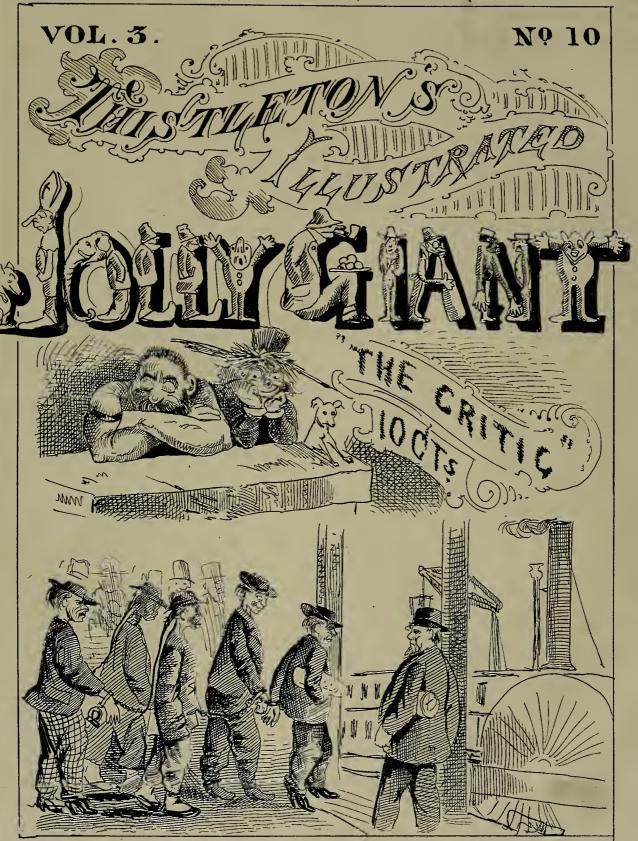
— The place to lunch is at Van Bergen's, 425 Sansome street, near Clay. Mr. Van Bergen keeps the finest lunch, heer and wines of any man in San Francisco.





ARRIVAL OF LIVING CARGO OF FILTH AND ABOMINATION AT THE CITY HALL S.F. CAL.

SAN FRANCISCO SATURDAY SEPTEMBER 5TH 1874



THE ROMAN CATHOLIC IRISH HOODLUMS ON THEIR WAY TO SAN QUENTIN IN COMPANY WITH THEIR BRETHEFEN

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All letters on business to be directed to Col. GEO. THISTLETON, Publisher and Proprietor, 423 Wash-

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A Splendid Gift to the Subscribers of the "Jolly Giant."

The "Chroniele" gave a gift map? the "Call" proposes to give an inferior Chromo pieture to subscribers of that old fogy paper. But the Jolly Giant will give to all subscribers who pay a year in advance the beautiful Lithographic Chromo pietnre and game, eutitled "The Wolf in the Fold," iHustrating the twelve wise jurymen, who acquitted the Fair Laura with the golden locks, and the beauthe Fair Laura with the golden locks, and the beau-tiful ceutre piece, showing Laura in the act to catch a flea." On the receipt of \$4,00 we will send the Jolly Giant for one year, and this beanti-ful pieture. Send in your names, gentlemen, for we have but a few of these pictures left. Jolly Giant office, 423 Washington street, near the Post Office.

— Our subscribers and the public will be pleased to learn that we have fulfilled our promises to the many inquirers who have made applications to us for bound back numbers of the ILLUSTRATED JOLLY GIANT. We have now a limited number bound, which will be given to applicants for the sum of \$3 50. Send your orders, if you desire. It is a really valuable and amusing companion.

OUR MISSION.

The mission of the JOLLY GIANT is purely patriotie. We love our country and we love freedom and the defense of both is our end and aim. The signs of the times indicate that both eivil and religious liberty are in dauger, and that the foundations of our free institutions are being silently sapped by a foe as relentless as it is ennning. We view with apprehension the silent growth and inereasing arrogance of the Romish church in these United States. We regard that church as a conspiraey against human freedom, and its influence as a withering blight. It has always been, and will always be, inimical to republicanism. The liberties of a people cannot long survive where it exists. In that ehureh the most powerful engine for the destruction of freedom is the confessional. By its means the secrets of families become known, and even the secrets of the nation at large are penetrated, and, when necessary, are duly reported to the Bishop, and, through him, to Rome. Catholic servants enter Protestant homes, and, uuder instructions of their confessors, eavesdrop and listen and thus get possession of family and other secrets. All these are faithfully related to the eonfessors; and hence it is that Catholic priests keep fully advised of the secret affairs of every family and neighborhood. This would be a small matter if these secrets were not used for purposes of evil-if priests attended only to spiritual things and dabbled not in temporal. It would be a small matter if the influence of popery were always for good. Its inflnence, however, is always for evil. It is constantly at work endeavoring to misdirect the will and control the rights of the people. Power is its study by day and its dream by night-power over both body and soul! Popery would make our glorious country what it has made Italy, Ireland and Spain-a land of besotted ignorance, spiritual tyrauny and priestly eontrol. Its iufluence is retrogressive; it would say to progress, "Stop," and to the tide of eivilization, "Go back." Popery has in all ages been essentially the same-relentless, intolerant, bigoted and tyrannical. From policy it may be temporarily modified, and its more repulsive features hidden, as is the ease at the present day in the United States and in England; the priests indeed are too eunning to permit its worst features to he exposed in Pro testant communities; but, in esseuce, it is the same, and its spirit changes not. "No faith with hereties" is its motto, and right faithfully has that motto been practiced, whenever there has been opportunity, from the day it was first proclaimed by Urban VI. until now. Faith is not to be kept with hereties, when the interests of the church are to be subserved by its violation. A promise to a heretic is not binding if its fulfilment would injure either ehurch or priest. Heretics (that is, Protestants,) have no rights that good Catholies are bound to respect. Denving, as they do, the sanetity of the priest and the infallibility of the Pope, they deserve to be tortured on the rock or burned at the stake. Religious liberty, according to Bisbop O'Connor of Pittsburg, is at present merely endured until the opposite can be earried into execution without peril to the Catholie world. It eannot be destroyed at once, and patience must, therefore, be exercised. Hence popery is simply biding its time. But the day is not distant, it hopes, when this favored land shall be under Catholie rule. Then shall the good old times of the Inquisition be restored! Then shall the torturing and burning of hereties be revived! Then shall the stake and the rack and the dungeon be

again ln vogue! Civil and religious liberty will then be dead and buried, and priestly ernelty and bigotry, and Romish intolerance and superstition will have taken its place!

These thiugs cousidered, it is time, we think, for the people of the United States to awake to the emergency. It is time they should prepare to defend their liberties against this implacable foe of human freedom and human progress. Our republican institutions have east too much to be surrendered without a struggie. The blood of our fathers flowed in rivers that this land might be free. Our noble sires died that they might bequeath to us the inheritance of freedom. And shall we quietly give up what it eost so much to proenre for us? Shall we stand idly by while the pillars of our republican edifiee are being undermined? Shall we see the danger coming and give no warning of its approach? May Heaven forbid! We "do" see the danger, and we "will" give the warning. And to give this warning is the great-the patriotic mission of the Jolly GIANT!

He would, therefore, warn the American people of the sileut growth of popery in the United States, and the danger to our institutions to be apprehended from that growth. He would warn them against the wiles of Jesuitism and the machinations of Rome. He would impress upon them the truth that popery is the foe of republicanism, the foe of edueation, and the foe of eivil and religious liberty; and he would eall upon them, in clarion tones, to arouse themselves, to shake off their lethargy and their sleep of indifference and prepare to defeud their schools, their religion, and their homes!

Something for Lord Dundreary's Half Brother, "Saam."

"Saam" Keut-"Truthful Saam"-promises to become the guest of the city before long, with his bungling of the streets. Iu every quarter of the eity do we hear complaints ahout "Saam's" incompeteney as a Street Superiutendent. Here is the last from Fourth street:

SAN FRANCISCO, August 31, 1874. EDITOR ILLUSTRATED JOLLY GIANT—Dear Sir: I noticed in a receut number of your paper a complaint from a tax-payer, in regard to the miserable eondition of Fourth street, between Folsom and Harrison. I desire to thank the writer, and you, sir, for publishing the emplaint—not because it is the first good service you have rendered the people in this direction by exposing and holding up to the contempt of an outraged commnity, this man who is introduced with the people's many and lives and eontempt of an outraged community, this man who is intrusted with the people's money and lives—as it were. For all this, my personal thanks are tendered. I am a sufferer in this particular ease, and I assure you that the sentiments I have, or may utter in regard to this matter, have already been unanimously adopted by my neighbors. We are all beginning to realize that the Jolly Giant is the only true friend of the people (in the shape of a news. true friend of the people, (in the shape of a newspaper), that there is published in this eity. None other daring to expose the rottenness and corruption in social, civil and ecclesiastical high places, or baving courage enough to advocate the rights and defend the liberties of the people, regardless of eonsequences. But, no matter how brave or courageous a journal may be, it cannot win the battle without an army, and it seems that the people have overlooked or failed to realize this fact. St. Paul says, "With Christ helping me I can do all things," and I believe when the Jolly Giart shall have secured the aid and eo-opperation of the good peo-ple of San Francisco "all thiugs" that are necessary will be done.

Having said this much, I desire to say that Sam. Kent has miserably failed to do his duty on the above portion of Fourth street.

Yours, etc., etc., A FOURTH-STREET TAX-PAYER.

THE FAIR.

■LOOK OUT FOR THE 19TH SEPTEMBER:

The Illustrated Jolly Giant, ever desirous of exhibiting the industries of the State of California, has resolved to publish an extra (gratuitous) in the issue of September 19th, of the Ninth Industrial Fair, now open in this city. This claborate work is now being prepared by the Giant's celebrated artist, Mr. George F. Keller, with more than ordinary zeal and care. A full view of every stand and stall within the building will be exhibited, as also a faithful likeness of the President and Directors of the Mechanics' Institute.

Just Like Him.

Unlike other journals in San Francisco, we are never afraid to speak out in praise or condemnation of a man because of his wenlth or influence. We hold and treat all men alike, until they deserve to get special notice from us for some act of their True to this practice and eustom of ours, we have heretofore spoken well of Mr. W. C. Ralston, while other journals were cowardly sneaking around the hedge, and half hiuting at his "fastness," etc. We came out then and enlightened the people of this coast upon the good qualities of Mr. Ralston to a poor woman who had money deposited in his bank. Since that time we have another case of Mr. Ralston's "fastness" in alleviating the troubles of a desolate home. One day last week, a man named Donavnn, a hod-earrier employed on the Palaee Hotel, (now in the eourse of erection), fell from off the scaffolding and had his legs badly hurt. Mr. Raiston happened to be upon the grounds at the time of the neeident, and like a philanthropic gentleman, which he is, came to the poor man's assistance and did all he could to relieve his sufferings. He sent in to the Grand Hotel for a mat-trass, pillow and blanket, and had the injured man taken in a carriage to his home, giving instruc-tions to his friends to have him treated by the best physicians in the town and have the bill sent to him. As soon as Donovan's wife heard of the accident to her darling husband, she hastened to the scene, and as is usual with "Irish Indies" of her kind, she cried bitterly over the loss of her darling, kind-hearted husband's hard earnings. Mr. Ralston was moved at the woman's tears; he put his hand juto his poeket and pulled out \$100 and gave it to her, and told her to go home and look well to her good husband, and send nll her bills to him until Donovan was sufficiently recovered to earry the hod again. Now what shall we say to such a whole-souled man as this Mr. Ralston, in this age of the world's greed for saving money? Can you get a loug-faced, psalm-singing, church-going Christian to do such an act of kindness as this? No, you cannot. The church-going Christian would probably thank God that Donovan's neck was not broken, whereas, Mr. Ralston relieves the wants of the distressed wife, first with eash, and afterwards thanks God for the poor man's escape. This is what we call real genuine Christianity. May such men as James Lick and W. C. Ralston long remain an ornament to this eity.

The Jews in Council.

Our worthy citizens, the Jews, have assembled in council, in one grand body, known as the order of A. J. O. K. S. B. This order is universal and benevolent. Its good works extend to all parts of the world where an Israelitc may be in need, or persecuted by tyrants, like the Romish monsters who cursed the world with their unholy presence. A. Blackman, Esq., is the Most Worshipped Grand Saar of the Pacific coast. We wish the members of this society peace, plenty and happiness for themselves and their hrethren until they assemble next year again. It is consoling to learn that the Jews to-day are thought more of, and more respected, than their persecutors, the Catholies. "The ways of the Lord are slow, but just." Roman Catholicism is the most rotten concern on earth to-day.

Supervisor Menzies' Pile.

Stewart Menzies helieves in making a big noise hefore he leaves this world, hence his proposition to this city to purchase the Spring Valley Water Works for the tax payers at the small sum of \$9,200,000, whereas that property is only valued upon the books of the Assessor at \$500,000. This, Mr. Menzies is an honest man no doubt, and as such we would recommend him to retire to private life and give up representing the city in the Board of Supervisors in future. We can find plenty of rogues to attend to the city's interest without calling upon Stewart Menzies to loose his time purchasing water for the tax-payers at this figure. It would be wrong to think, much less to express, that the Spring Valley Water Company would recompense Mr. Menzics should be succeed in selling their property to the ignorant eitizens of San Francisco who have no experionee in what it eosts them yearly for water. All! no, we do not express any such opinion. It is because of Stewart Menzies innocence that we recommend him to retire to private life. He is hy far too honest and innocent to be around the City Hall However, there is one consolation left to his friends, that this is his last official "splurg," After another year Stewart Menzies will be as little dreaded or courted as the leader of the Hibernian panoramn is at the present time. We think this city can get along pretty well without such houest or innocent men as Stewart Menzies and Mr. Supervisor J. Kenny. The next election will, no doubt, indorse

Hope it Will Become a Law.

(See Illustration on page 120.)

The Board of Supervisors have hit upon the best plan of remedying one of the worst vices prevalent in this city, namely, removing the "she-devils" from the whisky "dives" on Barbary Coast. There is no other cvil in this community of half the magnitude of this one, of tolerating the brazen prostitute to exhibit themselves in the doorways of their dives. Our love for bettering the morals of our young people, has tempted us to take an occassional noeturnal ambulation through the evil precincts of this city, so as we would be better able to judge of the vice and wickedness of those "dives" from au outside stand-point. A description of what we saw would not, we think, tend to better the morals of our readers, hence we forbear describing the hellish sights to be seen in the Barbary Coast and in a certain portion of the uptown districts—such as Sacramento street, between Dupont and Stockton. All we have to say is, that we hope the present act now passed to print, forhidding eyprians from exhibiting themselves, or being present in saloons, will become a law; and further, we do most earnestly hope that uo judicial tribunal will minutely search into its teelinieal parts, so as to deelare its unconstitutionality in the face of the urgent necessity for such a reformation among our grown up youths. The gaudy-dressed harlot possesses sufficient attraction when standing in the doorway of her whisky "dive" to gather a crowd of unwashed hoodlums about her and thus offer a painted bait for them to enter and get literally poisoned in both mind and body.

A Heavenly Blessing.

There is nothing more a-wanting in this-city than a hath-house, where the great mass of the people could go to and lave a comfortable bath at a moderate price. Dr. A. M. Loryea, recently from Turkey, has seen the necessity of supplying this much wished for comfort to the working people who unfortunately cannot have the comforts of a bath-tub in their small residences. To remedy this evil, this gentlemau has philanthropically taken the requirements of this class of people into consideration, and has commenced a building on Dupont street, near Market, for that purpose. The foundation was laid on last Mouday, by the experienced huilder, Mr. Stevens, who has created quite afurore among the builders of this city of late, by his stylish and substantial structures. The late new building, on the corner of Post and Kearney streets, hears testmony of this gentleman's ability and taste in putting up houses in San Francisco that has hither-to been unknown. We regret that our space does not permit us to give a synopsis of the grandeur of this

bath-house, now in course of erection; but the public will have an opportunity of inspecting its good qualities in about two months, as Mr. Stevens says he will have the structure fluished by that time. Dr. Loryea intends to superintend the management of the institution himself, a sufficient guarantee to the public that they will he well treated and every satisfaction given them. When this work is finished expect to see our old men grow young and our dirty youths grow clean.

Beecher Whitewashed.

We have said some time ago, that this year was the devil's harvesting time among ministers of the Christian ehurch. Our prophesy has been more than fulfilled. The irrevocable downfall of Henry Ward Beceher, notwithstanding the lame attempt of his church committee to whitewash him. This seems to be the grand elimax of Satan's haul. To be sure, Brother J. E. Glendenning has fallen too, but the public eye has not been permitted to rest upou him long, in consequence of the noise Satan has been making in the "bull-frog" church at Plymouth. Glendenning, like Beecher, says he can prove his entire innocence of the erime laid to his charge, but, as yet, we have not heard of his hearers applying the whitewash brush to his filthy eareass. Beecher is more fortunate. So far he has had his spots neatly covered, and to-dny there is not another "Bible-pounder" in Christendom so pure or holy, in "Bible-pounter" in Christentom so pure or noty, in the eyes of the "bull-frogs" of Plymouth Cburch, as Henery Ward Beecher. But, alas! it is far from be-ing otherwise outside of Plymouth Church. The great public verdict is, that Beecher is guilty, and that the committee has whitewashed him protem, but there is a moral certainly that the iniquitious uleers will break out again with horrid freshpess. Mr Beecher may suit the Plymouth congregation as a sensational pulpit star for a short time, but it is very doubtful if his style suits Jesus Christ, who recommends pureness in teachers of his Holy Word. The fall of Beecher and Glendenning has done more to break the back of the Christian religion in this country than the ranting of all the "isms" put to-

We find no condonation for Beccher's acts; he was a married man,having his wife living with him; he was a minister of Christ's gospel; he was the leading light of America, and yet he sinned with the wile of his hosom friend; he brought eternal disgrace upon himself and on all his relatives; loaded the Christian church down with ignominy, ruined the happy life of Mrs. Tilton, broke up the house of her husband, and yet his congregation whitewashed and make him as pure as an angel from Heaven. Can we believe it? No, we do not helieve that Heury Ward Beccher will ever preach in Plymonth Church again. It is impossible to believe it. No sane man would attempt any such thing in the face of public opinion as it is now against him.

— The San Fraueiseo Presbyterian ministers have considered spiritualism of sufficient importance to take notice of it as a religious power. The ministerial followers of Calvin have consulted upon the advisability of pronouncing the wisdom of their theological minds apout this subject. They are divided as to whether the spirits are the angels of darkness or the ghosts of departed sinners. This verdict of the Presbyterian ministers of this city will work very little chauge in the rauks of the believers of the disembodied spirits. Spiritualism at the present time is making no little headway. It is becoming a power in this laud, and such a power as threatens to shake the Christian church pretty severely.

—— Exhibition.—Duncan S. Tyson should be compelled to procure a municipal license from the city authorities for holding a daily and nightly exhibition at his residence, 587 Market street, near Second. We know of no reason why Mr. Duncan S. Tyson should be privileged to hold an exhibition without a license no more than any other citizeu. It is true he has only received an invoice of "Eduburg Ale" in harrels, together with some "Ceutennial Scotch Whisky." But this is no reason why he should keep an exhibition.

OUR MAN ABOUT TOWN.

What He Knows and Sees About Our Public and Prominent Men and Women too.

HE VISITS THE FAIR.

Our Man About Town has taken up his abode at the Pavillion. His daily and uightly study is in watching the fashions and fooleries of the great mass of our people who visit the Industrial Fair.

Having rigged an eighteen-inch smoke-stack on the top of his bead, and a pair of dog-skin gloves, together with an eye-glass and cane, he sanutered along with the same awkward, idiotic gait, as is customary to "Saam" Kent, when going to Calvary Church. Our Man has eheek, bear in miud, and this he eonsiders sufficient upon this occasion to occupy a chair at the center fountain, and throw one leg as earelessly over the other as does Dr. Carpenter, of the Dolly Varden ereed religion. With one end of his eane in his mouth here he sits the whole long evening, observing the multitudes pass and repass. The latest fashions he pays particular attention; also the gossip of the ladies who sit around him and jabber away upon the short and long comings of their ueighbors without noticing him, hence he has learned more about the mysteries of San Frauciseo society since the fair opened than be ever could expeet to become possessed of under any other eireum

The new fashion he describes is nothing more or less thau "Paddy Goeasy's," Cork style of wearing his coat, huttoned behind. The overskirt is simply turned, and the place where the shoulder-blades were auswers admirably for the "two" birds' nests made of eurled-hair that are ingeniously placed in front when our ladies are going out into the fashionable world. The Kangaroo Hump is no longer worn on the peak of Mount Blane. The removal of these uncombly humps-that, to say the least of, made a lady's reversible side look very ignorant and intrusive in good society-is a great improvement, at least so Our Man considers. The adorning of the hinder parts of our ladies with pieces of tin, eut in all manner of shapes, is a great advantage to weak minded vouths. These reflectors as it were, answers the same purpose as does a light-house to the inexperienced mariner who is seeking a safe harbor, but yet there is great danger attending the wearers of these pieces of tin on their spauker quarters. Suppose the Lord was to send a great heap of lightning some afteruoon.then indeed would our fair and lovely ladies be turned into "nigger corpse;" but let us pray against such an awful calamity. If our present stock of fools were all killed we would indeed miss our daily amusement, so says Our Man.

The present style of hats are very lovely indeed. Our Man says they remind him of an Irish "seareour man says any termina man of the control of the is no use in cutting Our Man's nose off about them; better sit down and hear the scandal of the whole community as Our Man does every night at the

The chairs around the center fountain are at all time taken up with fat, greasy-looking women, and spooney young men, who turn up the soles of their feet to have them eleaned in the ladies fashionable dresses. Our Man being one of the latter class he enjoys his evenings hugely. The following is a synopsis of what he hears talked of on every side of ınm:

Fat Lady—Oh, dear me, ain't it hot Jenny? Jenny—Yes, very, hot. Say, mama, how do you like that dress?

Fat Lady-Not at all; I don't like those box-plaits, do_you?

Jenny—No, mama. Here Our Man's attention was attracted by the squeaking voice of a thin, lanky-looking lady, who

was dressed in a blue satin dress. She was speaking to Mrs. R — about Lizzie M —, who left her good home and went away with that lazy,idle "buu," Johnny D —.

Mrs. R.—Are they married?
Thin Lady—I really don't know, but I guess not.
Mrs. R.—What a face she must have, to come here, and does not know but she might meet her

Thin Lady-Oh, her mother was not much better; old Jack L—kept her for years, on the corner of Kearny and Washington streets, before she married

On the other side of Our Man two married ladies were engaged in very close conversation about the merits and dom rits of their repsective hushands. From what Our Man could catch of their couversation, one of the ladies had been watching her husband who had been playing truant on her. "I caught him," who had need playing trushed her. 'I eaughthim,' she said, "In the Capitol huilding in the act. What would you advise me to do.,, "I would advise you to apply for a divorce at once," answered her friend. "That I will, you bet," she replied.

This conversation was interrupted by a gentleman and lady who sat close behind Our Man's back, and who were figuring upon where they should stop in San Jose, From the tenor of the conversation it was evident that an elopement was being conjectured by the pair. Further interest in the conversation was lost upon Our Mau hy the appearauce of

The greatest wouder of the fair, The woman with the long hair,

Who was followed around the pavilion hy a crowd of ladies and gentlemen, all anxious to ascertain whether the hair was natural or artificial. Their euriosity was satisfied by the owner assuring them that it was genuine and all produced by the wonderful remedy now for sale by Mune. Morrow at her Bazaar and Pattern stand in the fair. Our man after assuring himself that the hair was not flax withdrew to the eider stand, kept by Messrs. Vinning & Jinkins, where he refreshed himself with a hottle of excellent eider, previous to retiring for the night.

Spiritualism vs. Catholicism.

WRITTEN BY AN OAKLANDER FOR THE ILLUSTRA-TED JOLLY GIANT.

Dear Sir: Your paper is full of important trnths and timely warnings against the wily designs of the Catholie Church iu America. I cannot but rejoice that there is one writer in the city of San Francisco who dares to s'ing his iuk square into the face of the hydra monster. To the majority of the press, Catholicism is a sacred subject; not hecause they respect it, but because her political patronage must be held and fostered and paeified. The future welfare of our country with the politician, compared with party prosperity, is a secondary consideration, and must remain so, until the church hy some overtaet shall open the eyes of the masses. According to the census of 1870, the Catholics in America number 1.990,514. Although this is a small part of the American Christian ehurch, in point of numbers, their political power doubles all the other churches combined. Their sclfishness unites them, for they appreciate the adage, "that in union there is strength." While for the very same reason the Protestant church is divided and splitup into fragments, with very little power and less united feeling for each other, each separate church damps the other, and the Catholic church damps the whole of them. The late efforts of the Protestant whole of them. The late efforts of the Protestant churches to unite, is futile; they are too far apart and too selfish. They can never successfully com-bat the influence of the Catholic power in America.

Now, Mr. Editor, by this time you begin to ask yourself,—well! what has this other ism to do with all this? Be patient and attentive. It can be of no earthly consequence, to the solution of this question, whether you, or the writer or the reader, believes or denies the truths of the dogmas of the one, and the phenomena of the other. Spiritualism and Catholieism are in deadly antagonism to each

other, in every thing that goes to make up their helief, their hope and their future. Spiritualism is liberal, tolerant, patriotic, intelligent and American the grand question of their mission, and iu opposi-in all their hopes and feelings. They are united on tion to all priesthood, and especially to the Catholie priesthood. They are made up of 'nothingarians' and infidels, but principally from the Protestant churches, all of whom have been educated to oppose Catholicism in every shape and form. Judge Edmonds, of New York, now deceased, in his day, was one of the great lights of Spiritualism. He elaimed there was four or five years since) somewhere about 10,000,000 believers in the United States. At a meeting of the Catholic bishops, in Baltimore, preparatory to the meeting of the Eenminical council at Rome, in computing the number of hereties in America, he gave the Spiritualists 11,000,-000 believers, which is one million more than is

claimed by their most intelligent writers.

I have hefore stated, that the Catholics number only 1,990,514; their church is illiberal, intolerant, dogmatie, and the masses ignorant. Their make-up are nearly all of foreign element—anti-Americans—without any special sympathy for the home of their adoption. The Pope is their God, the church their adoption. The Pope is their God, the church their Heaven, the priest their guide and mouthpiece. The Pope's Bull and the priest's promptings are faramount law to their ignorant masses—church first and government last. Their church was established besiden the church was established by the church was establ lished here in the early days of the colonies; the Spiritualists date their starting point about twenty five years ago. Now, take the Bishop's estimate of the number of Spiritualists in America, and the number of Catholies, according to the census of 1870, and strike the halance-only 10,105,086 difference. It may be that the hishops only approximate to the number of Spiritualists in America, but the intelligent reader will not deny that the church facility for gathering such statistics is in advance of all churches, throwing all other statisticians

into the shade in such matters.

As early as 1856, the Pope issued a Bull against Spiritualism, and its followers throughout the world, and by these confessionals was he apprised of their numbers and wonderful rapid progress. The Bull was published in the press of San Francisco. That act and the numbering of Spiritualists by the Catholie hishops, at Baltimore, for the henefit of the Pope, shows that they know who their great future antagonist is to be, and they are taking secret measures, no doubt, to ward off the blow from the only enemy they fear. In numbers there is weight; in weight, force, and in union, there is strength. Spiritualists have all these qualities. The rapid stride of Spiritualism, within the last quarter of a century, has no parallel in the religious or isms of the day. It has entered the domain of seience, art, religion and the literature of the country. Romanism eeing Protestantism divided into fragments, fear only the rapid march of Spiritualism. It has not been the writer's object in this article to degrade Catholicism or to elevate Spiritualism, but to present some thoughts and facts which he believes points out who the true antagonist of Popery is, and where the power and strength will eventually come from, whose heel shall crush the serpent's head, OAKLANDER.

[We do not advocate Spiritualism in the columns of the Illustrated Jolly Giant, yet we, with our well-known liherality, give Oaklander's article space.-ED. J. G.]

Getting Washed.

Buckley, the City License Collector, is getting washed by the Board of Supervisors. We cannot tell yet how he will look until he dries out; from the amount of dirty suds that we have seen running down the city sewers, we hardly think Mr. Buckley will come out a good white. But then, agaiu, we are puzzled to know what will come out of this municipal washing, because the next man who goes into public office will steal just as sure as he gets a good show. Suppose Buckley was sent to San Quentin for life—that is, if he be guilty? This, we think, would do more good towards purifying the corruption that now exists in public offices in this country than anything else that we know of. However, we will anxiously await the result of this present washing.

The Fall of Babylon.

Fallen is mighty Babylon, Her titles and estates are goue, Her temples, palaces and towers, Stern desolation now devours; Her chariot's horses, and men of power, Shall tread her battle-fields no more, Like Sodom in one hour, her name Was blotted from the list of fame.

Lo! a beast of blasphemy She stately sat—a Queen was she, Intoxicated with the blood Of the most precious saints of God; In purple and in scarlet robe She seemed as mistress of the globe, Adorned with pearls and precious stones And trinklets made of martyr's bones.

Upon her forehead, stamped with blood, Her magic name conspicuous stood, "Mother of harlots," gay and grave, of all whom popish robes enslave; Of every foul abomination, In every age and every nation, Since Bonince the Third was known To sit upon the papal throne.

Emblem of her alluring arts, Emblem of her alluring arts, Bewitching unenlightened hearts, A chalice, framed of purest gold, Filled with the filters which she sold; She held and bade the nations drink While millions not innured to think, Quaffed of the mixture and hecame Defenders of her sin and shame.

She, in a gloomy leaden hour, Trampled on kings and mocked their power; Some held her stirrups while ahe rode, While others basely kissed her toes; And, as for Britain's far famed crown, She hurled it from the head of John Till, trembling on his bended knees, He swore her ladyship to please.

Meanwhile her vile inventive mind Devised communion in oue kind And taught her priests the magic trade Of making him who all things made; For o'er a piece of parehed paste Enrobed she stood and cried, "Hoc est Corpus Menium," behold! 'tis he, Soul, body, blood, divinity.

This great enchantress in her pride Proclaimed herself the Saviour's hride, Seized Peter's chair and stole his keys And sat infallibly at ease;
Cursing all men on earth who dwelt,
Down to the lowest shades of hell,
Who dared to doubt or thwart her word,
However wieked or absurd.

To show that she aloue was wise, She bid her votaries close their eyes, And moved them by her magic call, Like puppets strung around a wall; She bade them worship wood and stone And pray to ghosts and saints unknown, And caused their bliuded hearts to dread Falae apparitious of the dead.

With juggling neeromantic art, On earth's wide stage she played her part, Processions, holy rareeshows, Up at her secret touch arose; While painted purgatorial fire Blazed round the late departed sire, And led their trembling sons to pay For masses till the judgment day.

Parent of Cardinal institutions, Confessionals and absolutions— A vast insurance office she Established for iniquity; Enclosed she sat and waved her keys, While bankrupt sinners at her kneos Enrolled their leugthened list of sins And paid their usual premium in.

At length, in madness, guilt and pride, Casting all past restraint aside, Indulgences for sin shc sold, And bartered heaven itself for gold;

Yet, still, she feasted, drank and sang, And still her joy-bells loudly rang, And still she revelled in the hall, Nor dreamed that she was doomed to fall.

But, lo! a potent augel came, And stretching forth his wings of fame, The earth was lighted with his rays, And Rome stood trembling in amaze; Then Luther raised his mighty voice And bade the heavens and earth rejoice. "Fallen is Babylon," he cried, With all her triumphery and pride.

Since that bright day of reformation Of satyrs grim and doleful creatures, Of priests, with gaunt and rueful features, Roaming through bogs and mountain glens, And doling masses in their dens.

Three hundred years had searcely past, When, lo! another heast at last Rose from an abbey near the main, A fitting place, called Derrymane; On that romantie, ruthless shore,
Where the Atlantic waters roar,
The pirate-monks, amidst the foam,
First found, then brought the creature home.

Soon as he grew to beastly prime They sent him forth in fitting time, Praying that he might never lack, They tied their pouches on his back; Placed the big "O." before his name, That men might marvel at his fame, While he revised the ancient power Which would the nations all devour.

Oft, like the lamb, he spoke, Entieing thousands to his yoke, Then, like the dragon in his ire, Would vomit smoke and flames of fire; Blacken and seoreh both church and state, And stamp and rage, and mock and hate, All who had hearts to understand, And spuru to bear his popish brand.

High was his head and long his tail, Clad in the first beast's coat of mail, King of the proud and wicked, be Would never hend his sealy knee; Unless when Rome came forth to ride And show herself in purple pride, Then in the mirey street he'd fall To lift her ladyship withal.

With massy bit of Irish mould They fill'd his mouth, 'twas purest gold, But when 'twas empty he would roar And bellow his vast exploits once more; Sing softening strains of liberty,
"Ye bondsmen, all who would be free,
'Yourselves must strike the mighty blow "And conquering on to conquer go."

Securely now she rode anew,
And flaunting in her scarlet hue,
And made her subjects by land and sea
Pay homage to the beast and me;
I will regain my ancient strength
And burn the hereties at length, Or make them worship and adore The host which they despised before.

On she galloped at full speed, Heedless of what high heaven decreed That in her triumph she should fall Aud never more he found at all. In one full moment came her doom, For tumbling on John Wesley's tomb, She broke her neek and killed the beast, And left the fowls of heaven a feast.

"Where is she now," ye martyrs say,
"And hail the grand nillennial day?"
The very ground on which she trod
Is consecrated now to God. The splendid temple which she built, Fruit of amhition, craft and guilt, Are houses now of praise and prayer, While God alone is worshiped there.

Where is she now, ye happy saints,
Who long were fettered with long complaints,
Ye clergy who have loved to preach and tell
The goodness of the beast so well?
Her combinations are all gone,
Her agitations are alt done,
Nor shall her blighted whirlwinds more
Produce confusion and uproar.

Fallen is Babylon the great,
And with her scornful pride and hate,
While tumult, perjury and crime
No more polute this happy elime;
Her mighty champions, men of fame,
Have sunk in silence and in shame,
Her bubhling names fied like a dream,
No more to float on memory a stream.

Now all in heaven and earth combined, Holy apostles and prophets join, Parents and children, church and state, To triumph at great Babylon's fate; Her vile confessionals no more The family secrets shall explore, Nor shall her mountains, plains and glens Display the blight of Peter Dens.

Irish Priestly Brutality.

EDITOR JOLLY GIANT-Dear Sir: Observing with pleasure your able attacks upon the Irish brutal priests, I take this opportunity of indorsing everything which I have seen in your excellent paper under thia heading. I am, sir, an Irishman myaelf, and as such, have had bitter experience of the brutality of Irish priests in general, but more partieularly of one brute named Father O'Reilly, who was parish priest of the parishes of St. Peter's and Drumm, in the town of Athlone, County Galway, Ireland. This brute not only used the eudgel, hut hecame a usurper of the people's rights. There was in that brute's parish a drunken Catholic, named Pat. Naughton, who was pretty wealthy; however, his wealth did not restrain his devilish appetitie from strong drink. He drank so hard as that he beins wealth du not restrain his devilish appetite from strong drink. He drank so hard as that he became partly insane, as soon as this condition was noticed by the neighbors, Father O'Rielly took him in charge in his own priestly bouse, but the time was not long, for poor Naughton died suddenly and was buried without an inquest or anything of that sort. After his death his friends (the Tully family) took possession of his fine farm; but their tile was disputed by Father O'Reilly and bis hrother by virtue of a will made by the drunken idiot, Naughton. The consequence was, that the Tully family and the priestly family of O'Reilly's had an Irish fight; in this fight one of the Tullys was so injured that he became insane and had to be taken to the Athlone Insane Asylum, where he died ahortly after from the injuries which he received from Father O'Reilly's mob. There are two members of the Tully family now in this State, one a married lady named Mulry, who lives in Grass Valley; the other is an unmarried lady, and lives in Woodland. Both those two ladies know the truth of what I state about Father O'Reilly's brutality, also about the "land-jumping".

Father O'Reilly's brutanty, also about the landjumping"
Now, Mr. Editor, I believe that those Irish Romish priests would do the same thing to-morrow in
California, if they daved. May your excellent paper
live long, and be a heaeon of light to us Irishmen,
who have neverseen our priests thoroughly atripped
of their so-called St. Peter's clothes before.
Yours Respectfully JAMES HILL.
Sacramento, August 24th 1874.

- There is one useful man in Los Angeles, and There is one useful man in Los Angeles, and this one is Sam Berge. Mr. Berge keeps the only news office in that city, and besides this, lecturers, theatrical men and others find him more than useful and accommodating in his brauch of bill-posting in and around the city and neighborbood. Men who wish to get well advertised should send their orders to Sam at once.

— The place to lunch is at Van Bergen's, 425 Sansome street, near Clay. Mr. Van Bergen keeps the finest lunch, beer and wines of any man in San Francisco.



THE BOARD OF SUPERVISORS' NEW ORDER . SWEEPING



THE CYPRENS OUT OF THE BARBARY COAST DENS OF INFAMY.

Reflections from the Vatican.

WRITTEN EXCLUSIVELY FOR THE BENEFIT OF TRISH ROMAN CATHOLICS.

The Romish priests of this city finding that they could neither intimidate us or purehase our silence upon their designs and attacks upon the public schools and other branches of the government of this country, have resorted to their well-known dodge of pronouncing everything which appears in the columns of the ILLUSTRATED JOLLY GIANT, bearing upon themselves and their designs, to be false and heretical.

To the charge of heresy we plead guilty, so far as it appertains to the doctrine of the Romish church, but as to the charge of falsity we deny in toto. We ehallenge any or all the Romish priests in California, nav, the world, to contradict us upon a logical base as to the truth of what we state.

We will now proceed to show, upon the best of authority, where Pope John XXIII, was expelled or kieked out of St. Peter's chair by a council of cardinals, bishops and priests, for the following crimes:

POPE JOHN XXIII. EXPELLED.

"That John XXIII. had eaused the death of his predecessor, Alexander V., by poisoning, through the instrumentality of his physician, Daniel of St Sophia, with wine of cypress. Further, that he, Pope John XXIII., had violated the elastity of runee lundred young nuns of different convents. Further, that Pope John XXIII. had been guilty of incestuous relations with the wife of his own brother. Further, that he was addicted to the unnatural erime. Further, that he, Pope John XXIII., had abused a whole family, consisting of the mother, son and three young sisters, of whom the oldest was not twelve years old. Further, that he, Pope John XXIII., had trafficked in bishopries, holy orders, indulgence, taxes, graces, and even in excommuni-eations; and finally, that he, Pope John XXIII., had put thousands of innocent persons in Bologna

and Rome to death by torture."

In eonsequence of these facts and crimes, the council rendered the following sentence: "The general eouncil of Constance, after having invoked the name of Christ and examined the accusations brought against John the Twenty-third, and sations prought against John the Iwebty-third, and established on irrefragable proof, pronounces, dccrees, and declares, that Balthasar Cossa (Pope John XXIII.) is the oppressor of the poor, the persecutor of the just, the support of knaves, the idol of simoniaes, the slave of flesh, a sink of vices, a muan destitute of every virtue, a mirror of infamy a devil incarnate; as such, it deposes him from the pontificate, prohibiting all Christians from obeying him and ealling him Pope. The council further reserves to itself the punishment of his crimes in

ous and incorrigible sinner, whose conduct is abominable, and morals infamous; as a simoniac, ravisher, ineendiary, disturber of the peace and union of the church; as a traitor, murderer, sodomite, poisoner, eommitter of ineest, and corrupter of young nuns and monks!!.." The decree of the fathers contained fifty-four articles, which the bishop of Posnania read in public, and twenty other secret ones, so frightful were the erimes which they announced! And yet the monster who committed them was entitled sovereign pontiff, chief of the ehurch, father of the faithful, sueeessor of the apostle, viear of God on earth! He was deelared to be infallible, and his deerees were received as if they had emanated from the Divinity itself!! Such are the doctrines of these depraved, ambitious, and eruel men, who endeavor to bring the art of duping the people to perfection, and who coin money on the steps of the

accordance with the laws of secular justice; and

his pursuit as an obstinate and hardened, nox-

This man, according to the new-fangled dogma of the last council at the Vatiean, was infallible. Yet, here is the ugly proof that the council in 1490 dethroned and declared him to be a "devil incarnate," and still more startling he, the dethroned Pope,

altar and the throne.

all sincerity, how in the name of God can Pius IX. claim infallibility, wherein this council, in 1490, dethroned Pope John XXIII. and elected his successor while he was yet living? This is something for the priests to explain to their poor, ignorant followers. It is much easier pronouncing what appears in the Jolly Giant to be false than in proving its falsity. Let the priests meet this in the shape of an argument and we will give them plenty more of an argument and we will give inche plenty more to lecture their flock upon besides stuffing them with the idea that what we publish is false.

Not Probable.

Just now politicians are figuring over the prospccts of General Grant running for a third term. We have always held that President Grant was a sensible man and fortunately we have no reason to ehange our opinion, hence we eonsider it entirely improbable that our worthy President would make a fool of himself now at this stage of his useful and honorable life by accepting, even it was offered him, much less seeking a nomination for a third term. President Grant knows, as well as what we do, that he would not be re-elected, consequently it would be much better for him to retire now with the laurels which he has so meritously won than break the camel's back with the last straw of perseverance and bull headedness.

——It now hehooves all good, loyal Protestants throughtout the length and breadth of this land to organize themselves into the American Protestant Association. Every township in the Union ought to have a Lodge under the banner of this most execl-lent society. The great trouble with the Americans is, that they are afraid to enrol themselves in this society, fearing their Catholic neighbors, when at the same time every Catholic belongs to some so-called religious society, without ever consulting the wishes of his Protestant neighbors. Come, Protestants, be men and come to the front in this hour of danger. You have a terrible encury to fight. The Romish Church is always organizing and plotting for your destruction. All information appertaining to the working of the A. P. A.'s to be had on application at this office.

— Do you smoke, chew, or deal in tobacco? If you do, we would advise you to call on Ernest De Prati, wholesale agent and dealer in Gilroy tobaceo and eigars. Office, 2063/2 Bush street, opposite Cosmopolitan Hotel. He has reduced the price of their eigars and tobaceo. He is now sciling Perique smoking tobaeeo at one dollar per pound. He also sells other eigars and tobaeeo at the same rate. Call and examine for yourself bcfore purehasing elsewhere.

— Washington Beer Hall, John Mauser, prietor, 304 Montgomery avenue, above Broadway. Two billiards, two bagatelles and a shooting gal-Washington Beer Hall, John Hauser, prolery are ready for the accommodation of Mr. Hauser's friends. No hoodlums allowed. All the newspapers and periodicals in the German and English language kept for the benefit of the visitors. The eelebrated Washington Rrewery beer for sale at five eents a glass.

—Go where you can enjoy yourself. This is every person's lookout on a Sunday at this season of the year. We would advise all who may seek this comfort and pleasure to betake themselves to the CITY GARDENS, where Captaiu J. Sneider will be glad to see you and leave nothing undone to make you all happy. The Gardens have been lately im-proved and everything looks really sweet and pleasant about that place.

Every man loves to admire a pretty horse, but no horse ean look pretty when elad with an old or ill-made set of harness. The man that would thus disfigure a pretty horse, knowing that Hugh S. C. Cosbie keeps the cheapest and handsomest sets signed the findings of the council and thus vouches for his own hellish acts. Now, we defy all the Irish priests on earth to deny this fact. Then we ask, in death would release him from further torture.

A NEW AND BEAUTIFUL CHROMO-LITHOGRAPHIC PARLOR AMUSEMENT--New and Improved Edition.

Fifty Chromo Scenes on the Central Pacific, Union Pacific, Burlington Route, Michigan Central, Great Western, New York and Erie Railroads— The Most Entertaining, Instructive and Amus-ing Parlor Game ever Invented. GEO. THIS-TLETON, Author and Publisher, No. 423 Wash-ington Street, San Francisco, California.

A new, beautifully illustrated, and instructive Parlor Amusement, containing fifty highly executed Chromo-lithographic pictures, which forms a continuous illustration of all the most interesting and beautiful scenes along the trans-continental railroad aeross the great American continent to New York.

It also illustrates the States and Territories, the Lakes and Rivers; it gives all the Stations on the routc; the exact distance to each and all the Stations from San Francisco to New York City (which are laid off on a regular scale of miles).

The populations of all the principal towns on the route are correctly marked down, thus combining instruction, and making this the most entertaining and instructive parlor amusement eyer published.

This illustrated parlor amusement of "A TRIP ACROSS THE CONTINENT," starts from San Francisco (illustrated by the Golden Gate) to Oakland, where it (illustrated by the Golden date) to Orden, the takes the Central Pacific Railroad to Ogden, the Union Pacific Railroad to Omaha, the Burlington route to Chicago, the Michigan Central and Great Western Railroad to Suspension Bridge and Niagara Falls, and the Eric Railroad to New York City; ing the shortest, best equipped and only route by way of Suspension Bridge and Niargara Falls.

The Parlor Amusement will be sent hy mail on reccipt of two dollars, with full instructions how to play the game. A liberal discount to dealers.

Col. Geo. Thistleton, Author and Publisher, Jolly Giant Office, 423 Washington street, ucar Postoflice.

- Removal of the Dime Savings Bank to 646 Market street, near Kearny. Incorporated April, 1869. Dime principle adopted July 19th, 1873. Depositors from that date to May 31, 1874, 1,505! in June, 471—total in 12 months, 1976! Guarantee Fund, \$100,000. Deposits received in Currency, Silver and Gold, from one dime to \$10,000. payable on Dcmand, (no notice required), draw 6 per cent. interest. Term deposits 1 per eent, per month. Deposits invested in U. S. Bonds, Curreney, Gold and Silver Coin, and Bullion, and are always payable on demand. Always a cash surplus over all liabilities. N. B.—Curreney (greenbacks) and Silver and Gold bought and sold upon the best terms. Drafts and Certificates of Deposits collected on Eastern Banks. No entry fee or charge for bank book. W. S. Thomson, President. J. Crocker, Sceretary. Bank open from 9 o'clock A. M. till 5 Sceretary. Bank open from 9 o'clock A. p. M. and Saturday evenings till 9 o'clock.

Ladies wanting the suit patterns that eome out iu Harper's Bazaar every seeond week, ean have them as soon as out from the Agent, Mme. Morrow, 25 New Montgomery street, Grand Hotel Building. Subscriptions taken for Harper's Bazaar, Harper's Weekly and Harper's Magazine. Business persons weekly and Harper's Magazine. Business persons will find it to their advantage to advertise in the Bazaar Catalogue. Twenty thousand eireulated gratnitously every month, going into every eity, town, village and honse on the Paeifie Coast, and to every family in the eity of San Francisco; also containing all the arrivals at the hotels every morning. Apply to Agency of the Bazaar Patterns, New Montgourge effect. Montgomery street, Sau Francsco.

OUGHT TO KNOW BETTER.-Mr. James D. Lee, 33 Geary street, ought to know better than to blockade the entire sidewalk in front of his saloon on the above street with ahout "three hundred" eases of gin, which he has just received direct from Eugland. Mr. Lee may not have room in his saloon for this large importation of liquor, yet the public should not be inconvenienced because of his inability to find storage. He told an officer, who spoke to him about this nuisance, that he knew the entire eargo would be consumed inside of one month, but this is no excuse in our eyes, the Street Super-intendent ought to look after him.

Tom Flynn's Letter.

SAN FRANCISCO, Aug. 31, 1874.

IDITOR OF THE JOLLY GLANT-Misther Iditor: Will I be permitted to bother you just wance again wid the doings of the clargy, wid this poor outcast of a Tim McCarty. Sure if he'd hin a woman an' Father Powers had him in haud, it would a bin a short shrift an' a bit of a shtick to bring her to a sinse of obadience. But Tim McCarty is another sthripe entirely. He's a straight up an' down specimen of a thrue Irish boy, weighs a hundred an' eighty pounds,an' moves himself like a tiger cat, so he does. The divil himself would think twice before tackling Misther McCarty,an' be glad enough to get through wid him wid whole bones. Then the money man, the money gives him a stiff upper lip. Tim is worth tin thousand dollars in rale estate, an feels as indipendint an' high-minded as though all the blood of the McCarty's was cintered in him. Snre he walks as straight as a rail, an' divil an American sovereign holds himself wid more dignity.

Well, whin the Jolly Giant was disposed of, an' the priests had disparsed, barrin' Bishop O'C-Father Gallagher, and the fluent au' gassy Buchard. the Bishop said to one, "Tom, be afther going over to the house an' sayin' to Misther McCarty that we would be plased wid the honor of his company

to-day if he could spare the time."

"Howly Moses!" sed I to meself, as I banged the dure behind me, "Is it Misther McCarty their revcrences are sendin' me for in that bland and courtly style?" Its meself that has niver doubted a single article of the creed, niver been a whole month out of the confessional, an' niver wint without a good account to square up, or the money to pay for it.an' Misther Flynn has niver rolled off the tongue of wan of them. An' as to bein' plased wid the honor of me company, or the like of that; divil a wan of them ever thought of it, an' me in a shtate of grace an' full communion too! An' this McCarty an' apostate an' heretic! Begorra I helave its better an' more respictable to have tin thousand dollars iu house and property than the blessins of all the bishops in Christendom, so I do.

But away I wint, an' soon Misther McCarty had the polite missage. He received it wid amazin' coldness, an' puttin' on his business suit, wint off to the sanctuary. The honorable Misther Flynn, that's meself, was at his heels, determined to hear the fracas. I expected to hear McCarty dressed pretty lively for his hackslidin' an' neglect of the sacraments, but you shall see, MISTHER GIANT, you shall

see how it was yourself.

"Good morning, Misther McCarty," said the
Bishop,as Tim came in, "you know Father Buchard,
an' Father Gallagher, I suppose?"

McCurty inst tests off his best beyond slightly and

an' Father Gallagner, I suppose?

McCarty just took off his hat, howed slightly, an' advanced to shake hands wid 'em, which he did, as though it was Pat Welch an' John Mulloy.

"Did you ever see the likes of that now?" said I to "Did you ever see the likes of that now?

eself. "What nixt, what uixt?"
"Gintlemin," said McCarty, "Tom Flynn said you wanted to see mc,an' I am plased to see three gintlemin so distinguished in the church." An' stood the form of Tim, an' you could not tell which

was the biggist, or the calmist, or which was the Bishop, barrin' the dress.

"By me sowl," thinks I, "Misther McCarty, you're playing your hand pretty high, but wait a bit, Father Gallagher will take the starch out of ye, an' its pinence you'll be after doin' for that."

An' sure enough Father Gallagher spoke uixt.

"Misther McCarty," said he, "you're a horn son of
the church, you're one of the children of the isle of
saints. Ireland will ucver ahandon the holy mother the Church; an' no true son of Eriu can turn his back on the ould sod. You cannot be true to your blood, your kindred, your aucestors, an' your country, an' place yourself in opposition to the faith.

The wolves we know how to meet, the wolves within, the ehnrch has given us power over. We rehuke, we persuade, we admonish, but when they will not put off the wolf's skin, and demean themselves as lambs of the flock, the church has given us power to curse; and our curse is registered in Heaven, and a mill-stone around the neck of a drowning maa is lighter and safer to bear. Misther McCarty, may we defind, if we cannot have your whole heart and mind and approbation, on your being at church, with us in appearance at least, and on your encour aging others to stand by the faith and lend obedience to its commands. We have a right to an answer that we may know where you stand, and frame our conduct accordingly."

Sure if ever man was in a tight place in the world, Tim was in it thin. That poor, uneducated Irish-man, stood before a learned hishop, a smooth an' polished orator, an' the cutest Jesuit on the Pacific Coast. He had to dale wid wily diplomats, an' he all unpractised in the art. But Tim stood it like a man, an' bothered both me and thim, so he did. He stood uncovered an' respietful before thim, but spoke like a man, an' said words that have hurned many a martyr at the stake; and would burn Tim McCarty to-day, here in Ameriky, if the Catholic Church had the power in this counthry, that it hopes sooner or later to possess. Here it is, word for word:

Reverend Fathers! do not think that I am wanting in respect to your high offices, in what I am about to say. Do not imagine that I have lost my love for you, as my countrymen, or for that dear old Ireland that belongs to us in common. Neither do I forget that you are learned and wise, and should know everything that pertains to the church and its dutics; while I come to these questions with the simplicity of a little child, and perhaps ought not to set my judgment against yours. But there are a few things on which it seems to unc I cannot he

The great founder of our religion said, "Bless and curse not," while your church professing to come from him, has been cursing all through its history, an' you tell me even now you are ready to do it again in my case. He said "Forgive, and ye shall be forgiven," while you teach that the hercic and unbeliever shall never he forgiven, neither in this world, nor the world to come. He said "Judge not, and ye shall not be judged," hut you set yourselves up to he the judges of all, and undertake to condemn, curse, persecute and consign to everlasting perdition

all who do not helieve as you believe.

He said, "Blessed are the poor, and the meek, and the humble, and the lowly; and he that would be the greatest among you, let him be the servant of all." These words are hut a part of what Christ said. But you are none of these; you are neither poor, nor humble, nor lowly. You wear Papal crowns, cardinal's hats, bishop's mires and priestly robes; claim to be infallible, and dominate mankind. You have been, and are, the allies of emperors, kings and princes; you have shared their profits, and aided to oppress the body, as you have enslaved the mind. There is some grand mistake in your teachings that I cannot reconcile, you have doubtless a subtle logic by which you explain and justify these things, but I cannot comprehend it. When I read the teachings cunot comprehend it. When I read the teachings of Christ, I find him a friend of the poor, of fair, open equality, and brotherly love. When I look at you and the church, I find it hand and glove with power and oppression. Besides, I am a republican. power and oppression. Besides, I am a republican. I helieve in government hy the people, for the benefit of the people; you do not; you pretend to favor a republic for Ireland; but in every other case you are on the side of monarchy, imperialism and papacy. If you had a majority in this country, you would put the Pope above the Congress and President. I have no sympathy with these designs. I can dent; I have no sympathy with these designs; I can not help them along, and I cannot support your church without doing so, therefore, I let it alone

Should you at any time go back to the teachings of Christ, abandou your temporal power, eschew the alliances of kings, throw off your crowns and mitres, and become the priests of the people, mingling with them and defending their rights, I will join you and give you my support. Till then I cannot do so. I should he a traitor to the republic I have sworn to defend. The American people have made me a sovereign with them, and given me a share in the law-making power; and I will defend their libincur your curse, and the many inconveniences it will bring to me from many of my well-meaning country-men and women. But if it must come I shall accept it as best I can; but I should deem myself nuworthy of the name of an American freeman, if I should allow it for one moment to bend me from the strong dictates of my own judgment. Shall I say more, or will this suffice?

Be me sowl, but thim words were writ down in your plain English, as you see, MISTHER GIANT, hy Father Buchard, an' I stole a copy. Its a nate spache, an' ought to he printed. The Bishop was aghast, an' seemed chokin' to death; Father Gallagher sank back in his choir any looked as if he had back back in his chair, an' looked as if he had had a sunstroke: Father Buchard looked up from his paper an' said, "That will do man, you may go. Tom,

show the gintleman out."

This is what happened to Tim McCarty.

Tom Flynn.

Old Boots.

Few things seem more worthless than an old boot; and yet it is not absolutely without value. It may undergo a kind of metamorphosis, and, under a new form, be again made to do duty. Most of us, in throwing away a boot we have worn a twelvemonth or more, would be willing to wager we should know it again if it ever came in our way; but in this we should undouhtedly he mistaken. The manufacturer puts it through such a variety of processes, and returns it to us so thoroughly changed in form, that recognition is impossible. With that same old hoot we might hutton our coat, or comh onr hair, or whittle a stick, and yet he ignorant of its identity. In being subjected to the various processes in the hands of the manufacturer, east-off hoots and shoes are cut into small pieces, and placed for two days in chloride of sulphur. This substance has the effect of making old leather hard and brittle. Then the leather, thus bardened, is withdrawn from the action of the chloride, and is washed with water and dried. When thoroughly dry it is ground to powder and mixed with some substance like glue or gum, that causes it to stick well together. The mixture is then put into moulds and shaped into various articles of domestic use, such as knife-handles, huttons and combs. Hence it is we should not be able, under ordinary circum-stances, to recognize the old shoes we have thrown away; and hence it is, also, that the hutton with which we fasteu our clothes, and the comb with which we adjust our locks, and the handle of the knife with which we cut our heefsteak, may have previously seen service in the form of her Majesty's slipper, the President's boot, or Sambo's brogan.

Lord Dundreary's Half-brother "Saam" as a Nepotist.

"Saam," our "Saam," truthful "Saam," of bad street fame, helieves in making hay while the sun shines. To accomplish this good work, "Saam" has sent to Iowa for his wife's cousin, a young gentlemau named E. B. Drake, and has appointed him as an outside deputy on the street brigade. Fearing that that would not be enough of the stock, he has sent for another cousin, and will, no doubt, give him an appointment as soon as he lands. "Saam" is right in providing for all his half-brothers and cousins for the next twelve months, hecause after that time "Saam" and his relatives will have to ret re to the city front to "hock" wood once more, except a merciful Providence provides him, "S.am," with a lot in Lone Mountain, where his history will die with him, except in the memory of the relatives of that portion of this community who will undonbtedly have their necks hroken heforc the coming winter is over, hy being thrown out of their vehicles in some of the many "dead-falls" so numervchicles in some of the many "dead-falls" so numerous now in the streets of this city. It is to he hoped that "Saam's" cousin from Iowa, knows more about street work than his uncle of the Dundreary stock; if so, we will excuse "Saam" for his selection of the young man. After "Saam's" term expires, we would recommend him to offer himself to Mr. Sothern, and We want your countenance an support. It is our erty and my owu, against all the powers on earth. recommend him to offer himself to Mr. Sothern, and duty to keep the fold together and protect the sheep. I shall he sorry to have your ill-will, very sorry to fill the genuine role of Lord Dundreary's half-hrotber.

Indulgences in the Romish Church.

BY FILIUS.

It seems a hard thing to say of any Christian denomination, that its influence is never for good, but always for evil; yet such can he truthfully said of the Church of Rome. In all ages she has been the same uncompromising enemy of human freedom and human progress, keeping her votaries in ignorance and englaving them body and soul. Her spirit does not change with the lapse of time, and the advancement of civilization. She is to-day just as relentless, intolerant, higoted and tyrannical as at any time in her past history. In the light of the nineteenth century her practices are as corrupt, and her doctrines as dangerous as they were in all the darkness of the fourteenth century. Her teachings, instead of making humanity better, actually tend to encourage crime, foster vice, and promote immorality. Look, for example, at her doctrine of "Indulgences," and the effects it produces. It absolutely removes all incentives to virtue, and grants a sort of patent right, or carte blanche, to commit any crime, or indulge in any vice. The most heinous crime sits lightly on the conscience of the criminal, when he feels, that the turpitude of his act can be easily removed, and his sin forgiven. And the lesser crimes he will assuredly not hesitate to commit, if by a little penance as a punishmeut, his sius may be entirely wiped out. It is idle to suppose that any church, or system of religion, which advertises "Plenary Indulgence" on its doorposts and lintels, can be pure in itself, or can put any effective check on the commission of crime.

But what is ment by "Indulgence"? Bellarmine says it is "the remission of the puishments which remain to be satisfied for, after the remission of faults;" that is to say, after the sin is forgiven, the penalty of the sin must be satisfied. And this is done, either by a certain amount of suffering in Purgatory, or else by a sum of money which is accepted as an equivalent for that suffering!

These "letters patent" to commit sin, otherwise styled "Indulgences," were first issued by Pope Urban II, in the eleventh century. They were offered by way of reward to such as woud join the crusade. By-and-by, however, others than crusaders, could secure them, by contributing a sum of money, to be used in the accomplishment of any pious work enjoined by the Pope. They thus became a matter of barter and sale. It was so much hard cash against so much immunity from Purgatorial suffering! It was by the sale of these fire-insurance policies that the work of building the church of St Peters in Rome was carried on in the time of Leo x. That pontiff granted plenary remission to every man who contributed money for that purpose. The project was successful, and the barter immensely popular. For convenience, the pontiff farmed out the benefit of the indulgences to the highest bidder in any given province or country: and, in order to make the most out of the bargain, the farmers employed the ablest preachers to act in the capacity of insarrance agents, or auctioneers, so that the desirableness of the policies, or if you please, the value of the ware, might be fully explained. And right faithfully did these clerical auctioneers perform their part. "Purchase," said they, "these letters of indulgence, and you will be sure of eternal salvation. Purchase indulgence for a soul that is now suffering in Purgatory, and just as soon as the moncy tinkles in the chest, will that soul be released from suffering and ascend to Heaven! Purchase these indulgences, for there is no crime so great that they cannot satisfy its penalty! Were it possible for a man to violate the person of the Blessed Virgin, even that unspeakable crime, they are sufficent to explaite, and the offender would feel himself free from punishment and free from gnilt. Lo! the heavens are open; if you enter not now when will you enter? For a mere trifle you may redeem the soul of your father out of Purgatory; and are you

so ungrateful that you will not do it? If you had but one coat, it would be your duty to strip your self at once; and sell it, so as to purchase an indulgence and secure his release from torment!"

Such is a specimen of the extravagant terms in which these clerical anetioneers praised and described their ware. "But," the reader may ask, "what was the cost of a letter of indulgence for the various crimes of the calendar?" That depended, as it depends to-day, upon the character of the crime and the wealth of the criminal. The following list of crimes, with the cost of indulgence therefor, is tabulated for the henefit of the reader.

Perjury, forgery and lying	\$2	00
Robbery		
Burning a house		
Eating meat in Lent		
Striking a priest		
Killing a layman		
Procuring an abortion	. 1	50
Murder of father, mother, sister, brother or wife	e 2	50
Marrying on a day forbidden!	.10	00
Priest for keeping a concubine	. 2	25
Nun for frequent fornication, either in or ou	t	
of the uunnery	. 5	00
70 1 1 0 1 1 7 1 7 0 1		

It will be observed that the fearful crime of marrying on a forbiddeu day, requires an "Indulgence" costing ten dollars, whilst the trivial matter of procuring an abortion, killing a layman, or murdering a father, mother, sister, brother, or wife, very properly requires one costing only about two dollars and a half!

The reader may further inquire whether indulgences are granted at the present day as in days of yore. In later years the Popes have been more sparing in the exercise of this power. For a proper consideration, however, the Popestands ready to day to absolve the vilest criminal from all his sins, trausgressions and excesses, how enormous soever they may be; to remit to him all punishment which he deserves on account of those sins and excesses: to restore him to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which he possessed at baptism; to assure him that when he dies, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened; and to pledge his holy word and honor, that, though death may not take place at once, and many crimes be committed between the present moment and the moment of dying, the indulgence now granted, will still be in full force when needed, so as to secure immunity from Purgatory, and an immediate entrance into Heaven.

What presumption does this granting of indulgences argue ou the part of the Pope? What ignorance and spiritual blindness on the part of his devotees? Would that the rank and file in the Romish Church would only read and think for themselves! Surely if they did, they would see the absurdity of what they are taught. But reading and thinking for themselves is what the Romish church most strongly forbids in her votaries. Her teachings will not bear the light, and hence she keeps her followers in darkness. Protestants, while enjoying the light, can only regret that their Roman Catholic fellow eitizens are not similarly blessed, and cannot enjoy with them the advantages of true religious liberty.

— The First Light Dragoon's ball came off on Friday night, August 28th, at La Grand Armory, and was what we anticipated, a splendid affair. The music was good, the dancing was excellent, and the inner man and woman, too, was made happy and cheerful by the good wines supplied by Mr. Duncan S. Tyson, the affable proprietor of the "Banks 'o Clyde," 857 Market street, who kept the bar and refreshment rooms upon that grand occasion.

— The Tenth Ward is known to contain some "tough" grog-shops; but,like all other general rules, there are exceptions; soit is in this case. Mr. Conrad Mundelius, who keeps the "Berliner Beer Hall," at 947 Folsom street, between Fifth and Sixth streets, is a notable exception indeed. The thirsty and exhausted can rely upon getting good liquors and civil treatment.

Who Will Have Them?

(See Illustration on page 120.)

The latest problem is, who will have the Chinese prostitutes? Judge Morrison declares them foul loathsome, and uufit to be landed in this city. Judge Quiut and Hall McAllister objects to this decision, and says they are sweet, wholesome and fair, and ought to be landed to meet the requirements of the Mongolians who have come to this country ou a sort of a pilgrimage. The moon-eyed imps have been carted about this city like so many hogs at an Irish fair. The last cartage to the Mail Dock ought to have ended their ride. If the Mail Company refused to take them from whence they came, Sheriff Mc-Kibben should have dumped them into the bay and thus end the controversy as to where they should be located. In the meantime the tax-payers have got to support them in the County Jail until the Supreme Court shall decide as to their virtuous standard. How this is to be ascertained remains a mystery; probably the American theory may he resorted to, of having "nine physicians" called in to examine the moon eyed maidens. If Coroner Rice had been called a supply the coroner of the the moon-eyed maidens. If Coroner Rice had been seized with a spasun previous to his hoarding the steamer "Japau" the question would have been very satisfactorily settled by this time. Our worthy Coroner should practice this thing of making haste slowly when he is entrusted with the service of a writ of "habeas corpus," where the bodies shows evident signs of taiut and polution. However, we have sufficient faith in the honesty of our Supreme Judges to believe that the filthy damsels will be returned to China, notwithstanding the eagerness of the Chinese disciple, Bro. Gibson, to gain control of them there.

The Fenians in Council.

A telegram from New York informs us that the Fenians are again in council. Ah! this must be a matter of great importance to the American people whereas the news is sent over the wires to California. Wonder how many Irish priests are in the conclave? His Grace, the "Dublin Castle Hack," and "Scout" Cullen, ought to be at the head of the New York assembly so as he would be then in position to enlighten the English Government upon the plans of the Fe uians to liberate Irelaud. The assembling of the Fenians in New York is indicative of a levy upon the Irish living-out "Bids" throughout the length and breadth of this land for the support of another thief or two, who will "vamoose" as soon as he fills his pockets with the half dollars of the ignorant dupes who open their mouths like so many fatherless young hirds to swallow whatever is given them. Such martyrs as James Stevens has helped the "b'hoys" well in their attempts to liberate Ireland. And having the priests to carry their scerets and Cardinal Cullen to reveal the same to the Lord Lieutenant of Ireland, will soon free Ireland. The Irish Catholics must have received great encouragement in their struggle from the support which the ment in their struggle from the support which the Spanish Republican party has received from the priests in that country to kill the monarchical party. If the Irish liberators were not asses of the most consumate school, they would have seen this years ago. They ought to know that the priests are enemies to every form of government where the Pope is not recognized emperor, king and God. No republican government can acknowledge the Pope as its monarch, hence comes the priests expectation to Iron. monarch, hence comes the priests opposition to Ireland's liberty.

— The Dupont street Chinese priests held public service in the open street ou last Saturday morning, at 3 o'clock, in honor of the victory gained by the decision of the Supreme Court over the Immigration Commissioner, in restraining the Chinese cyprians from being sent back to China. This service reminded us of the joy experienced by Pope Gregory XIII. when his unurdering envoys returned to Rome after the massacre of St. Bartholomew, and upon their presentation of the head of Admiral Coligny to His Holmess.

THE SECRET OF THE AURICULAR of the whole affair are too transparent to deceive CONFESSION EXPOSED.

The doing of the Nuns and Priests in the Convents of the United States--Startling Revelations of the Infallible Church of Rome for the Use of Fathers, Husbands and Brothers.

WRITTEN BY AN EX-CATHOLIC PRIEST FOR THE BENEFIT OF THE JESUITS.

(Continued.)

I would especially invite the attention of my readers to the above letter. A proper understanding of this correspondence between the executive of this eountry and the Pope, through their representatives, will set at rest a question long mooted in every section of the United States, viz., whether the Pope is a temporal or spiritua potentate. If the former, Mr. Van Buren and the President of the United States did but their duty in giving the assurances contained in the above letter. This was due to him as an independent sovereign. As king of Rome, he was as well entitled to it as any of the sovereigns of Europe; and so far from blaming Mr. Van Buren, for the respectful and courteons manner in which he addressed his royal holiness, I should be among the first to award him just praise. The numerical weakness of a foreign potentate's subjects, the pancity of their numbers, or their intellectual degradation, is, now-a-days, no argument against the legitimacy of their independent sovereignty. But if the latter, if the Pone of Rome is not an independent and sovereign potentate, if his sovereignty is only spiritual, as all the Romish priests and hishops in the United States would persuade us, then I contend, that Mr. Van Buren, the President of the United States, or any other man who with his sanction, writes such a letter as the above, is a conspirator against the government, and should be prosecuted as such.

Among the foreign powers known to this government, no such power as a spiritnal one is enumerated. The constitution of the United States recognizes no spiritual power either at home or abroad: and if Mr. Van Buren, as the representative of this government, has corresponded with a foreign spiritual potentate, he did that which he was not author. ized to do hy our national charter, and which the executive of the United States had no more right to order him to do, than I had. If the cahinet of his holiness, the kiug of Rome, have half the intelligence. taet and management for which they get credit, they must bave felt highly amused at the simplicity and sycophancy of Mr. Van Buren's letter. If the power of the Pope, in these United States, be only spiritual, what has he to do with this government. or this government with him? The constitution of the United States, and the various constitutions of the respective States, recognize no spiritual power whatever. No court of law nor equity, from one end of this country to the other, understands what a spiritual power is; nor have they made any provision to maiutain or enforce it. What, then, is it? Where is it to be found? Is it visible? Is there any record of it? Is it tangihle? In whom is it centred? No trace of it can he found among us, aud yet we are told that it exists; and three millions of Papists in the United States, are hound to obey this invisible and intangible thing, or whatever it is.

We have been told by Bishop Hughs, that the Pope claims only spiritual jurisdiction over this country. It would be a loss of time to explain what Papist mean by spiritual jurisdiction and spiritual power. The legerdemain and humbuggery

of the whole affair are too transparent to deceive any eye but that of a eredulous American. Without this doctrine of spiritual allegiance to the Pope of Rome, Papish priests could raise no money for his holiness, in the United States, and they dare not openly elaim for him any civil allegiance.

Had the Romanists of the present day, the spirit of the ancient Romans, they would spurn this shameful exaction upon their credulity, but especially upon their purse. It is base to suhmit to it; even a Pagan Romanist would spurn at it. He did so once before, and it his Pagan spirit were not hroken by worse than Pagsnism—Popery—he would do so again. "For I," said Brutus,

—"Can raise no money by vile means:
By heavens, I had rather coin my heart
And drop my blood for drachmas, than to wring
From the hard hands of peasants their vile trash
By any indirection!"

Yes, even a Pagan would spurn and scorn the deception, cupidity and hypocrisy of Popish Jesuits and priests.

Was there ever upon the Papal throne, since the days of Hildebrand, a Pope who did not claim sovereign and temporal jurisdiction over the kingdoms of the earth? Do the annals of mankind record so dispassionate and so soleum an act of treachery, or so glaring an evidence of temporal power and despotism, as that of Hildebrand, known as Gregory, over the Emperor of Germany? The universal monarchy and sovereign power which he and Rome wrung from a bleeding world, was never more absolute than that which the Popes of Rome wrung from the superstitions of mankind, m almost every age of the world; and now, in the nineteenth century, the present Pope has the unparalleled insolence to fasten upon our necks, through his agents, a yoke more galling than that which heatheuism imposed upon the Romans.

This they cannot do by argument, hecause, to use argument with effect, man must be in the right; but to make the hest possible use of had arguments, may be, nevertheless, the privilege of geuius, craft and intrigue. Hence the introduction of the auricular confession. Hence it is that Romish bishops and priests persuade their people to go to confession, where they have complete mastery over their feelings, passious and judgment. They know if they can dehauch and seduce one female in a whole of the household is at their family, the It is in that accursed trihunal that they persuade the people, first, "that it is abominable to maintain that men can work out their own salvation, under any form of creed whatever' provided their morals are pure." Second, "that it is odious and absurd, to grant to the people liberty of conseience." Third, "that it is impossible to hold liberty of the press in too great detestation." Every Papist is compelled in the confessional, to subscribe to these degrading concessions. He must swear solemnly that these propositions are orthodox, and that every government should be compelled to aeknowledge them as such. No mau can die in the faith of the them as such. No man can die in die indir of the Romish church, until he acknowledges that these propositions are true. No individual can he con-firmed as a member of the Romish church, at least in Catholic countries, until he assents to them. No one can be ordained a Roman Catholic priest until he solemnly swears to maintain them.

They familiarlize the human mind to these infamous axioms of theirs, from its very infancy; and thus when they arrive at the age at which they are permitted to go to confession, which is generally from eight to twelve, there is no difficulty in confirming their people in the helief of these horrid

The following passage may be found in the encyclic letter, addressed by the actual Pope, to all the bishops of France, in 1832, in order that they might conform, they and their flocks, to these instructions, although they are in direct opposition to the laws of the country, and the rights of its citizens. Is it necessary to say that M. Lamennais protested with all the powers of his great soul, against such odious maxims as these, stated in all their ultramontane candor?

"We now come," says the boly father, "to another cause by which we lament to see the church afflicted at this moment. To wit: to that indifference, or per-

verse opinion, which has spread itself abroad on all sides, by the artifice of evil men, and in accordance to which, men may sttsin everlasting salvation by the profession of any creed, provided that their morals are pure. It will not be difficult for you, in a matter so clear and evident, to repel an error, so fatal as this for the people."

Is this clear enough? A word to those of our number, who are intrusted to the care of these pastors. So here is sn Italian monk, the ultramontsne head of our hishops, who annuls, at a single dash of his pen, one of our most sacred rights, a right the maintenance of which has cost the country torrents of bloodshed in the religious wars like water.

of bloodshed, in the religious wars, like water.

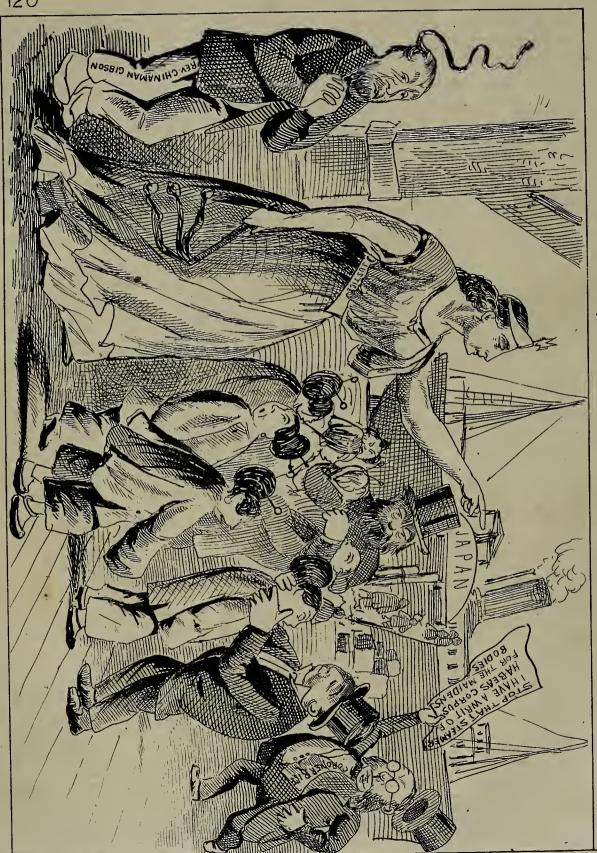
"From this corrupt course of indifference," proceeds the boly father, "originates that absurd and erroneous opinion, or madness rather which asserts that the liherty of conscience must be secured and guaranteed to every one, whomsoever. The way is heing eleared for this pernicious error by the liberty of opinions, full and unhounded, which spreads itself far and wide, to the ruin of civil and religious society."

(To be Continued.)

"Hot Bricks" for Masons.

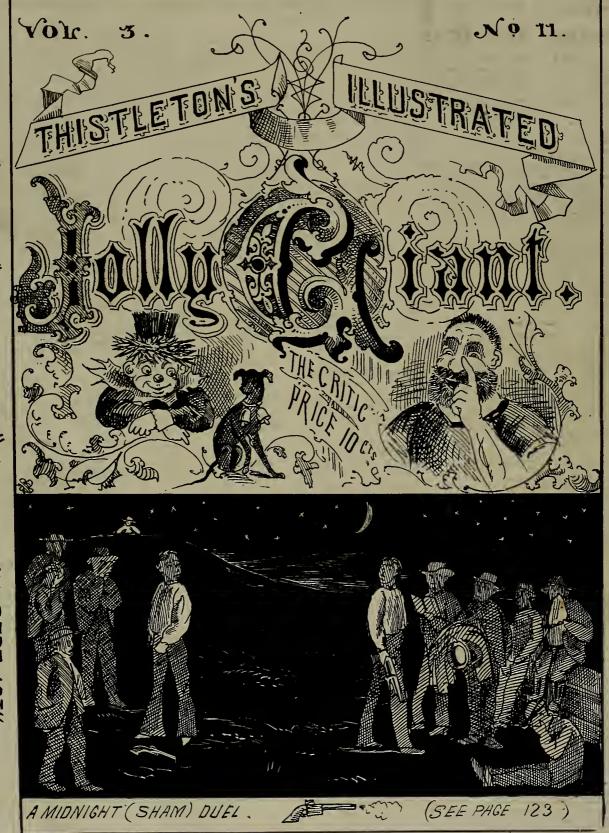
The above is the heading of an article in last week's "Monitor," and relates to Masonry. In this article the "Chicago Pilot," from whence the article was copied, would endeavor to make its readers believe that Masonry was the divine work of the devil, insomueh as that such men as Daniel Webster, Ezra Styles, President Madison, Hon. R. Rush, Governor Hancock and John Q. Adams did not belong to the fraternity. Those men have, it is said, expressed an opinion that Masonry was not good; if they have done so they have simply been guilty of "Damnaut quod non intelligunt." It matters very little to the Masons of the Universe, whether those men bave heen fairly or unfairly impressed with the heavenly beauties of Masonry. So far as the Romish church is concerned, and great object in view in publishing these "stories," are for the purpose of detering Catholies from becoming Masons. If these two journals only that body ought to be content at knowing that every Popc who lived and reigned in Rome were Masons, even Pope Pius IX. himself was a Free Mason for over thirty years of his lifetime, and would yet his conduct had heen good; but by virtue of him making himself a filthy, lying, perjured blackguard, he was expelled the same as any other common man; for, let it be borne in mind, Masonry is so like the divine nature of God, it is no respecter of persons, but rather the qualities of the man; and as God has made some bad men, for reasons only known to himself, there is no reason why some of those black-tainted serpents would not find their way juto the "mystic lodge." So it was with Pius IX. when he hecame a Mason; he was to all intents a good man, but in his old age he permitted the devil in hell to corrupt his mind, and thus rehelled against the divine law of God for such rehelliousness, together with heing a wilful, corrupt and no-torious perjurer to his trust hefore God and man, he has been expelled from the brotherhood of Ma-

However, the object the "Pilot" and "Monitor" is to partly show their ignorant readers that George Washington was not Master of a Masonic Lodge. If the Masous of these United States had any doubts upon their minds upon this question they most assuredly would not apply to either the "Pilot" or "Monitor" for the necessary information. The other, knew the dislike that Masons have in general of "Irish Micks" joining their lodges, very few indeed would trouble themselves ahout seeking admission. Catbolies of every other nationality in the world except the Irish, make good Mason, this fact has become so well-known that no lodge in this city (except Dorie) will bave one of them enter its portals. They have been found too cowardly at the hour of death and thus hetray their trust. While alive they are ignorant, boorish, unsocial, and invariably either wants to rule or ruin the lodge which they belong to, hence they are an unwelcome guest to any well-regulated Masonic lodge.



HALL Mª ALLISTER, JUDGE QUINT AND REV. CHINAMAN GIBSON WANTS TO ADOPT THE CHI PROSTITUTES "JUSTICE" ORIVES THEM BACK TO CHINA. CORONER RICE GOBBLES THEM UP & THUS ENDS THE FRACUS. CHINESE

SAN FRANCISCO, SATURDAY SEPTEMBER 12TH 1874.



SPLENDID INTERIOR FORMEXTRA JOLLY WEONESDAY SEPT. 16TH.

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THE CRITIC.

Saturday : : : September 12, 1874

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to the many inquirers who have made applications to us for bound back numbers of the LLUSTRATED JOLLY GIANT. We have now a limited number bound, which will be given to applicants for the sum of \$3 50. Send your orders, if you desire. It is a really valuable and amusing companion.

The Growth of Propery and the Jolly Giant's Mission.

The growth of the Romisb Church in the United States has been marvelously rapid. From an insignificant beginning it has become a formidable power in our Republic. Thirty years ago, the proportion of papists in our population was ahout one in twelve; to-day it is probably one in seven. This increase is without parallel. Now when we study the history of popery, in other countries, and see the evils it has brought, and the misery it has entailed, we confess to a feeling of alarm at the progress it is making in America. If it were used for its legitimate purpose merely, as a system of religion intended to benefit man both here and hereafter, we should have no particular quarrel with it, for we cheerfully accord to every man the right to worship God as he pleases, and to adopt whatever system of religion he prefers: but, used, as it has always been, to crush the liberties of the people, and advance the ambitious schemes of wicked priests, we hate and denounce it, and will oppose it to the bitter end. We regard it as an unmitigated evil-as the most fearful scourge that was ever sent to afflict a free people. To us it is the synonymn of tyranny and oppression, the very essence of cruelty and hypoerisy, and the sum of all villanies and ahominations. Its history is but the history of immorality and wickedness in every form-of perjury, rapacity and avariee, of incest, adultery and concubinage, of murders, massacres and persecutions. Popery is, in great part at least, a human invention, founded on superstition and error, and sustained and perpetuated by deception and falsehood. In the guise of religion it has deluged the world with crime, and filled it with suffering. Its object is not so much the salvation of souls, as the aggrandizement and elevation of priests. Dominion and power are the theme of its noonday revery, and the hurden of its midnight dream. Popery usurps the prerogatives and titles and sovereignty of God. It absolves from sin, and dispenses eternal happiness, or eternal misery, to the souls of men. There is no limit to its hlasphemous presumption. It had even dared to add to the persons in the Godhead. We have witnessed, in our own day, the apothesis-first, of the Virgin Mary, and next of Pope Pius IX.; so that now, according to papist helief, the Godhead is no longer a trinity, but a quintality-no longer a three-in-one, but a five-in-one-consisting of his holiness the Pope, the Blessed Mother, with the Father, Son and Holy Spirit superadded! Surely this is the climax of popish presumption, imposture and hlasphemy!

In every age, and every country, popery has shown an aggressive spirit against culture and progress. Hence we see it to-day, throughout the length and breadth of our land, crying out against our Public Schools, and denouncing them in the bitterest terms. Papists are forhidden to send their children to those schools on pain of excommunication, or worse. If they dare to disregard the behests of the preists on this matter, they are cursed from the altar, and threatened with direful punishment. Ignorant parents are thus coerced into submission. and the poor children are denied those advantages that would tend to produce liberality of sentiment as well as intellectual growth and expansion. But popery desires no such qualities as these in its votaries. It hates liberality, and it hates free thought and free speech. It demands blind submission from its devotees. It denies the right of private judgment, and denounces it as a "damnable beresy;" and the assertion or advocacy of Holy Father.

that right it would punish with the stake or the dungeon.

Americans are justly proud of their free institutions and their system of schools; and Romish priests are here in our midst denouncing both, and using every effort to overthrow both. Popery wantspossession of this country, and full control of its affairs. Nor will it be satisfied with less, as may he inferred from occasional declarations of its priests. and press. In the city of New York, from the altar of the Cathedral on Mott street, we ourselves heard it proclaimed that "what we (the papists) have lost in the old world shall he gained in the new; we must possess the whole of this country from the Atlantic to the Pacific." But will Americans permit this? Will they fold their arms and wait until this nefarious purpose is accomplished? Will they remain inactive until the palladium of their liberty is destroyed, and the torch of freedom extinguished? Will they do nothing until their glorious country shall have become, like Italy or Spain, or the south shall have become, like Italy or Spain, or the south of Ireland, covered with ignorance and overridden by priestly tyranny? If they do, upon their own heads be the consequences! But we believe they will not. We are persuaded that if they can only he aroused to a sense of danger, if they can only be convinced of the designs of popery, they will he earnest and vigorous in opposing and thwarting them. But who is to remove the incredulity of Americans? How is their indifference to be overcome? Who will warn them of danger, and picture to them the baneful influence of popery, and the villainy and corruption of its priests? We have wondered at the indifference of the Protestant press, and the apathy of the Protestant pulpit. Evangelical ministers are supposed to he watchmen on the walls of Zion, whose duty it is to give notice of the approach of an enemy, and to sound the alarm if any danger is threatened. Are they asleep at their post, or have they forgotten their duty? Nothing is heard from them, and yet the enemy is advancing with his cohorts to invest the city and capture the citadel. In the midst of this apathy the Jolly Giant has undertaken to arouse his countrymen and warn them of danger. He appeals to the press to shake off its indifference, to the pulpit to do its duty, and to the people to awake and hestir themselves. There is no time to be wasted. The enemies of the good old cause are at work. Why should its friends be idle? He pledges himself never to swerve from the dnty he has undertaken, nor shrink from the responsibility it imposes. While there is a shot cal ministers are supposed to he watchmen on the the responsibility it imposes. While there is a shot in the locker he will expend it on popery, and he will die in the last ditch fighting for his country, and for the glorious heritage of freedom!

Footprints of the Beast in Brazil.

The old beast at the Vatican is feeling the burden of his infallihility pretty badly at the present time, he having been "wallopped" out of Europe,he takes refuge in South America and endeavors to leave the impression of his cloven hoof upon that Catholic country. The late news from Brazil shows that by the cunningness of the Jesuits, the Ministry of that empire were censured for treason and conspiracy, insomuch as that body rejected certain plans and overtures made to them by the servants of the beast in the name of the church. The Ministry, as a mat-ter of course, rejected the sneaking plans of the Jesuits to give the Romish church a particle of a political show in that government, hence the impeachment dodge was gotten up on them, but we are happy to say without any effect. The Chamher of Deputies have indorsed the action of the Ministers, thus virtually shutting off the papal authority in that empire. This piece of news will be gladly received by our readers, we have not the slightest doubt. Pope Pius IX, has but the one nationality on earth

THE FAIR.

Upon second consideration we discovered our inability to produce the Extra Supplement promised in our last issue upon the 19th inst. The getting out of that "promised picture" would have interfered with our regular issue. But as there is no such thing as disappointment known to us, we will issue

"THE FAIR EXTRA"

On next Wednesday, September 16th. The illustration will be printed upon extra heavy paper, thus making a suitable picture for framing. In order to bring this valuable and historic picture within the reach of every person we have put the price down to TEN CENTS. This, as a matter of course, will hy no means cover the expense, but we do not hesitate ahout a few dollars' loss where our readers and the public are to he hencfitted upon such a main moth show of Art, Science and Industry as the NINTH INDUSTRIAL FAIR now open in this city as pronounced to be hy all.

Agents and newsboys will please take notice that next Wednesday, September 16th, the ILLUs-TRATED JOLLY GIANT'S FAIR EXTRA will he issued at 3 o'clock, P. M.

The City Hall Robbery --- Edward P-atrick Buckley Comes to Grief.

(See Illustration on page 132.)

The San Francisco Municipal government at one time hid fair to come up to, if not to rival the New York deu of Tammany thieves. Were it not for the indomitable will and pluck of the hetter class of voters who rose up at the cleventh hour to save their property from utter spoliation, New York would uudouhtedly have heen far surpassed in wickedness hy this time. The last election gave promise of a reformation in the various departments of our city government, hut, American like, as soou as the Board of Supervisors took their seats, they with that pusillanimousness heneath the principles upon which they were elected refused to fumigate the City Hall of the Irish element which had so long and persistently disgraced the fair name of California. Ever since the dark days of Frank McCoppin and his homogeneous appointees to public positions there has been an undercurrent of thieving going on about the City Hall that would cause the evil one to hlush with shame if it was made public. There has been hundreds of investigations held about the City Hall to inquire into the thefts of city officials, hut as we have already said in a recent article, the municipal whitewasher always followed in the wake of the official farce, and managed to leave things just as they were. The long-looked-for Messiah of the tax-payers came at last in the person of Supervisor Ebbets, who has admirably uncarthed a heap of Hihernian filth and rottenness under the feet of Mr. Edward P-atrick Buckley, the gentle and mild looking License Collector, who, like a good many of his countrymen, believe in the Spanish saying: "Hurter pard dar por," (it is no harm to steal if you give part to the church). Mr. Edward P-atrick Buckley must have made quite a good thing of it during his time as a Collector of License in this city, but his time has come at last and his Irish wind-pipe has heen cut-forever, we hope. We are sorry that the two Germans, Hellreigel and Neimeler, has so far forgotten themselves as to he led astray by the had example showed them by their employer, hut then, what else can he expected from under clerks other than to follow the example of their "hoss." If Mr. Edward P-atrick Buckley from Ireland had set a good example for the clerks em- when the order to march the twelve sad paces was

ployed under him they would have followed it. We trust that Mr. Thomas P-atrick Rvan will use the same exertions in having his thieving countryman, Mr. Edward P-atrick Buckley, indieted before the next Grand Jury, as he has done before the two last juries, to have the proprietor of this journal indicted for exposing such frauds as the one contained herein.

A few more such investigations about the municipal officials will have a good influence upon the pockets of the poor tax-payers, who have been virtually robbed by a lot of thieves. The first act of those foreigners when they come to this country is to get elothed with the rights of citizenship, and their next is to get into public office, so as they can steal for the benefit of themselves and their frieuds; and lastly, and always for the "church." The tables are turned, gentleman, since the good old days of McCoppin & Co.

A Midnight Duel Ended Without Blood, as seen by Our Man About Town.

(See Illustration on Title Page.)

San Francisco has had duels of a bloody nature, and duels of an unbloody nature, but the last duel was the grand climax of all others known in past days. Last Saturday afternoon our "scamp," known as the "Man Ahout Town," was stauding at the corner of Mission and Third streets, chewing some nut-meg as a remedy against swollen joints, when he overheard a conversation between two respectable looking young men-not of the hoodlum type, however -discussing the prospects of "the trouble" between Charles Metzier and Jack Littlefield, about "that young lady." This, as a matter of course, lent an enchantment to Our Man's hearing, and he paid all the more attention to the conversation until he heard the two young gentlemen name the place which was near St. Mary's College. It was finally arranged, however, that the whole party should meet at the corner of Mission and Eighth streets and there take the cars out to Twenty-sixth street and walk the halance of the way. This programme was faithfully carried out. During the journey out on foot Our Man recognized Thomas Phips, Harry Gardiner, Willie Taylor, George Bromley, Billy Miller, Jack McDougal and Al Hoage, together with the two principals and their seconds, Charles Thomas and Dick Dolan. After reaching the summit of the hill, near the College, Billy Miller's courage failed him, and he sat down upon the ground and said he did not wish to witness murder. The party proceeded without him until they reached the ground chosen, about half a mile off the road. Herc Our Man joined the hove and learned the canse of the trouble. It appears that the two young gentlemen were both paying their addresses to Miss both were confident of heing the owner of the young lady's affections, hence a dispute arose between them, and it was decided that a duel he fought to end the matter. With this understanding the two gentlemen with their seconds, accompanied by their frieuds already mentioned, repaired to the scene. The ducl was to be fought with deringer pistols at twelve paces. The night being dark it was decided that both the comhatants should take off their coats so as good aims might be insured, by reason of the whiteness of their shirts. These preliminaries all having been amicably adjusted, the seconds proceeded to load the pistols, as is customary upon such honorable occasions. This having heen accomplished, each man nervously grasped the deadly weapons;

given they hoth stripped off. The seconds stood at a safe distance. Ned Bromley elimbed upon a fence out of range, and with a handkerehief to his eyes was heard to sob for the loss of one or perhaps hoth of his friends. George Bromley squatted down upon the ground and covered his eyes with both his hands. William Taylor stood helind the referee, holding the hats and coats of the expected corpses. Jack MeDougal took a copy of the Methodist hurial service from his poeket and read aloud, calling upon the Allwise to pardon the crimes of the two wicked men who were hent upon bloodshed for the sake of a young lady. By this time everything had assumed the appearance of a graveyard around that lonesome spot. But, alas! the ways of the Creator are strange to those whom he has taken under his charge, by a strange coincidence just as both men had stepped niue paces with their pistols behind their backs, they wheeled suddenly around as if hy a mutual understanding and hoth exclaimed: "ForGod sake, can't this thing be settled without the loss of blood?" There heing no answer given to this piteous appeal, Harry Gardiner stepped forward and examiucd each man's mouth for a piece of lead, as he said that it was customary for men to chew a hullet on such occasions. The seconds here came to the rescue and made the combatauts shake hauds over the hroil and promise to he good friends ever after. This, as a matter of course, was well received by all. But the cream of the joke was, that the pistols had no hullets in them; the seconds, when loading, put the hullets in their vest pockets and left the danger of taking life perfectly harmless. This was doubted by Our Mau, but he was soou convinced of the joke when hoth pistols were fired off along side of him; this created new merriment among the boys, as might he expected and left the two heroes a little crestfallen. After this was all over the entire party returned to town alive, and each man was sworn not to tell the Johny Giant, an abjuration which they all faithfully adbered to, Our Man included.

P. S.-Since the above was written Our Man has called upon us, in great rage, complaining that some scribbler furnished a false account of the would-be duel to the "Call." He says it must have heen the courageous Mr. Miller, who had a dream on the hrow of the hill. The above report is true, as Our Man was one of the party "in cog."

Sent Back.

We had full confidence in the Supreme Court judges, in the matter of the Chinese cyprians, who created such an uproar in the columns of the "Jesuitical Guile" last week. That miserable sheet would have the people of this city to believe that no case can he safe when once taken into that honorable trihunal. However, we are delighted to find that His Honor Judge McKinstry decided that those filthy cyprians are unfit to live amongst a civilized people. If our Immigration Commissioners would use the same exertion to stop the influx of white cynrians who are imported into this city, hy hagnio keepers, on Waverly Place, Sacramento, Post, Geary, O'Farrell and Sutter streets, the people of this city would feel much indebted to them; or, if Thomas P—atrick Ryan would use his official ability to have about 6,-000 of his countrywomen who have made the Barbary Coast so notorious by their unholy presence, sent back to Ireland, the American people would feel doubly grateful to him. We are at loss to know the difference hetween a shipload of Chinese cyprians and the same number of white women imported for the same purpose. "Let the laws he fairly administered above all things," Such is the language of our Constitution, and it is hut right that the authorities should carry out the principle contained therein.

The Late Grand Jury Thomas P---atrick Byan and the Jolly Giant.

(See Illustration on page 126.)

The late futile attempts made by the District Attorney, Thomas P-ATRICK Ryan, to suppress the publication of this paper adds another link to our already conclusive argument of the intolerance of the popish church, and its ignorant followers if they bad but the power which they so earnestly desire. Thos. P-ATRICK Ryan must know, if he knows anything at all about law and justice, that he could no more suppress the publication of our paper than be could by his own individual ability restore the man God of the Vatican to his temporal power in Europe at the present time. But, with Thomas P-ATRICK Ryan, law and justice is not to be taken into consideration where the interest of the Pope's church and the welfare of the Jesuits are at stake. The laws which governed the inquisition in the bloody days of Papacy would be more in accord with Thomas P-ATRICK Ryan's notion of law and justice in this ease than the Constitution of this State. Previous to Thomas P-ATRICK's assumption of official duty we gave him credit for having at least sense enough to keep him out of the Insanc Asylum, but since that event, we are compelled to say that "gross tete et peu de sens" would be more applicable to his character than anything else we known of. It must be evident to Thomas P-ATRICK Ryan's mind ere this, that he made a fool of himself for the interest of the Romish church, when he undertook to indict us because we publish an American liberal independent journal, antagonistic to the longevity of priestly power, superstition and the ignorance of his unfortunate Irish countrymen in this enlightened age of the of the world. Now men in this enlightened age of the of the world. Now let us suppose, for the purpose of illustrating the illiberal spirit of Roman Catholics, even in this liberal age and country, what such poor blind fanatics as Mr. Thomas P—ATRICK Ryan would do if they had but the power. Suppose Thomas P—ATRICK had a Roman Catholic Grand Jury, a Roman Catholic judge, and a Roman Catholic petty jury to work within our case, who would doubt the result? Why, we would be convicted and sentenced to State Prison, and there, if the prison authorities were Roman Catholics, would we remain, no matter how short a term our sentence expressed. There would be means found in the lonely cell at San Quentin to have us expire by the visitation of a just God from a Roman Catholic staud-point, as in days of yore in Catholic countries, where popedom and priesteraft ruled supreme. But, thank God and Martin Luther, those days are gone, never more to return, no matter how madly such rabid fanatics as Thomas P—ATRICK Ryan of Tipperary stock may chew the bitter "cud" of disappointment and mortification. We told Thomas P—ATRICK, sometime ago, when he commenced to howl at our publication, that we defied him and all the Jesuits in the United States to indict us, so long the Jesuits in the United States to indict us, so long as we observed the laws of journalism, decency and honesty. Ryan, poor fellow, may not be so much to blame after all; there was great pressure, no doubt, brought to bear upon him by the priest, as also by the Jesuit's contentible "Evening Guile." This miserable, scurrillous, blackmailing sheet, is part and resulting of the Romish Church set were the This in iserable, scurrinous, brackmaring siece, as part and particle of the Romish Church, yet, true to its "guilish" nature, it is compelled to blind the public as to its real mission and thus call itself a "newspaper." It has as much claim to that honorable title as what the devil has to the Kiugdom of Heaven.

We cannot close this article without publicly returning the gratitude and thanks of all liberalminded men to the last two Grand Juries for their timely snubbing the brazen audacity of Mr. Thomas P—ATRICK Ryan, who asked them as American citizens to suppress an American journal for the interest of the Romish Church in this exclusively Protestant country. Those gentlemen have our sincere thanks on behalf of the American Protestants of this State. In conclusion, we trust that Mr. Thomas P—ATRICK Ryan, of Tipperary Catholic stock will confine himself to his legitimate duties and not

prostitute bis honorable office for the interest of prostutute his honorable omce for the interest of the Pope, Jesuits or Irish priests in this city. The "Evening Guile," we cannot expect this much from, because its daily nourishment comes from the Romish pap. Having said so much on this unpleasant subject, we now assure our readers that the Illustrated Jolly Giant will be run in precisely in the same groove of exposing the nefarious designs of the Pope's emissaries and their iusiduous attacks upon our Free School System and governmental departments, and to all who think to the contrary we say "Honni soit qui mal y pense."

A Protestant Minister After the Popish

It is not often that we bave occasion to mention the names of any of our Protestant ministers in this city for stupidity or bullheadedness, much less for being tainted with the symbolic errors of Popery, but in the present case we are reluctantly compelled to write up the shortcomings of the Rev. J. M. Buehler minister of St. Paul's German Evangelical Lutheran Church, on Mission street, between Fifth and Sixth. This "divine gentleman" believes, as does the Romish Church regarding secret societies of a private or secret nature, and, indeed, his hatred for such goes so far as to prevent him from doing his duty as a minister of Christ's Gospel to-wards any of his congregation who may have the misfortune to belong to any such society contrary to his most august pleasure. A point in fact oc-curred two weeks ago where this German clergyman positively refused to perform the burial serrice over the remains of a German named Claus Witt, who bad been a member of the Redmen and Tuetonic societies during a portion of his lifetime. When Mr. Witt died his wife sent word to the Rev. J. M. Buehler that she wished him to perform the last sad rites over the body of her husband. Mr. Buehler sent back word that he would not attend, as her husband was a member of a secret society. Just then there was no time to argue the question with the reverend gentleman, and the Rev. Mr. Lobscheid, a clergyman of the same denomination, whose church is on Geary street, near Powell, was sent for and willingly complied, and the body of Mr. Witt was interred with all the rites and ceremonies of a good Christian. On the following week the Rev. Mr. Buehler called upon Mrs. Witt to explain the reasons why he refused to attend her husband's funeral. He assigned as his reason that "he never would attend the funeral of any man who belonged to any sc-cret society whatever," adding that Jesus Christ is denied by all secret societies! This assertion is too reposterous in this age of the of the world for us to comment upon it. Mr. B. shows a woeful amount of

comment upon it. Mr. B. shows a woeful amount of ignorance when he states any such thing. We may well apply the forcible quotation "Damnant quod non intelligunt" to his assertion.

This act upon the part of this Rev. gentleman has stung Mrs. Witt and her friends to the quick, insomuch as this Rev. gentleman was compelled to resign his charge of the St. Mark's Church, on Geary street, near Powell, some seven years ago for a similar refusal to that of the present case. At that time Mrs. Witt, together with other kindhearted ladies, took compession arounding and by their industry. took compassion upon him, and by their industry and perseverance succeeded in raising sufficient money to build his present church and install him as their pastor, notwithstanding the bad feeling created against him by the majority of the old con-gregation, through his bull-headedness in refusing to attend the funeral of one of the members of the congregation because he belonged to a secret so ciety. From the foregoing facts, together with the love of our much respected German-Americans for uniting themselves into secret societies, we hardly think that the Rev. J. M. Buchler will ever become very popular in San Francisco. Perhaps the Jesuits' religion would be more in keeping with this gentleman's sense of cluuch discipline than that of a follower of the great liberator, Martin

— Judge Stanly sent the case of Charles De Young back to a future Grand Jury. The Judge may have done right, but the same end will again terminate the case.

A Deliberate Insult.

The Society of California Pioneers has had always our greatest respect. We admire them for their pluck, energy and industry in building up this great State. But yet, we hardly can pardon their egotism in claiming the whole glory of "California" to themselves, as was the case ou last Wednesday, when they deliberately insulted the Veterans of the Mexican War, by not inviting that body to join in the procession. If we wished to become sarcastic, we could, perhaps, attribute the risks of a good many of the Pioneers to atter necessity in coming to this State. All will admit that a very different motive prompted the young men who volunteered thirty years ago to fight the Mexicans and drive them and their lazy priests from this paradise which is now loved and cherished so much

paradise which is now loved and cherished so much by the Pioneers and their followers.

By ignoring the services of the Veterans of the Mexican War, the Pioneers have not carried out that liberal and philanthropic principles which they so lovingly boast of towards the real Pioneers—the "Veterans." We are sorry that this willful insult has been heaped upon those brave heroes who have at the risk of their lives cleared the way for the second batch of "egotistical Pioneers." But whether the San Francisco so-called Pioneers insult the members of the Veterans of the Mexican Werner the stars. bers of the Veterans of the Mexican War or not, it makes but little matter to the great public, who cherish the memory of those brave and heroic war-riors who in reality has made California what she

is to day—the Golden State of the Union.

What Will They Do With Him?

From every section of the city do we hear complaints coming in about Lord Dundreary's half brother, "Saam" Kent, Street Superintendent. His Hon. Mayor Otis remarked a few nights ago before the Board of Supervisors, that they (wagons) "always would be needing repairs while the streets were in their present condition. If an estimate could be made it would be interesting to know how much the bad pavements of San Francisco cost in the way of ruined horses and repairs to vehicles. Certainly enough to pay for keeping the pavements in good condition." This is correct indeed. We are pained to see a city boasting of the wealth of San Francisco with such miserable streets. Of course the fault lics at the door of the Street Supercourse the fault lies at the door of the Street Super-intendent; but then again, he is not so much to be blamed. It canuot be expected that a watchmaker would make as neat a fitting cont as a tailor or vice versa. The people cannot reasonably expect a man who has lived all his life chopping wood to be an engineer. It requires, at all events, an intelligent man, even that he be not a practical engineer, to lay out streets and fill up holes in the streets to a level. But we confess our present street incumbent lacks any of those necessary qualifications. Hence our streets are in a miserable condition with no hopes of any improvement for twelve months to come.

The A. P. A's.

We have often been asked what does the above title mean. Our answer is, to all such inquiries the "American Protestant Association." It is a benevolent society, and is formed by persons desiring to the utmost of their power to support and defend the liberties of this country from the designs and intrigues of Popish mercenaries, as well as for the maintenance of the public peace and tranquility. It is exclusively a Protestant Association, and the members pledge themselves, as far as in their power lies, hy every lawful influence which they can exert, to preserve, inviolate, that most glorious privilege, "Liberty of Conscience," and to protect good citizens from violence, oppression and wrong. Any further information iu reference to the formation of Lodges, etc., can be had by addressing this office.

— We are creditably informed that the notorious murderer, robber, assassin, incendarian, cutthroat and felou "Ryan Puck," who was hanged in Tipperary some years ago, was not a brother of our much respected and talented District Attorney, Thomas Patrick Ryan, of this city.

Calumniating the Virtues of the Blessed Virgin Mary.

EDITOR ILLUSTRATED JOLLY GIANT-Dear Sir: I am what may be called a liheral Irish Roman Catholic. I read your paper notwishstanding the growls of a good many of my Catholic neighbors; but this is not the object of me writing now to you. What I have to say is, that in a recent number of your paper you spoke disparagingly of the merits of the Blessed Virgin Mary, or in other words, you calumniated her virtnes. You, as a Protestant, do not know the veneration that we Roman Catholics have for the Mother God, instead of believing in her saving qualities. No Roman Catholic believes that the Mother of God can save them.

Please publish this in justice to a

LIBERAL IRISH CATHOLIC. P. S .- I will write you more fully upon this suhject by and hy.

We take much pleasure in publishing the above from a "liheral Irish Roman Catholie." Nothing gives us more pleasure than to see an Irish Catholie commence to think. We know if the great majority of Irish Catholies would only start in to think for themselves that in a very short time they would be free from the chains of an everlasting net-work of priestcraft. The "Liberal Catholie" thinks we do not know much about his devotion to the Blessed Virgin Mary. We are of the opinion that we could astonish him with our knowledge upon this point. but as we are hereties and he a Catholic, he would not he willing to accept our hare statement upon this question. In order to place him and his church in a corner where they cannot easily creep out of without shame and confusion, we will refer him to the works of the great Roman Catholic light St. Liguori. This Saint devoted his whole life to the adoration of the Virgin Mary. We produce numerous extracts from his works, and we trust that no popish priest will denounce them as fraudulent documents. coming from a hostile pen. Besides the many extracts from his works there are other saints who shared this hlind devotion. St. Liguori says:

"When God saw the great desire of Mary to devote herself to the salvation of men, he ordained that hy the sacrifice and offering of the lite of this same Jesus, she might co-operate with him in the work of our salvation, and thus become mother of our souls."

"God could indeed, as St. Anselm asserts, create the world from nothing; hut when it was lost hy sin, he could not redeem it without the co-operation

"The kingdom of God consisting of justice and mercy, the Lord has divided it: he has reserved the kingdom of justice for himself, and he has granted kingdom of justice for himself, and he has granted the kingdom of mercy to Mary, ordaining that all the mercies which are dispensed to men should pass through the hands of Mary, and should be hestowed according to her good pleasure."

"St. Bernard asks: 'Why does the Church name Mary Queen of Mercy?' And answers: 'Because we helieve that she opens the depths of the mercy of God for whom she will when she will, and as

of God, to whom she will, when she will, and as she will; so that not even the vilest sinner is lost if Mary protects him."

"In Mary we shall find every hope... In a word, we shall find in Mary life and eternal salvation."

"For this reason, too, she is called the gate of hearen hy the Holy Church... St. Bonaventure, moreover, says that Mary is called the gate of Heaven, because no one can enter heaven if he does not have because no one can enter heaven if he does not pass through Mary, who is the door of it."
"Rehard, of St. Laurence, says: 'Our salvation

is in the hands of Mary.' Cassian absolutely affirms that the salvation of the whole world depends upon

that the salvation of the whole world depends upon the faver and protection of Mary."

"O how many," exclaims the Abhot of Celles,
"who merit to be condemned by the Divine justice,
are savel by the mercy of Mary! for she is the
treasure of God and the treasure of all graces;
therefore t is, that our salvation is in her hands."

"Thou last a merit that hast no limits, and an
eutire power over all creatures. Thou art the
mother of God the mistress of the world the Queen

of Heaven. Thou art the dispenser of all graces, the glory of the Holy Church."
"Do not say that thou eanst not aid me, for I

know that thou art omnipotent, and dost obtain whatsover thou desirest from God."

"Says St. Peter Damian, 'The Virgin has all power in heaven and on earth."

"Yes, Mary is omnipotent, adds Richard, of St. Laurence, since the Queen, by every law, must enjoy the same privileges as the King. . . . And St. Antoninus says: 'God has placed the whole Church, not only under the patronage, hut also under the

of the dominion of Mary."

St. Liguori says: "Not only Most Holy Mary is Queen of Heaven and of the saints, but also of hell and of the devils; for she has hravely her virtues. From triumphed over them by her virtues. From the hegiuning of the world God predicted to the infernal serpent the victory and the empire which our Queen would obtain over him, when He announced to him that a woman would come into the world who should conquer him.

into the world who should conquer him.

Mary, then, is this great and strong woman who has conquered the devil, and crushed his head hy subduing his pride, as the Lord added, 'She shall crush thy head.' . . . The Blessed Virgin, by conquering the devil, hrought us light and life."

"'Very glorious, O Mary, and wonderful,' exclaims St. Bonaventure, 'is thy great name. Those who are mindful to utter it at the hour of death have nothing to fear from hell, for the devils at once ahandon the soul when they hear the name of Mary.'

Mary."
"St Bernardine, of Sienna, does not hesitate to y that all oney the commands of Mary, even God

Himself.'

"Rejoice, O Mary, that a son has fallen to thy lot as thy dehtor, who gives to all and receives from

"She knows so well how to appease Divine justice with her tender and wise entreaties, that God Himself blesses her for it, and, as it were, thanks her, that thus she restrains Him from ahandoning

and panishing them as they deserve."

"Rejoice, O mother and handmaid of God! rejoice! thou hast for a debtor Him to whom all ereatures owe their being. We are all dehtors to God, but God is debtor to thee."

"O Mother of my God, and my Lady Mary, as a poor wounded and loathsome wretch presents himself to a great queen, I present myself to thee, who art the Queen of Heaven and earth. From the lofty throne on which thou art seated do not disdain, I pray thee, to east thune eyes upon me, a poor sinner," etc.

"I venerate, O most pure Virgin Mary, thy most sacred heart. I, an unhappy sinner, come to thee with a heart filled with all uncleanness and wounds. O mother of mercy, do not, on this account, despise me, but let it excite thee to a greater compassion,

and come to my help."

and come to my help."

"O Mother of God! O Queen of angels! O hope of men, listen to him who invokes thee, and has recourse to thee. Behold me to-day prostrate at thy feet; I, a miserable slave of hell, consecrate myself to thee as thy servant forever, offering myself to serve and honor thee to the utmost of my power all the days of my life."

"O Lady, I know that thou dost glory in heing merciful as thou art great. I know that thou dost gives the peling so rich, that thou mayers blane thy

rejoice in being so rich, that thou mayest share thy riches with us sinners. I know that the more wretched are those who seek thee, the greater is thy

desire to help and save them."

desire to help and save them."

"O Mary! O my most dear mother, in what an abyss of evil I should find myself, if thou, with thy kind hand, hadst not so often preserved me! Yes, how many years should I already have heen in hell, if thon, with thy powerful prayers, had not rescued me! My grievous sins were hurrying me there; divine justice had already condemned me; the raging demons were waiting to execute the sentence, but thou didst appear, O mother, not invoked nor asked by me, and hast saved me."

"Hearken, O most Holy Virgin, to our prayers, and remember us. Dispeuse to us the gifts of thy riches and the abundant grace with which thon art filled. All nations call thee hlessed; the whole hierarchy of Heaven blesses thee, and we, who are of the terrestrial hierarchy, also say to thee: Hail, full

possible, for thou eanst raise even the despairing to the hope of salvation. . . Thou dost love us with a love that no other love can surpass. . . All the treasures of the mercy of God are in thy hands."

Now, from the above quotations, taken from the very best Roman Catholic authorities, together with Pius the Ninth's Immaculate Conception of the Virgin and his Encyclical letter of November 1st, 1870, where he exhorts all the faithful to go to the foot of the altar and engage in the intercession of the Immaculate Virgin Mary, mother of God, etc. We have no hesitation, whatever, in stating that the Romish church has fallen into idolatry of the darkest kind, through this thing of helieving in the intercession of the Blessed Virgin Mary. It is true nevertheless, that the Romish church is now ashame I of this error, and the priests here in America endeavor to explain this devotion for "merely respect to her as the mother of God." Whereas, all Roman Catholics living to-day know and believe, that without the aid of "Mary" they would he eternally lost.

For the sake of truth, let us quote the second commandment of God Almighty upon this question; "Thou shalt not have strange Gods before me; thou shalt not make to thyself a graven thing, nor the likeness of anything that is in Heaven above; or the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them; I am the Lord thy God, mighty, jealous, visiting the iniquity of fathers upon their children unto the third and fourth generations of those that hate me; and showing mercy unto thousands of those that love me and keep my commandments." (This commandment is taken from the Catholic Bihle). When we compare this language with the dream of St. Bernard, where he saw two ladders reaching from earth to Heaven, and at the top of each stood Jesus Christ and Mary. The ladder which Mary stood at was a success as an entry into Heaven, whereas, the one that Jesus Christ stood at was a failure. Hence, comes the destruction of the Romish church hy the desire of the Almighty, Creator of the Heavens and earth. It is to he hoped that these extracts, from the hest Catholic authorities, will convince "Liberal Catholie" that we know something about the errors of the Romish

Let the Tomb of Washinton be Enshrouded.

If Spiritualism be a correct theory, we are more thau sure that nothing on earth would be more pleasing to the good and pure spirit of the great George Washington, than to see his tomb enshronded by the true American people upon the nuptial day of Miss Sherman, Gen. Sherman's daughter, with one Fitch of the U.S. Engineer Corps. We are of the opinion that if George Washington had known, during his life time, that an Archbishop of the Romish church would be joining the daughter of the General commanding the United States Army, in wedlock at the White House, in Washington, inside of ninty-eight years after this country should hecome free, he would never have drawn his sword to establish this Republic. It was to conquer sword to establish this Republic. It was to conquer such monsters as Archhishop Purcell and his master, the Pope, that prompted Washington to fight so gallantly for the establishment of this great and glorious Republic. The next move we expect from this quarter will he to elect Gen. Sherman President of the United States, with Archhishop Purcell as Secretary of State. Then, as a matter of course, the Jesuits would become detectives of the sceret service, seed the event finely required and and the grand finale would be another terrible and therefore t is, that our salvation is in her hands."

"Thou hast a merit that hast no limits, and an eutire power over all creatures. Thou art the mother of God, the mistress of the world, the Queen implore thy assistance. . . . To thee nothing is important that hast no limits, and an eutire power over all creatures. Thou art the mother of God, the mistress of the world, the Queen implore thy assistance. . . . To thee nothing is important the another earther and the grand that would fine another earther and the grand that the solution of grace."

American loyal voters will permit Gen. Sherman to count his heads and dip his finger and thumb in photoe the state of the country. But we expect the discount of the country of grace."



THOMAS P- ATRICK RYAN, TRYING TO OBTAIN AN INDICTMENT AGAINST



THE PUPLISHER OF THE "JOLLY GIANT" SUPPORTED BY THE "
V HIS COUNTRYMEN, THE IRISH ROMAN CATHOLICS, THE WHOLE A FISILE (PAGE 124)

The Jolly Giant's Rocking Chair.

"A little nonsense now and then Is relished by the best of men."

A YANKEE TRICK.-A Kentuckian and a Yankee were once riding through the woods, the former on a fine black horse, the latter on a wretched nag not worth fifty dollars. The Yankee wanted to make a "swap," but he did not see how he was going to do it as the Kentuckian refused to trade. At last he hit npon a plan. His horse had been taught to sit down like a dog whenever he was touched with the spurs. Happening to see a wild turkey, the Yankee immediately made his nag perform this trick, and then told the Kentuckian that there was game somewhere near, for his horse was "pinting" it. The Kentuckian was somewbat incredulons, but, neverthelass, he rode in the direction indicated by the horse's nose, and up rose a turkey. That settled the horse's nose, and up rose a turkey. That settled the matter. The Keutuckian wanted just such a horse, and forthwith intimated his willingness to "swap." The trade was made, and saddles were ex-changed. As they rode on they came, hy-and-by, to a creek that was swollen and somewhat rapid. The black horse carried the Yankee over with ease; but the Kentnckian, on the Yankee's nag, found great difficulty in getting over. When he reached the middle of the stream he began to fear the old horse would allow himself to be carried away, and he endeavored to spur him up to a more vigorous action. At the touch of the spur down weut the nag on its haunches.

"Look here!" shouted the enraged Kentuckian to

"I want you to know, stranger," cried the Yankee, preparing to ride away, "that horse will 'pint' fish jist as well as he will fowl."

THAT AIR Hoss .- In the State of Maine, the jutercourse between judges and witnesses seems to he, occasionally at least, of a very pleasaut colloquial sort. Not long since, a certain judge, who had the reputation of being skilled in horseflesh, as well as law, was holding court at Saco. The trial of a horse case was on. One of the witnesses not so clear in his testimony as was desirable and the judge said to him: "Describe the animal more minutely." "Why, judge," replied the witness in the most patronizing manner, "all you Saco fellers know that air hoss. 'Twas the Bill Littlefield hoss that Al. Hodgkins used to ride."

At this reply the "Saco fellers" on the bench smiled quietly; the rest of the "fellers" smiled audibly, till the "sheriff feller" was obliged to call "order in court."

A LONG WAY FROM HEADQUARTERS. - While trudging along one day alone, a soldier met a Methodist circuit-rider, whom he recognized at once as such but affected ignorance of it.

"What command do you helong to?" inquired the

"A Texas regiment in Van Dorn's army," answered the soldier. "What command do you belong to?"
"I helong," solemnly rejoined the preacher, "to
the army of the Lord."
"Then, my friend," said the soldier, "you've got
a long way off from headquarters!"

A Georgia colored preacher, during a funeral sermon lately, said:—"He ruminates no longer among us; he have exonerated from the syllogisms of this world's discrimination, and when he gits to the cold, dry stream of the river Jordin, the Kerosines and Periphenes will meet him dar to row him over on dry land to the silverstering city."

K. (on entering office)-Good morning, Colonel. Colonel-Good morning, K ... What can I do for you?

K.-I want a chew of tobacco and six bits!

Why is the treadmill like a true convert? Because its turning is the result of conviction.

Why is a close-fitting coat like delirieum tremens? Because it is a tight fit.

The children's kingdom-Lapland.

Only a Healthy Cook Can Prepare electric sparks on atmospheric air, hence the odor Wholesome Food.

BY FILIUS.

It is not sufficient that your cook be skilled in his art. He must he healthy as well. His stomach should digest perfectly, his blood circulate uniformly, and all the functions of his body he dnly performed. In addition to this he should have a joyous look and a merry heart. These are the indispensable qualifications of a good cook, and if a culinary artist does not possess them, the food he prepares will be lacking in wholesomeness. At first blash this may seem a fanciful idea; but the more it is considered the more real it appears. Each one of us is surrounded with an "aura" of his own; and this, according to the condition of the body, is freighted either with health or disease. If the body is healthy the "aura is healthy; if the hody is dis-eased is so also the "aura." Now this "aura" is radiated from us in every direction, and it has its influence upon every person and everything with which it comes in contact. Physicians thoroughly understand this principle in physiology, and have frequent opportunities of bringing it to bear for the benefit of their patients. The confirmed invalid of forty-five is advised to marry a healthy, buxom wo-man of twenty-five, and if he can find such a person, and is successful in his suit, and marries her, his condition is soon improved. This is no new doctrine, nor is the principle involved a novelty in science If not "as old as the hills," it is, at least, as old as disease. King David understood and profited by it. The reader will doubtless readily recall the experiment suggested to his Majesty hy his faithful attendants, and the result of the experiment as performed through the instrumentality of a young girl, known as Abishag the Shunamite. When, as we are informed, the King had become old and feeble, it became a matter of difficulty to keep him warm. The superposition of coverlets and blankets had no effect. The natural heat of the body had declined and nothing seemed capable of raising it to the healthy standard. Then it was that the servants of the King naively suggested to him, that some young person might be procured to sleep in his bosom—some healthy young girl whose vital emanations might warm him and prolong his life. Little persuasion, we can readily understand, was required to induce his Majesty to adopt this therapeutical arrangehis Majesty to adopt this therapeutical arrangement! Accordingly search was made through out the kingdom of Israel, and Miss Abishag aforesaid was selected for the honor of sleeping in the King's bosom, and imparting to him a little more animal heat. Miss Ahishag was very pretty as well as very healthy, and as a matter of course the King was greatly benefited by the prescription. The record shows us moreover, that the relations between the girl and his Majesty were purely platonic. Of course they were! It is queer that the record should contain such a reminder! Surely no one save some ungodly editor, doctor or lawyer would save some ungodly editor, doctor or lawyer would save some ungodly editor, doctor or lawyer would ever suspect the contrary! But to return for a moment to the cook:—Let it he repeated that he who would prepare our food wholesomely must be healthy and happy. The food that such a one prepares will be filled with healthy emanations from his body; the food that is dressed by an unhealthy cook is filled with unhealthy gases—is simply surcharged with death. The poison, thus introduced into our systems, is more deleterious than the miasm from the feas of Yorkshire or the Mississipni swamp. fens of Yorkshire or the Mississippi swamp.

Flowers as Disinfectants.

It is known to the scientific world that ozone is developed hy certain odorous plants. "Ozone!" says the unlettered reader, "what's that?" Well, that is a question which has caused much discussion as well as research, among the learned. The most trustworthy experiments, however, indicate that it is simply a modified form of oxygen. It has a peculiar and somewhat metallic odor, and the peculiarity of its odor suggested its name. The word "ozone" is derived from a Greek verb which signifies to smell. Ozone is produced by the action of a goose, 100; a eagle, 100.—[Figure 100; a cose, 100; a eagle, 100.—[Figure 25]; a raven, 100; a goose, 100; an eagle, 100.—[Figure 25].

peculiar to it is frequently felt during the occur-rence of a thunderstorm. Now ozone is a powerful oxidizing agent and disinfectant, and, as previously stated, is developed by odorous flowers. Mint, lavender, lemon, cherry-laurel, southernwood and and many other strong-smelling plants produce it in large quantity. The most fragrant plants produce it in greatest abundance; indeed the quantity seems proportioned to the strength of the perfame emitted. Since, then, ozone is a strong oxidizing agent and disinfectant, it must have a corrective influence on distinct and miasmatic poison. Hence if, in marshy districts, fragrant flowers and shrubs are planted abundantly around the dwelling, the ozone they develop will destroy the malarial poison, and thus purify the air. This suggestion was first made by Professor Mantegazza, who, by the way, was the first to discover the development of ozone by flowers. The suggestion is valuable and ought to he acted on hy those who live in malarious regions. It is certainly an agreeable antidote to a deadly poison; and is an easy way to make a malarious district salnhrious.—Filius

The Amphioxous or Lancelet.

The amphioxous is a very small fish found, principally, in the Mediterranean sea, on the coast of Italy, but sometimes also in the Atlantic Ocean, and as far north as the British Isles. It is about three-quarters of an iuch in length, having a blunt head and a pointed tail. It is slightly flattened at its sides, and is provided with a fin which extends along the whole length of the back and tail, and as far forward, beneath, as the abdomen.

This apparently archetypal animal stands at the very bottom of the vertebrate series. It is a singularly interesting creature both on account of its diminutive size and its peculiar and exceptional organization. Some naturalists think it is possibly an emhryo condition of a higher form of fish, but this is mere conjecture, unsupported, as we think, by any degree of probability.

The law of bilateral symmetry, according to which the organs of sensation and locomotion are double, prevails in the animal body. In the amphioxous this law is apparently violated, or, at any rate, it is not carried out. In other animals, for e ample, there are two olfactory organs, whilst in the fish under description, there is but one.

The amphioxus has no heart—that is to say, no single central heart; hut in the course of the chief blood vessels there are numerous contractile cavities which serve the purpose of that organ. The blood of this little fish is also peculiar, in that it contains white globnles, but no red ones.

The amphioxus can scarcely be said to have a stomach proper, for that part of its alimentary canal which is called the stomach is scarcely, or not at all, dilated.

Its nervous system, too, is very peculiar, being composed of a spinal cord which consists almost entirely of nerve-cells of a spherical form. From the sides of of nerve-cells of a spherical form. From the sides of the cord about fifty or sixty pairs of nerves are given off not by double hut single roots. Says an English writer: "No trace of a sympathetic system has yet been described in the amplioxus. Had not so simple a form of the vertebrate cerebro-spinal nervons." system been actually seen, it would have been diffi-cult to suppose its existence. One is naturally tempted to compare it with the nervous system of animals still lower in the seale, especially with that of the annulosa. But the homologies between it and them are not easily traceable; however simplified, the fundamental plan of its construction follows a different type; the œsophagns does not perforate its anterior portion, and a chorda dorsalis runs between it and the perivisceral or body cavity.

The following is a scale of the average duration of life in certain well-known beasts and birds: A

the Loose.

The Romish priesthood, the "moral" teachers of Christianity, the enemies of our public school sys tem, the avowed and sworn rebels of our Republican form of government, the enemies of progress and education, the men who have publiely and barefacedly insulted our mothers, sisters and wives ny deelaring them to be bastards and eoneubines. have in their own good time fallen into shame and disgrace, notwithstanding their sham claim of infallihility for themselves and their church.

We have done our duty in exposing the rottenness of those Romish priests upon the Pacific coast. We are delighted that we are not alone in the fight. The following, taken from the Cleveland (Ohio), "Evening News," of Angust 25th, will show what the Romish priests are expable of doing

Another reverend gentleman has got himself into trouble, and this time it is a Catholie priest who forgot the teachings of the Great Book in regard to chastity, and the tenets of his church in regard to dealings with nucleaste women. His name is Rev. Father N. Fleming, and he figures in a light that will not add any lustre to his reputation for temperance or add to his sanotlty as a priest.

It appears from the best of authority that on Monday morning, August 24th, about half-past one o'clock, the Reverend Father, in company with an other party, whose name is not known, paid a visit to a house of bad repute, No. 124 Champlain street. The establishment is well known in the city as being one of the "high-toned" sort, and familiarly goes by the name of "Cal Green's place," although the party bearing that name has not been actively connected with it for some time. It is a large brick situated near No. 2's engine house.

The elerical geutleman, with his friend, knocked the deep and wars readily admits a large to the deep and wars readily admits a large to the deep and wars readily admits a large to the deep and wars readily admits a large large.

at the door and were readily admitted, having been there hefore. They made themselves as agreeable as possible, ordered a bottle of wine and sat down to a conversation with the syrens, whose attractions had charned them thither. The bottle of wine was soou consumed, and by this time Father Fleming was considerable the worse for his cups. In other words, he was quite drunk when he entered, but still more drunk at the time alluded to.

The keeper of the place appeared, and the friend of the priest inquired what the hill would be, and the auswer was given that "one bottle of wine amounts to five dollars."

amounts to five dollars."

Fleming had already dived deep into his pockets for stamps, but when he heard this answer he paused. "Five dollars!" he gasped: "I shall pay no such sum for a little wine. I am a wine merchant myself, and I know what liquor of that kind costs. Here is a dollar, and that is all I kind eosts. Here is a dollar, and that is all I will pay. You can take it or leave it, as you wish.

The keeper of the honse objected to receiving the tendered amount, and a conflict of words arose. The priest grew stubborn and his friend grew wrathy. The housekeeper stuck to her determination-five dollars or nothing. At last, when she saw that an attempt was made to "beat her out of her eash," as attempt was made to "beat her out of her eash," as she stated to the police officer, she grasped Fleming's five dollar plug bat and said she would keep that, if she could not have her money. Thereupon the friend of the priest grasped the woman by the arms, dragged her across the floor and threatened all manner of things. The woman sereamed, the nymphs in the other room shricked "Watch! watch!" and ran, and a disturbance was on hand immediately. The friend then let go of the woman, after dragging her across the floor, grasped the fought for hat, and ran into the hall. Throwing open the door, he rushed down the steps with all his might, and as he went he slammed the door behind him, striking the keeper of the house in the nose and badly damaging that important feature of her face. The fireman theu ran away, and the last that was seen of him his coat tails were flapping in the breeze around the eor-ner of Ontario street. Meanwhile the priest stood in the house, lintless and bewildered, and hardly knowing what he was about or where was. The woman returned and the visitor, now cowed and completly subdued, paid the five dollars and started

toward the door.

But, alas! his trouble was yet in the bud, and was destined soou to blossom into a full blown rose that had any amount of thorns eoneealed within

Another Blackguard Romish Priest on it. Police officer Gilchrist, a quiet, shrewd man, who keeps his eye open but does not have much to say, was on that beat, and hearing the noise at the door, started toward the house to see what was up. He arrived at the proper moment, and his open arms were spread just in time and shape to catch the form of Fleming as he came ontward from the

The officer immediately appointed an investigating committee of one, with himself as chairman. The first witness he called up was the keeper of the house, who deposed as above stated. The next witness was one of the "boarders," who corvoborated by the control of the boarders," who corvoborated by the control of the state of the control of the contro ated the statement. The reverend gentlemen was was then questioned, but he gave the officer to was then questioned, but he gave the olineer to understand that he did not propose to be cross-examined, and that he would still remain dry after any amount of pumping. The officer said: "Who is your friend that ran away?" and the priest would is your friend that ran away? and the priest would not tell him. Gilehrist then took him by the arm and said: "Well, I must look you up for being drunk," and then led him down the steps, hatless, and with a chilly breeze blowing his raven loeks over his classic brow in a promiseuous manner.

In silence the two approached the station-house, until at last the prisoner said: "This is too bad to put me in jail; I am a Catholic priest," The officer did not seem much affected by this announcement, but led his man along as before. At the station-house the paisoner gave his name as above stated, and claimed that he was a priest. The officers would not at first believe this, but when they found a certificate upon his person, signed by Bishop Gilmour, and stating that he was a priest empowered to officiate in this diocese, their doubts vanished and they were compelled to admit that his story was a true one. His name was entered on the books opposite the charge of "drunk," and he was placed away safely in one of the eells of the

Before he was locked up he was severely eross-examined in regard to his articles of belief by a examined in regard to his articles of belief by a man named Monyhan, who was present and is a devout Catholie. This person is something of a character in himself. He was educated for priestly order, is well versed in political and literary mat-ters, but has a habit of imbibing too often for his own good. For some time past he has been about the city, claiming at times that he was a retired journalist, and at others that he is a temperance reformer. He is a character, goes well dressed, and shows various ecceutricities that are evidences of good talent gone to seed.

This man happened to be present when Fleming as brought into the station, and he upbraided the was brought into the station, and he appraided the Reverend Father that he should so have forgotten the church as to be caught in a plight of this kind. "What!" said he, "Isn't it bad enough that a Protestant minister should go to the bad without a Catholic priest following in his footsteps?"

This personage volunteered to go with the officer back after the priest's hat, and they accordingly started Monnhan all the time protesting against his

started, Monyhan all the time protesting against his brother's immorality. When the place was reached the keeper of the house was called out and the professed moral man began questioning as to the charressed moral man began questioning as to the enar-aeter of the place, but was soon quieted by the woman, who said: "What oeeasion have I to answer your questions? You have been here often enough to know all about it." When they left, Monyhan admitted that the charge was true, but said he had merely dropped in oeeasionally but it was "only to stndy human nature."

The hat was found in a gutter where the friend had thrown it, and it was in a decidedly battered and muddy condition when returned to its owner.

Father Fleming reposed in his eell all night, and Father Fleming reposed in fine cell at hight, and on yesterday morning paid a three dollar fine, pleading guttly to Judge Abbey out of Court. He at first denied the charge, but finally thought that meckness was the better part of valor and accordingly come down with the eash. It yet remains to be seen what action his church will take in the matter.

- Our attention has been ealled to a ease where a gentleman attended an Irish ball, at Hibernia Hall, last Friday evening, and, where he says he was rudely ejected by a police officer from the door without any cause whatever. We are sorry for this occurance ou account of the police force, but no gentleman has any business going among such a

Coming To It.

There is no denying the fact but the Romish church is gradually coming up to the final crisis of The latest piece of intolerance her own destruction. her own destruction. The latest piece of intolerance from a Romish priest is reported to us from Vermont, where one of the Pope's emissuries wilfully breaks the law of that State, by virtue of his authority as a Romish priest. The School Committee of Brattleboro' have established with the state with the above from the school. a rule that no pupil shall be absent from the school without the permission of the tere ere or the Committee. On the occasion of the feast of Corpus thittee. On the occasion of the least of Corpus Cbristi the Catholic priest of the town asked that the children of Catholic parents be permitted to absent themselves for the day, which permission was refused. They remained away despite the prohibition, and were suspended from the school for the rest of the term. The parents applied to the Courts for an injunction to compel the teachers to revoke the suspension, but their application was denied, and they have now appealed to the Supreme Court.

The adoration by the children of Roman Catholies of a piece of dried paste, made by the hauds of a priest or unn, is of more importance to the Romish church than a good education. The feast of "Corpus Christi" in the Pope's church consists in exhibiting a round piece of dried dough, called the "Host," to the gaze of a lot of ignorant, superstitions ereatures who believe that it is really and truly Jesus Christ. This feast in Catholic countries is generally wound up with a public procession through the streets of the eities and towns. Here the "Host" is earried by the bishop or priest and exposed to full view, and must be worshipped by all as Jesus Christ himself would be if he were present. This superstitious worship the Vermont priest considers to he of sufficient importance to retain the children of his denomination from their study.

That "thing," for we confess our ignorance as fo its sex, ealled Spitts-emily-stevens, has again be-eome resurrected. We thought that this "thing" had retired to private life long ago. But lo! no. had retired to private life long ago. But lo! no. Here "it" is again, chirping like an ill-omen cricket, abont something that "it" has heard or smelt. Whether it is about Laura D. Fair, or Frank Whitney, "Dod" only knows, for we don't. We would recommend Coroner Rice to analyze this "thing" and define "its" sex, or, perhaps, it would be advisabls to have "it" sent to Sacramento and examined by the "nine physicians," who examined the two young ladies in that city recently. Anything to satisfy the people of this city as to what this "thing" is that makes so much noise in the community. The sex and species of Sallie Hart is defined by herself. She has said "that a dog is better than a German," hence a dog is better, from her better than a German," hence a dog is better, from her own standpoint, than what she is, as her father was a German. We do not say this upon our own authority, but from the expressions unde use of by Sallie herself, in Alameda, at the Local Option election. Now we have no objection to Sallie hringing herself beneath the eanine species, but it is the sex of Stevens-enuily-spitts that puzzles us.

The Irish Roman Catholie "Monitor," published in this city, urges the Roman Catholies to hecome united into one grand political mass, in order to earry everything their own (Popish) way at the next-election. This advice is neeless on the part of the Irish "Monitor," as the Irish Roman Catholics are Irish "Monitor," as the Irish Roman Cannotes are already a unit upon this question. It is one of the fundamental doetrines of their church to oppose all heretics to public office. Let Protestants of every denomination take notice and govern themselves accordingly.

- Something really worth hearing, the versa-tile and humerous recitative, Mr. E. V. Millett, gave a musical and literary entertainment at the Young Men's Christian Association Hall on last night. The affair was quite enjoyable, and the audience laughed until they became fairly sick at the commicalities of Mr. Mullett; besides, the music and literary entertainments were well received. The affair was a success

— Bishop Alemany, Buchard & Co. are hugely disgusted with the "success" which Misther Thomas Patrick Ryan obtained in his high-handed attempts to suppress the Jolly Giant. Poor Ryan will have to suffer in Purgatory for this, except he "stumps" down some "tweuties" to appease the anger of the holy church.

Micky Hickey Came Near Sctting the World on Fire.

There never was yet a big row but what the originator was a worthless creature, just like Mrs. O'Leary's cow, in Chicago. Mrs. O'Leary and her Irish eow enwrapped the city of Cbicago in a tremendous fire, yet the both would not be worth the powder that would blow them to Purgatory. So it was with Micky Hickey, of Terre Haute, in Indiana. Micky, like a great many of his co-religionists, made one splnrge to free himself from the ehains of priestcraft and popish superstition. Micky became a Freemason, and like all other Irish Roman Catholies, lived pretty well up to the rules and regulations of the craft, while he possessed health and strength; but as soon as death made its appearance Micky's courage failed him, and he sent for his priest to have the road smoothed for his troubled soul. After a short illness, the Catholic spirit of Micky took flight, and as is usual, the Masons stepbelow took night, and as is dual, the Masons step-ped in to bury the body according to their ancient, holy and impressive rites. Here they were met by a burly big-hellied priest, named Father Joseph, who claimed the body of Micky. Saying that it was Micky's request to be buried in the Roman Cathwas Micky's request to be buried in the Roman Catholic consecrated ground, and in proof of this statement the good father showed a paper to the Masons wherein Micky Hickey expressed, previous to his dissolution, a desire to be so interred, together with the deed of a lot purchased by him from the Catholic priest for that purpose. Those documents the big-bellied priest thought were conclusive and would have the effect of seuding the Masons home with a "flea in their ear," as they say in Ireland, The Masons proved themselves more than a match for the Romish priest, by complying with the defor the Romish priest, by complying with the de-eensed "chaw's" request. This they did by going in a body to where Micky Hickey's corpse lay and took it off to the Roman Catholic consecrated burying ground, and there buried it with all the rights and usages of Masonry; saying, as did Charles Mc-Cormick, Worshipful Master of Crockett Lodge in this city some time ago upon a similar occasion: "If Masonry be good enough for a Catholic to live by, it is surely good enough to die by." The Romish priest seeing that he was outwitted endeavored to kick over the lamp of enlightenment by getting up a row and a breach of the peace in the air. His reverse applied to the Mason for my destront but that erence applied to the Mayor for protection, but that dignitary heeded him not, then came threats from the priest that the body of Micky Hickey would he exhumed and purified in holy water and bog Latin, but the good father was nonpinssed again as the Masons placed a watch over the grave until such time as Micky's body became unpleasant to the sense of smell, thus ending the indecent interference of an iguorant priest with the deposition of the body of a man who no doubt through fear at bis dying moments yielded to the serpent-like whispers of an insidious imp of the vampire brood. This goes to show the force of our article published some time ago npon Irish Roman Catholics becoming Masons. We repeat the same protest now against any of that brood entering a Masonic Lodge. No well regulated Masonie Lodge should permit one of but the good father was nonplussed again well regulated Masonie Lodge should permit one of these poor nnreliable creatures to enter its portals. It is all well and good during life, but when death eomes, the fear of an early ignorant and superstitious training causes them to shake at the knees and send for the priest. send for the priest.

— The Verein Eintracht held their annual ball at Horticultural Hall last Thursday night. The at Horticultural Hall last Thursday night. The affair was a grand success, and every person present enjoyed themselves as Germans only ean do at a ball. Those little social parties are very pleasant and tends to blend society into that harmonions existence that makes good neighbors and peaceful eitizens. The following gentlemen made themselves more than prominent in their exertions to make every person happy and comfortable: Messrs. F. M. Ferennd, John Kolmeck, C. H. Kochnke, H. Gille, Charles E. Fernen and Ed. B. Hintzel.

— Thomas Patrick Ryan can't make ont why the late Grand Jury don't see through Romish spectacles.

Twenty-five Years Ago.

On last Wednesday the State of California celebrated her quarter centennial anniversary. The Pioneers made a very impressive and dignified appearance upon the streets of San Francisco. They were escorted by three regiments of the State Militia. The weather beaten, hut honest faces of the interior pioneers had a striking contrast from the smooth pioneers had a striking contrast from the smooth and more polished faces of their city hrethren of the '49ers. It was pleasant to behold those old warriors who faced death, and we might say starvation in '49, for the double purpose of enriching themselves and civilizing the Indian savages, also of driving out the old lazy Spanish monks, who lived in this State at that time in sloth and ignorance npon the superstition of an illiterate people. The contrast of to-day compared with that of twenty The contrast of to-day compared with that of twenty-five years ago was brought vividly before our minds, when we say a yonng beardless Roman Catholic priest on horseback as Chaplain to the Third Regi-ment of our State Militia and the superstitious days of 1776, when the lazy old Father Junipere first bnilt the old Mission mud ehnrch out on Sixteenth street. What a contrast! To-day California, by virtue of a brave lot of American pioneers, preceded by the still braver band of heroes, the Veterans of the Mexican War, an open Bible and a liberal Flag, stand preeminently prominent on the map of prostand preeminentty prominent on the map of progress and advancement, whilst her neighbor, Mexico, under the iron chains of a tyrannical Pope and a corrupt priesthood, has not advanced one inchexcept to plunge deeper and deeper into super-stition and idolatry.

— EXHIBITION.—Duncan S. Tyson should be compelled to procure a municipal license from the city authorities for holding a daily and nightly exhibition at his residence, 587 Market street, near Second. We know of no reason why Mr. Duncan S. Tyson should be privileged to hold an exhibition without a license no more than any other citizen. It is true he has only received an invoice of "Edinhurg Ale" in barrels, together with some "Centennial Scotch Whisky." But this is no reason why he should keep an exhibition.

— Do you smoke, chew, or deal in tobacco? If you do, we would advise you to call on Ernest De Prati, wholesale agent and dealer in Gilroy to bacco and cigns. Office, 2061/3 Bush street, opposite Cosmopolitan Hotel. He has reduced the price of their eigars and tohacco. He is now selling Perique smoking tobacco at one dollar per pound. He also sells other cigars and tobacco at the same rate. Call and examine for yourself before purchasing elsewhere.

— Washington Beer Hall, John Hauser, proprietor, 304 Montgomery avenue, above Broadway. Two billiards, two bagatelles and a shooting gallery are ready for the accommodation of Mr. Hauser's friends. No hoodlums allowed. All the newspapers and periodicals in the German and English language kept for the benefit of the visitors. The celebrated Washington Rrewery beer for sale at five cents a glass. at five ceuts a glass.

Go where you can enjoy yourself. This is every person's lookout on a Sunday at this season of the year. We would advise all who may seek this comfort and pleasure to betake themselves to the CITY GARDENS, where Captain J. Sneider will be glad to see you and leave nothing undone to make you all happy. The Gardens have been lately im-proved and everything looks really sweet and pleasant about that place.

— Every man loves to admire a pretty borse, but no horse can look pretty when clad with an old or ill-made set of harness. The man that would or ill-made set of harness. The man that would thus disfigure a pretty horse, knowing that Hugh S; C. Cosbic keeps the cheapest and handsomest sets of harness at his store, on Mission street, between 18th and 19th, in this city, onght to get flogged till death would release him from further torture.

——The place to lunch is at Van Bergen's, 425 Sansome street, near Clay. Mr. Van Bergen keeps the finest lunch, beer and wines of any man in San Francisco.

A NEW AND BEAUTIFUL CHROMO-LITHOGRAPHIC PARLOR AMUSEMENT--New and Improved Edition.

Fifty Chromo Scenes on the Central Pacific, Union Pacific, Burlington Route, Michigan Central, Great Western, New York and Erie Railroads— The Most Entertaining, Instructive and Amus-ing Parlor Came ever Invented. GEO. THIS-TLETON, Author and Publisher, No. 423 Wash-ington Street, San Francisco, California.

A new, beautifully illustrated, and instructive Parlor Amusement, containing fifty highly executed Cbromo-lithographic pictures, which forms a continuous illustration of all the most interesting and heautiful scenes along the trans-continental railroad across the great American continent to New York.

It also illustrates the States and Territories, the Lakes and Rivers; it gives all the Stations on the route; the exact distance to each and all the Stations from San Francisco to New York City (which are laid off ou a regular scale of miles). The populations of all the principal towns on the route are correctly marked down, thus combining in-

struction, and making this the most entertaining and instructive parlor amusement ever published.

This illustrated parlor amusement of "A Trip Across the Continent," starts from San Francisco (illustrated by the Golden Gate) to Oakland, where it Union Pacific Railroad to Ogden, the Union Pacific Railroad to Omalia, the Burlington route to Chicago, the Michigan Central and Great Western Railroad to Suspension Bridge and Niagara Falls, and the Eric Railroad to New York City; heing the shortest, best equipped and only route by way of Snspension Bridge and Niargara Falls.

The Parlor Amusement will be sent by mail on receipt of two dollars, with full instructions how to what the come A. Whom! Jiscopper declars.

play the game. A liberal discount to dealers.
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Author-and Publisher, Jolly Giant Office,
423 Washington street, near Postoffice.

Removal of the Dime Savings Bank to 646 — Removal of the Dime Savings Bank to 646
Market street, near Kearny. Incorporated April,
1869. Dime principle adopted July 19th, 1873.
Depositors from that date to May 31, 1874, 1,5051
in June, 471—total in 12 months, 1976! Guarantee Fund, \$100,000. Deposits received in Currency,
Silver and Gold, from one dime to \$10,000. payable ou Demand, (no notice required), draw 6 per
cent interest. Term denosits her cent, nor month cent, interest. Term deposits 1 per cent, per month.
Deposits invested in U. S. Bonds, Currency, Gold and Silver Coiu, and Bullion, and are always payable on demand. Always a cash surplus over all liabilities. N. B.—Currency (greenbacks) and Silver and Gold bought and sold upon the best terms. Drafts and Certificates of Deposits collected on Eastern Banks. No entry fee or charge for bank book. W. S. Thomson, President. J. Crocker, Secretary. Bank open from 9 o'clock A. M. till 5 P. M. and Saturday evenings till 9 o'clock.

- Ladies wanting the suit patterns that come out in Harper's Bazaar every second week, can have them as soon as out from the Agent, Mme. Morrow, 25 New Montgomery street, Grand Hotel Building. Subscriptions taken for Harper's Bazaar, Harper's Weekly and Harper's Magazine. Business persons will find it to their advantage to advertise in the Bazaar Catalogue. Twenty thousand circulated gratnitonsly every month, going into every city, town, village and house on the Pacific Coast, and to every family in the city of San Francisco; also containing all the arrivals at the hotels every morning. Apply to Agency of the Bazaar Patterns, New Montgomery street, San Francsco. out in Harper's Bazaar every second week, can have

OUGHT TO KNOW BETTER.—Mr. James D. — OUGHT TO KNOW BETTER.—Mr. James D. Lee, 33 Geary street, ought to know better than to hlockade the entire sidewalk in front of his saloon on the above street with ahout "three lunndred" cases of gin, which be has just received direct from England. Mr. Lee may not have room in his saloon for this large importation of liquor, yet the public should not be inconvenienced because of his inability to find storage. He told an officer, who spoke to him about this nnisance, that he knew the entire earns would be consumed inside of one month. entire cargo would be consumed inside of one month, but this is no excuse in our eyes, the Street Superintendent ought to look after him.

THE SECRET OF THE AURICULAR CONFESSION EXPOSED.

The doing of the Nuns and Priests in the Convents of the United States...Startling Revelations of the Infallible Church of Rome for the Use of Fathers, Husbands and Brothers.

WRITTEN BY AN EX-CATHOLIC PRIEST FOR THE BENEFIT OF THE JESUITS.

(Continued.)

It is evident that the holy father commands our bishops to inspire their flocks with a horror of one of the fundamental laws of our society. Let us conclude with an attack by the same holy father, by no means less violent, or less conclusive, against the dragon of the press:

"With this is connected that fatal liberty, of which we cannot but stand in awe, THE LIBERTY OF LIBRARIES TO PUBLISH ANY WRITING WHATSOEVER—a liberty which some persons still dare to solicit and extend with as much noise as ardor."

"Pope Gregory XVI. had scarcely ascended the pontifical throne, when he heard of the revolt of Bologna. His first movement was to summon the Austrians and excite the revolt of the Sanfedistes. The Cardinal Albani beat the Libersls at Ceserna; his soldiers pillaged the churches, sacked the town, and ravished the women. At Forli, the bands committed assassination in cold blood. In 1832, the Sanfedistes showed themselves in broad day, wearing medals, with effigies of the Duke of Modena and of the holy father, letters patent, in the name of the apostolic congregation, privileges and indulgences. The Sanfedistes took the following oath literally: "I swear to elevate the altar and the throne upon the bones of the liberals, and to exterminate them without pity for the cries of their children, or the tears of their old men and women. The disorders committed by these brigands passed all bounds; the court of Rome made anarchy regular, organized the Sanfedistes into bands of volun-

lar, organized the sanictaises into bands of volunteers, and granted to these bands extraordinary privileges."—[The Revolution and Revolutionists of Italy. Review of the Two Worlds. Nov. 15, 1844. This is a specimen of the spiritual supremacy of the Pope, as taught in this country; and thus, Americans, would they erect altars upon your bones, "heedless of the cries of your old men and your old women," should the Pope's spiritual power ever gain the ascendancy over your strong arms, or should his priests, by intrigue and by a play of passions (as Rodin expressed it) and excitement, obtain the control of your hitherto clear intellects. Pause, Americans; hesitate for a moment. You, young men and young ladies, who, under the influence of some momentary excitement, may be tempted to unite yourselves with the Romish church, or go into their numeries; the first advance you make, the very first step you take to effect this, is in itself utterly degrading to yon. It is the abandonment of your whole selves, bodies and souls, judgment, intellect, understanding, mind, liberty and all, to the guidance of a body of men whose political intrigues and public and private immoralities have blackened the pages of history for the last sixteen hundred years.

The Roman Catholic Bishop of Strasburg, in a letter to the Paris "Constitutionnel," has denied that such doctrines as those contained in the three propositions which I have quoted above, are taught in the popish colleges. He pledges his honor in support of this assertion. I have quoted from the "Casuists," a work written by the fathers of the Jesuit Society. The bishop does not deny the doctrines positively, but says that the work from which the quotations are made was written, not by Jesuits, but by a Rev. Dr. Monlet, a secular priest. If any other proof were necessary to show the iniquity of Jesuit doctrines and the truth of every word that I have said, and of what others before me have said, against Jesuit intrigue and tergiversation, this admission of the Bishop of Strashurg would be suffi-

father and a secular priest? It is simply this: Jesuits are limited in the sphere of their duties by the general of their order; and whenever a Jesuit makes his appearance in the diocese of any popish bishop, he is subject, while there, to the said bishop. The Strasburg professor may succeed in imposing upon those who know not the difference between a secular priest and a Jesuit. The matter is not mended nor the difficulty removed by having the

The Strasburg professor may succeed in imposing upon those who know not the difference between a secular priest and a Jesuit. The matter is not mended, nor the difficulty removed, by having the book written by a "secular" priest; it is so much the worse. An evil deed—for instance, treason—when committed by a servant is bad enough; but it is much worse when coumitted by his master. An act of perfidy or immorality committed by a priest, under the jurisdiction of a bishop, merits exceration, and should receive it; but if committed by the bishop himself, would become still more execrable.

I presume that when the Bishop of Strasburg pledged his honor that the crimes imputed by others, as well as myself, to him and his tools, were not sanctioned by his college, or by the writings of Jesuits, he had Brother Jonathan in view. His letter to the Paris "Constitutionnel" was intended exclusively for Americans, whom Jesuits know by the name of "dolts, double dolts."

Let us now see how far the word and honor of this Jesuit Strasburg bishop are entitled to credit. It is proper to do so, as his letter has found its way into several of our presses in the Western country.

I pronounce the assertion of the Bishop of Strasburg, an unqualified, deliberate and uumitigated falschood. An issue is now made between mysclf and the bishop. The question between us is one of veracity; and I am willing to leave the decision to a jury of the public. The bishop is a Jesuit, and bound, by his oath of allegiance, to the Pope, to support him and the doctrines of the church, at the expense of all Protestant governments. He is bound by his oath, to "hold no faith with heretics." He is bound by his oath, "to destroy heretics." He is not a citizen of this country. He has nothing in common with Americans but the eternal configuration of humanity. He is not personally known to any American, as far as I am acquainted; and under these circumstances, he comes before the American public with the naked, unsupported assertion, that what history has handed down, and I, a fellow citizen of their own, have confirmed and declared to be true, is false. Is he to be believed in preference to me, even if history was silent?

(To be Continued.)

Gleanings from the Vatican.

In this age of the world it is but right that the people who have surmounted the popish barricades, as also the unfortunate blind creatures who have not as yet been able to free themselves from the heavy yoke of popish superstition and mock infallibility, should know something about the lives of the socalled infallible popes who have adorned the vatican of the world and the chair of St. Peter. To none more than the Irish Catholics are these "Roman Gleanings" of more value. The Irish Catholics in particular are taught to look upon Protestant history as a wicked and heretical production, written expressly at the command of the evil one for their eternal destruction. It is our object here to prove to the minds of our Irish friends that this is one more Romish lie added to the already too long catalogue of lies and slanders heaped upon Protestant writers by the cunniugness of a well-trained system of Irish priestcraft, for the purpose of keeping their ignorant dupes in subjection. Roman Catholic knows by this time, that before Pius IX. could claim infallibility for himself he had to make all his predecessors infallible, otherwise his claim could not be traced back to the infallible foundation of the Christian church, as is claimed to rest with St. Peter only.

Now, to show that this infallibility did not rest in

the quotations are made was written, not by Jcsuits, but by a Rev. Dr. Monlet, a secular priest. If any other proof were necessary to show the iniquity of Jesut doctrines and the truth of every word that I have said, and of what others before me have said, and of what others before me have said, against Jesuit intrigue and tergiversation, this admission of the Bishop of Strashurg would be sufficient. What is the difference between a Jesuit by Romau Catholics." Relying upon this authenti-

city, we respectfully invite the attention of our readers to the Catholic history of our popes previous to the reformation. The first act which we find worthy of eonsideration, is the breaking and burning of religious images in the church, in the year 752, under Pope Stepheu III. Here is the language of the council:

"Three hundred and thirty-eight bishops assisted at this assembly. After a sufficiently long preamble, the fathers made the following declaration: 'Jesus Christ delivered men from idolary, and taught them to worship in spirit and truth; but the devil, jealous of the power of the church, now seeks to restore the worship of idols, under the appearance of Christianity, by persuading the faithful that they should prostrate themselves before creatures. Thus, to combat the prince of darkness, we order the priests to cast out from the temples all the images that defile them, and to destroy those which are exposed for adoration in churches or private houses, under penalty, for bishops, priests, and deacons, of deposition; for monks and laymen of anathema; and without prejudice to the corporal punishment inflicted on the guilty by the imperial laws.'

"When the synod rose, Constantine went in great

"When the synod rose, Constantine went in great pomp to the public square, and published the decrees of the council of bishops. The iconoclastic priests hurried immediately into the churches and destroyed the images and overthrew idolatrous ornaments, seized upon crosses enriched with precious stones, the sacred vases, rich vestments, precious veils, and the services of gold or silver destined for divine service, and broke them all up."

Here now is a difference of opinion between Stephen III. and Plus IX. The latter holds that the wearing of rags stones, gospels, crosses Agus

Here now is a difference of opinion between Stephen III. and Pius IX. The latter holds that the wearing of rags, stones, gospels, crosses, Agnus Deis, using holy water, (common water taken from a faucet and mixed with salt by a priest,) etc., is essentially necessary for salvation. Whereas the former, in 752, held that the using or the presence of such articles in the church was idolatrous and devilish, and he had them all taken out and burned. Now either Stephen III, or Pius IX. was in error, which of them we do not know, but we are inclined to think that Stephen was right on this noint, and that Pius IX. is a fraud.

Stephen's successor, Panl I., turned out a grave digger and had all the bodies of the notable men of

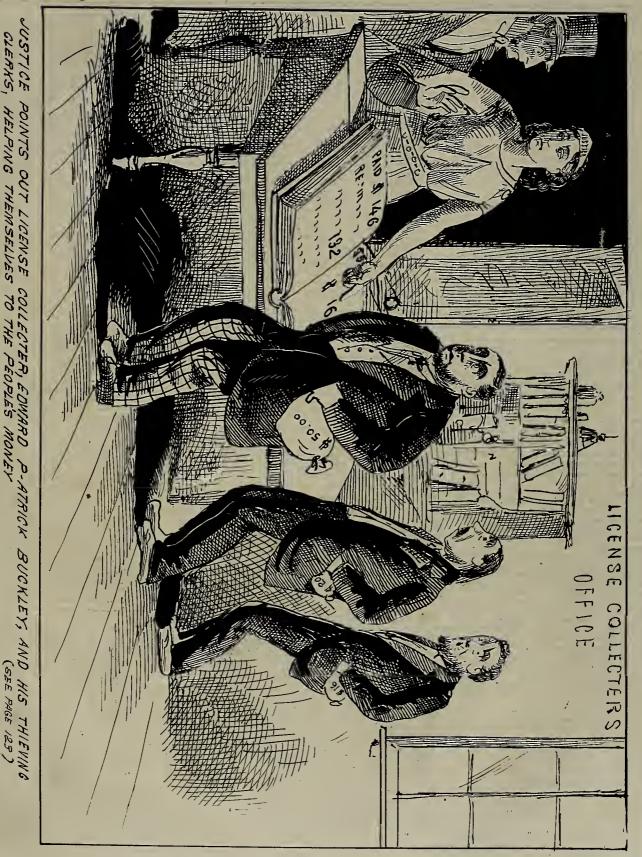
Stephen's successor, Paul I., turned out a grave digger and had all the bodies of the notable men of Rome exhumed, and their foul smelling bones placed on the altars of the churches in Rome, adored and worshipped by his people. Whether this act was from an infallible inspiration or a loathsome desire on his part to dwell over the maggoty bones of dead men we have not been enlightened by the church as yet.

the church as yet.

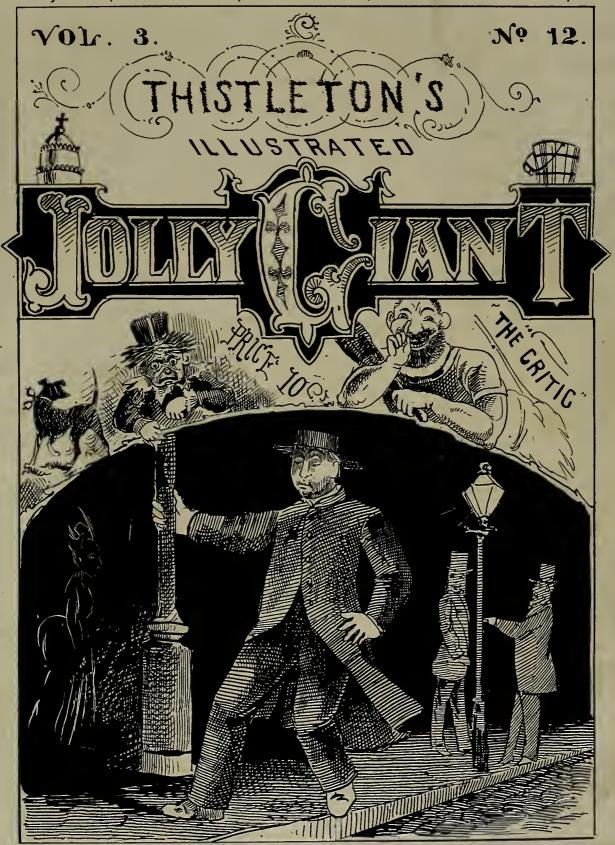
However, there is sufficient here to confuse the now remaining Catholics as to the genuineness of Pius IX's pretensions to infallbility, it must be evident to the world that where there is such a contradiction as this truth, either Pius IX. or Stephen III. must have been in error. We leave the Catholics to solve the mystery, as they are more interested in the truth of their popes than we are. However, we will continue from time to time to give them "gleanings from the Vatican" for their special edification.

—It now behooves all good, loyal Protestants throughtont the length and breadth of this land to organize themselves into the American Protestant Association. Every township in the Union ought to have a Lodge under the banner of this most excellent society. The great trouble with the Americans is, that they are afraid to enrol themselves in this society, fearing their Catholic neighbors, when at the same time every Catholic belongs to some socalled religious society, without ever consulting the wishes of his Protestant neighbors. Come, Protestants, be men and come to the front in this hour of danger. You have a terrible enemy to fight. The Romish Church is always organizing and plotting for your destruction. All information appertaining to the working of the A. P. A.'s to be had on application at this office.

— There is one useful man in Los Angeles, and this one is Sam Berge. Mr. Berge keeps the only news office in that city, and besides this, lecturers, theatrical men and others find him more than useful and accommodating in his branch of bill-posting in and around the city and neighborhood. Meu who wish to get well advertised should send their orders to Sam at once.



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Saturday:::: September 19, 1874

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All letters on business to be directed to Col. Geo. THISTLETON, Publisher and Proprietor, 423 Wash-

ington street, near the Post Office.

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The following named gentlemeu have kindly consented to act as our agents in the various towns set after their names. Parties in the interior, desirous of obtaining Thistleton's ILLUSTRATED JOLLY GIANT, can be accommodated on application to any

of the geutlemen mentioned below.

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Capt. W. J. Bowen, Berkley P. O., Cal.
Rob't H. Coulter, Pacheco, Contra Costa Co., Cal

THE MECHANICS' INSTITUTE.

A Brief History of the Mechanics' Institute since 1855, together with the Successful and Unsuccessful Fairs, etc.

Fairs, or Exhibitions-or "Expositions," as the French have it, tends to bring into general use the art and science of nations and countries. Without a suitable place to exhibit the value and utility of millions of new inventions gotten out year after year by thinking and scientific men, art and science would almost become dormant in this world and we would find ourselves graduately drifting back to the middle or dark ages in which science was looked upon as deviltry or the promptings of the evil one himself. But, thank God, we have passed by that age, and to-day the value of each invention will have a full and fair trial before the people by virtue of exhibitions, or fairs, as we are pleased to term them, in this city.

No sooner did the city of San Francisco assume a size sufficiently large to authorize a fair than did the people take hold of the undertaking with right

In the month of Dccember, 1854, the mcchanics and capitalists of this city hold a meeting in the Tax Collector's office, for the purpose of considering the advisability of forming a

MECHANICS' INSTITUTE.

At that meeting G. K. Gluyas was elected temporary Chairman, with Roderick Matheson as Secretary. Messrs. Ben. Haywood, Roderick Matheson, John S. Williams, E. T. Steen and H. E. Carlton were appointed as a Committee to draft a Constitution and By-Laws for the society.

On the 16th of the following March, 1856, the Committee reported and the whole of the Constitution and By-Laws were unanimously adopted. The specifications contained within the Constitution, as how to provide funds, etc., were, that a capital stock, amounting to \$75,000, be raised by the sale of shares at \$25 each, for the purpose of erecting a suitable building, and the formation of a Library, ctc. On the 29th of the same month a permanent organization was formed with the following officers: Ben. Haywood, President; John Sime, Vice President; J. W. Brooks, Treasurer; P. B. Dexter, Recording Sceretary, and William M. La Roach, Corresponding Secretary. The Directors were Gardner Elliott, S. H. Williams, John C. Macredy, Geo. Cofran, James Ballentine, Eli Cook and S. C. Bugbee. The By-Laws were revised by those gentlemen, and the Treasurer was enabled to make the following statcment at their first 'meeting: Amount received, \$1,106.86; disbursement, \$1,085.37, leaving a balauce in the Treasury of \$21.49, with two hundred members who had paid up on their stock, and one hundred and fifteen who had paid their first and second instalments, and ninety two who had paid their quarterly instalments, thus leaving the Iustitute with four hundred and seven members in good

On the 4th of March, 1856, another election was held, when the following officers were elected: Roderick Matheson, President; Gardner Elliott, Vice-President; Eli Cook, Treasurer; P. B. Dexter, Recording Secretary and H. F. Williams Corresponding Secretary. Directors, C. L. Taylor, D. Van Pelt, J. E. Kincade, William McKibbon, G. D. Street, F. P. Swett and Jonathan Kitteridge. The following July, Mr. Matheson resigned and Mr. Elliott was elected in his place as President.

THE FIRST FAIR.

On the following December the officers issued a circular to the citizens of San Francisco that they proposed to open the First Industrial Fair on the following September. During that Winter and the Spring and Summer of 1857 the mechanics of this city brushed the rusty sweat from off their evebrows and set to in real good earnest to invent something that would be really useful to the great mass of the people who were then coming here in thousands to open np our mines and plough our deserted hills and fertile valleys. The fair was held as undertaken by the management and proved a decided success in a financial point of view, as well as being highly satisfactory to exhibitors and others who had profited by the great facility of viewing the latest improvements known to the scientific minds of our mechanics. The proceeds of of this fair added \$1,029 50 to the treasury. Some short time after the fair closed an election was held the only change of any importance in the

dental chair, Mr. Elliott having retired. In the latter part of the same year another election was held with the following result: F. W. Macondray, President; Wm. Neely Thompson, Vice-President, with the same Treasurer and Sccretaries.

THE SECOND FAIR

Was opened on the 2d of September, 1858, and closed on the 26th of the same month. Mr. Thomas Tennent was President, during this fair, and by his able management the success attending the undertaking was highly satisfactory to the Institute and the public in general. George Cofrau followed Mr. Tennent as President and managed the Institute satisfactorily during his term.

The Third Fair was a dead failure, and its history remains a blank upon the otherwise bright history of fairs in this city.

THE FOURTH FAIR.

Was held ou the 2d of September, 1864, and remaiucd open just one month. Immediately after the close of this fair au election was held with the following result: Joseph Brittiau, President; A. S. Hallidic, Vice-President; P. B. Dexter, Recording Sccretary; William Patton, Corresponding Secretary; Edward Numan, Treasnrer. The proceeds of this fair left \$36,511 06 in the Treasury.

THE FIFTH FAIR.

Was opened on the 10th of August, 1865, and closed on the 9th of September, leaving a gain of \$22,808. 20 in the Treasury.

THE SIXTH FAIR.

Was held on Union Square, and was opened on the 8th of August and closed on the 12th of September. Previous to the opening of this Fair, Mr. Hallidie was elected President and has remained as such ever since. This fair yielded the handsome sum of 47,569. 08 to the Treasury.

THE SEVENTH FAIR.

Was held in the same place and opened on the 14th of September. The receipts of this fair amounted to \$55,373. 25, which goes to show that under Mr. Hallidie's management the Fairs had come well up inside of a few years.

THE EIGHTH FAIR.

Opened on the 8th of August and closed on the 7th of September, leaving the haudsome sum of \$58,-820 75 in the Treasury.

THE NINTH AND LAST FAIR.

Is now open and the illustration on the reverse side of this article will show what a mammoth concern the Ninth Industrial Fair is. We cannot as a matter of couase, give the net income of this Fair now; but we are sure it will be in advance of any of its predecessors.

The building is situated on the junction of Eighth and Market streets and runs right through to Mission, where the grand eutrance is. It would be superfinous upon our part to enter into any further details about the present building, as so many people has visited the building since it was thrown open. But we cannot close without saying that the present gigantic growth of the Institute and the success of the past four fairs is entirely owing to the able management of Mr. A. S. Hallidie, its President. Onr thanks is tendered to Mr. Hurlburt the Librarian, in the Mechanics Institute, for his cour tesy in supplying us with books wherehy we were enabled to refresh our memory relative to the history of the various fairs. We trust that the future career of the Institute and the success of its exhibiofficers was the election of John Sime to the Presi- tions will be "Excelsior! excelsior!" every time.

Lafayette's Prophecy About To Be Fulfilled.

"If ever our liberty of this Republic be destroyed, it will be by Romish priests." These striking words were uttered by the illustrious Lafayette, and they embody a truth that ought to sink deep into the hearts of the American people. Thoroughly convinced ourselves of the importance of this truth we are endeavoring to impress it upon others. We want our countrymen to read for themselves, and learn from history the lesson, that Popery and Republicanism are utterly incompatible. We have undertaken to warn our people against the wiles of Jesuitism and the machinations of Rome. In the performance of this self-imposed duty, it is necessary to prove what Popery has done in other countries, in order to show what, if it ever gain ascendancy, it will do in our own. It is uccessary to prove from history the cruelty and tyranny of the Romish church, and the vice and corruption and unhounded amhition of its leaders. We were well nware from the first, that in attempting to expose the rot tenness of Rome we should incur the deadly hatred of papists. We expected to be abused and villified. and we have not been disappointed. We have the satisfaction of knowing that the Jolly Giant is the best-abused and most cordinlly-hated sheet on the Pacific Coast, if not in America. We bove becu denounced by every votary of Popery in the city and State, from the mitred bigot in the hishop's chair to the humblest zealot that kneels before him. If execration could annihilate, we should have ceased to exist long ago. The JOLLY GIANT is a taboocd paper, and papists are forbidden to rend it. It eontains so many truths, taken from history and from eurrent events, in reference to Popery and its teachers, that it does not constitute pleasant reading for that class of our citizens. Hence priests denounce it and forbid their people to read it; and their blinded followers, accustomed to obey-accustomed to kiss the hand that smites them, bow in acquiescence, and yield implicit obedience. They will not read the Jolly GIANT, nor will they patronize any one in business affairs that uses it as an advertising medium. Of this lutter fact we have been only recently advised. Men whose places of business have been noticed in our columns have been called upon by papists, and threatened with detection of friends, and loss of patronage if their marts or their warcs were advertised in our paper! For all this we were quite prepared. We had measured our work and counted the cost. They stagger under the blows of the GIANT. Like patients under surgieal treatment, they winee when the probe reaches the tender spot. It is all right for Popish priests to denounce Protestantism as "damnable heresy," and the public schools of our country as engines of the evil onc, but it is a terrible thing in a Protestant to say anything of Popery, or the bad men that teach it. It is all right for Popish priests to denounce all Protestant wives as eonenbines and their children as bastards, but it is an unpardonable offense in the JOLLY GIANT, to expose the libertinism of priests and the concubinage of nuns. We have spoken the truth, however, and nothing but the truth, as we find it recorded by historiaus, Papist as well as Protestant. We have certainly no desire to misrepresent any one. God forhid that we should! If the history of Popery will not hear the light, that is not our fault. It Popish priests are ashamed of it, let them express their regrets for past errors, and promise amendment for the future. But are they ashamed of it? Nay verily. The cruelties they perpetrated

in hy-gone days they would repeat to-day if they dared. Jesuits are as busy plotting to-day as they ever were. Not more anxious nor more busy were they to get rid of Clement XIII. than they are at the present time to get rid of Chancellor Bismarck. Not more anxious were they in 1830 to silence the press of France than they are now to close our public schools and overthrow our Republican institutions. These are the pests we like to expose; and we shall continue to expose them as we have opportunity and ability. We shall continue to speak freely, telling the truth, the whole truth, and nothing but the trnth. Nor ahall we be deterred from our purpose by the worn-out old "bull-dog" that harks in the Vatican any more than by the mangiest cur that yelps by his side.

Coroner Rice and the Vultures of San Francisco fighting over Death's Victims.

(Sec Illustration on page 144.)

We recollect having read Charles O'Mulley when we were a boy, and so far as onr recollection serves us, we think that the officers of Her Majesty's Third Dragoon Gnards made n lamentable mistake in not retaining the burly Dr. J. R. Riee, the Coroner for this American city and county, in that regiment to aet the fool's part so admirably played by "Mickey Free" in the work alluded to. It would no doubt be interesting to the people of this city to know the history of Dr. Riee: we will do so, so fur as we know, accommodate this desire among the people. Dr. James R. Riee is a notive of Dublin, Ircland, he was, like a good many more of his countrymen, baptized in the Roman Catholie Church, hence he is n firm follower of the old beast at the Vatican. Rice was first intended for the Church, but owing to his extraordinary appetite and greed in eating roasted "praties" before brenkfast in the morning. His parents acting under the advice of Father Mc-Kowan, relinquished the idea of ever making a pricst of him, beenuse his appetite was such that gormandizing himself with cold slop vitnals had a greater hold upon his mind than mny devotion, cither to the Pope or the Virgin Mary. At the time that Rice's appetite had increased to this extraordinary height, he had mastered n little Irish bog Latin, by reason of his attending n Latin elass under Latin, by reason or instatending a Latin class under the control of Dr. Callen, now Cardinal Callen, in Marlborough Street School. This was a di-lemmn to his parents; to keep him at home, would be to starve the remainder of the family. What was to be done? Ah! a grand thought struck Bishop Callen, it was to make a physician of him, accord-ingly James R. Rice was sent under the charge of Dr. Haghes, brother of Baron Hughes, a Roman Catholie also. This learned physician found food and reflection for young Rice around the many hos-pitals in Dublin, until finally after undergoing a very striet examination on the autopsy of a defunct male ass which was found in the Phenix Park one morning by the police, Rice passed triumphantly and obtained his diploma. There was yet some-thing more required to make him happy and comfortable; his diploma to be sure ought to be suffieient, but yet nature is nature, and so it was with the hero of this sketch. His appetite did not decrease by reason of his severe study, but on the contrary inereased to such an alarming extent as to fill his friends with nlarm for his safety. However, Bishop Cullen had an interest in the young man, and put his wits to work to provide for his earthly wants. He, hy his eunnigness, ohtained a commission for Dr. Rice, from the Lord Lieutenant, as an assistant surgeon in the Third Dragoon Guards. Here it must be supposed that he obtained sufficient food to produce his present balk. How long he remained in the army we do not known, but as soon as the Fenians broke out he came to California, and hy his coult training into the waveful training into the waveful training into the waveful training in the surgice of this principal. early training into the mysteries of Irish priesternft

he formed the Ancient Order of Hoodlums (Hiberninns we meant) in this city. From this he became popular, and was finally elected Coroner for this eity. How long he will retain this positon is not known, there is a pretty fair prospect of him bringing up at San Ouentin hefore long.

ing up at San Quentin hefore long.

The "Chronicle" has published certain articles of a very damaging nature upon him and his ndministration. We will give one more item which has not appeared in the "Chronicle." In January 1sta a man named W. E. Byrne died suddenly at No. 5 Broadway street. Dr. Rice held an inquest over the remains, and the deceased man's property consisted of a trunk which was sold for \$2.50, and \$5 eash, which was due the deceased by his employer, Thomas Calender, was hunded over to Dr. Rice. We have minde it our business to call at the Treasurer's office in the City Hall, and examine the Coroner's half-yearly report; we could not find any valuables whatever returned to the Treasurer from the estate of W. E. Byrne. The \$5 was paid to the Coroner by Mr. John B. Hirrington. There is no return given for this with the Treasurer. This is a case which Mr. Thomas P—addy Ryan, the District Attorney, ought to look into.

The late unseemly conduct between Dr. Rice Father Hugh Gallagher, Gallagher and Flanaghan against Jimmy McGinn and other undertnkers, is a disgrace to any civilized people. We have it upon pretty good authority that Father Gallagher publicly cursed Jimmy McGinn from the altar in the Ninth street Church three Sundays 190, because, as a priest, shaves as a priest, wears a hand as a priest, shaves as a priest, wears a hand as a priest, and 'gets drunk as a priest,' hns given a heretical (Jolly Giant) paper certain information about mc. This man will die like a dog 191 my curse will attend him. In justice to Mr. McGinn, we are bound to state that he has never given us any information about Gallagher or mny other person, simply because we never asked him.

about Ginegard of my other person, samply cause we never asked him.

Father Gallagher and Coroner Riee have both used their official offices for the purpose of building up a business for Father Gallagher's nephew, of the firm of Gallagher & Flanaghan, where the Coroner's office is now held, against Jimmy Me-Ginn and other undertakers in this city. We consider that the people of this city have uo right to be annoyed and their feelings outraged by a horde of Irish Roman Catholic vultures, consisting of priests, doctors and speculative undertakers. Dr. Riec has a right to he mrested and made to explain the charges published against him in the "Chronicle." As for Father Gallagher, we do not know what ought to be done with him. Perhaps Bishop Alemany could devise a plan.

The Sentiments of the "Illustrated Jolly Giant" fully Indorsed by Pius IX.

(See Illustration on page 138.)

It will require but a very few words upon our part to show the entire American people the truth of our previous and present theory; that the Romish ehurch, notwithatmding the most infernal lies of her priests in this eountry to the contrary, is the avowed enemy of n republican form of government.

Do the American people require my more to convince them upon this point than the blank refusal of that would-be monarch, Pope Pius IY., to recognize the struggling Goddess of Liberty now in Spain, when she applied to him for his recognition? Did he welcome her to his infallible arms? No! he did not, it would be contrary to his tyrannical nature to see Spain free. Yet the San Francisco priests will tell us about the loving liberty of their Romish church and Pope. Are they not confounded liars? We say they are, and the Holy Father has proven it.

— The San Frnneisco Society of (egotistical) Pioncers are outrageously mad at the check of those "49" hoosiers from the frog counties who thought themselves entitled to respect upon their arrival in this city. Poh! what claim have the country pioneers to respect amongst a lot of pot-bellied Metropolitan bloats. We would like to know.

METROPOLITAN "ITCHINGS."

The Presbyterian divines have taken the question of guardian angels into consideration. The Rev. Poage of Sand Hill, (Local Option notoriety), says he believes in the presence of a guardian angel; so well he ought, otherwise he would have been hung loug ago as an uupardouable nuisance. Dr. Scott very sensibly says he don't helieve that angels have wings. This is a slight variation from the Doctor's previously expressed opinions. Rev. M. M. Gibson (not the Chinese flunk) thinks St. Luke saw angels, but believes that they don't come to Rome now-a-days. Bro. Wells saw angels by the ten thousands, and more if he could but count them. Father Woodworth did not believe in angels; he only believes that his father is his father, nothing more. Dr. Carpenter, of the Dolly Varden creed, believes in angels having spotted wings without a body, substance or creed. Bro. Beecher believes that engels are the purposes of "flow" is red believes. that angels are the nursings of "love," and that Mrs, Tilton ought to be an arch augel. Up to the present there is no fixed opinion about presence of angels in the Presbyterian churches.

- The Lord be thanked justice has overtaken that notorious thief, Misther Buckley (surnamed P—atrick), who helped himself to the people's money. What a change it must be for P—atrick, now to find himself wealthy and a criminal, wherein if he was in his native "owld sod" the probabilities are that he would be cutting turf (peat) barefooted and barelegged with Mr. Thomas P—atrick Ryan's ancestors—not of the Ryan Puck brood, however,—in the county of Tipperary, Ireland. No wonder that the Mikes like America. It is the only country on this earth where they would he trusted with two cents or a loaf of bread.

— Noah Flood, a lawyer of renown, and P-atrick J. Murphy, of the "Jesuitical Guile," had an Irish recognition on the street last week. P-atrick's hlackthorn got broken over the recep-tion, by coming in contact with Flood's "noggin." This settled the affair.

- The unregenerated, ungodly and abominable animals, known as the San Francisco hoodlums, are spinning their own homp rapidly. The people need not be astonished if the lamp posts of this city he found manned some morning with the "toughs" of the hoodlum species.

- Peter Leggett and his spouse in the flesh held an interview hefore Squire Louderback in explanation of how deep a knife can cut through human flesh. Peter passed, whilst his wife obtained a second diploma for her ability in slinging a beer can at Leggett's head.

— Judge Louderback holds a young hoodlum matinee every day after the Court recess. We would advise his houor to hring iu the patrons of those hoodlums, the Irish priests, and have them confronted with their young stock.

—— John Doyle, John O'Brien and James Shaw, three Chinese hoodlums, contributed \$80 to the Municipal funds for the privilege of getting beastly drunk and making an Irish noise contrary to heretical governments.

The Irish Roman Catholic graduates of Dupont street gave a public exhibition of their Irish early convent education on last Tuesday night. The d—l blushed, we are told, and the police ran away.

William Perkins was taken under Municipal patronage for his ability in making an informal autopsy on the head of onc McFagen, on Fourth autopsy on the street, last week.

-The "Alta," "Call" and "Bulletin" have joined issue against the "Chronicle." This attack reminds us of Thos. P—atrick Ryan's blind attempt to suppress the JOLLY GIANT.

— William Burnett was permitted to contribute towards the city funds for his proficiency in using classic language only known amongst the professional hoodlums.

— John Williams and Henry Jones passed a successful examination before the Admiralty Court as to their marine ability in stealing a boat,

- Dr. Rice denies being a drunkard; he says he only gets full.

— Thomas Brown has proved himself a crack shot, he having one day this week effectually put a hullet clean through his own head.

- Beecher has become the most popular "Bible pounder" in the United States. He may thank Mrs. Tilton for this.

— The Methodist divines are cooing together under the paternal wings of Bishop Merrill.

— Bishop Alemany has blessed all the bells in Vallejo on last Sunday.

A Drunken Priest - Our Man About Town in Bad Company.

(See Illustration on title-page.)

Since Our Man About Town has attended the R. C. Church on last Suuday evening, he has had a jolly old time of it with the priest. On last Tuesday evening, at eight o'clock, during his rambles "about town," he espied a full-fledged Roman Catholic Irish priest holding on to a lamp-post on the corner of Stockton and Market streets. This, as a matter of course was just what "Our Man" wanted, so he propped himself up against the side of a building at a very respectable distance from the drunken Father, who was holding on to the lamp-post with an infallible tenacity. After the "worthy" follower of the Holy Church had sufficiently balanced himself, he let go of the anchor of hope and staggered off towards O'Farrell street. Here he smelt an Irish Catholic, and went right full put up against him, saying:
"Can y-o-u tell me where St-t-St Pa-tr-k's Chur-eh

ig 9"

"Yes," your riverence," responded the true son of the faith; "it's on Mission street, atween Third and Fourth."

After receiving this information, the good and holy man of God staggered hack to Market street, followed hy "Our Man." On the crossing of Market, the spiritual carcass of the man of wine came very near being crushed into atoms by a passing car, but the timely interference of Our Man saved him, hy pulling his "riverence's" coat by the holy tail, and thus hauling the "corpus" laden with bad whisky out of danger. For all this kindness the good Father did feel thankful. He rudely turned upon Our Man, and said:

"Hi, hi! do you—hic—know who I am? I'm a pri'st."

Begorra, I knew it, yer riverence," quickly answered Our Man. This expression acted like a doze of globher

salts upon a sick calf, and had the effect of restoring a mutual understanding hetween Our Man and the good hut beastly drunken priest.
"Father," said Our Man, "I only saved ye from

danger."
"God and His h-l-e-s-s-e-d Mother 'ill save the

Herc Our Man very generously offered the Father his arm, which was indignantly refused. The Father said: "What is built on a r-ock must st-'d."

Our Man consented, but kept the priest company, fearing them nanghty Itish Roman Catholic hoodlums, so numerous in the Tenth Ward, might pick

his pockets.

The good Father staggered along the best he could until he came to St. Patrick's Church. Here he propped his annointed back against the garden fence, and after hiccuping and smacking his lips for about ten minutes, he at last inquired Our

Our Man.—Me name is O'Brien, yer riverence. Drnnken priest.—Haw, you are an other sin ner

are ye? O. M.—Oh, yes, yer riverence. Might I ask yer

riverence what is your name?
D. P.—Me name? I'm a foll-er of Je-us Ch-ch-rst.
My name is—well, a pr'st. I'm six weeks from
New 'Ork. I com for me health. I'm stoppin' here wid Fath'r Pow'rs. Fath'r Grey is 'way, an' we have a good time. I sleep in the basement, down there (here he pointed down to a doorway which led into the basement).

O. M.—How do ye like Bishop Alemany, Father?
D. P.—Ah! he's no good; he don't like us Irish

pr-i-csts. Wish he was gone.

O. M .- How is it that Father Pendergast has got so good a hold with him?

D. P.-Pend'gast is smart and eunuing. He got Alem'y right—hic.
O. M.—I suppose you have heard of Father

Duggan?
D. P.—Oh, yes; 'deed I have.
O. M.—Where is he now?

D. P.-He-he-is in Italy, fully restor'd, thank God, on his blessed Mother.

Here the jovial, good drunken priest treated Our Man to a cigar, after which his reverence staggered

down the steps into the basement.

The above somewhat jocular account of this seene may appear to some of our readers as a piece of humor, etc. But we can assure such douhtful be-lievers that it is nothing of the kind. We can produee creditable witnesses to prove that a priest was seen drunk at the places indicated by Onr Man. His reverence, is a man ahout 5 feet 10 iuches in height, round, full face, florid (from drink, no douht) complexion. He wore a low, wide-hriumed black hat, and had his black frock-coat closely buttoned up to his chin (to conceal his priestly band, no doubt). If any priest or Roman Catholic has any doubts about this statement, they can very easily find out the truth of this hy inquiring at St. Patrick's Church whether there is a priest answeriug the above description or not.

Priestcraft in Vallejo.

(See Illustration on page 139.)

The Roman Catholic priests of this country have more "gall" than any other species of the animal creation which we have ever heard of or seen. It is truly mortifying to us to continually hear those vampires abusing our Republican form of Government, when at the same time they never lose a chance to pack as many of their blind followers into the service of this same heretical Government as they possibly can. We have too much proof of this fact here in this city. Here is an ignorant, hoorish Irish priest, known as Father Hugh Gallagher, This man never loses an opportunity to curse our public schools as being ungodly and damnable in the extreme, yet he managed by his political cunsince extreme, yet he managed by his pointeral ching as a priest to secure a position in the United States Mint for a brother of his, not long since deceased, but also another position in the United States Custom-house for another brother of his. This priestly "gall" has extended itself to Vallejo, in the person of one Father Lewis, who somehow or other manages to monopolize the entire Mavy Yard

at that place.
Our Vallejo correspondent informs us that an honorably discharged soldier or sailor has not the slightest chance of obtaining a stroke of work from the authorities up there so long as there are any Irish Romau Catholics to be found who are fortunate enough to obtain a recommendation from this Father Lewis to a man named Sargent, who is entrusted with the employing of the workmen on the yard. This Misther Sargent makes his headquarters at Haase's saloon, known as the "Pantheon." In the basement of this elegant retreat Misther Sargcut can be found every night, holding "high jinks juhilee" with his wide-mouthed countrymen. gent has, by a peculiar instinct or training from his young days, accustomed himself to sitting on the railing in front of this saloon. This custom is no doubt hereditary in Mr. Sargent, as in certain parts of his native country there are no stools or chairs used. A large "botheen" of straw, or a "skunk" of turf cut by the hoys in summer time, and tempered with the summer's sun, answers in

lieu of chairs, etc.
Besides this, Mr. Sargent is a comical young man, that is, he has a peculiar itching for Irish jokes, yankeefied. When he accomplishes any original fun of his own manufacture he generally sings out, "All aboard, and haul in the plank," after this wise expression he generally laughs for fifteen minutes. He has the greatest love and respect for Father Lewis. Indeed, any man who brings him a note signed by Lewis is sure of a position in the Navy Yard. Now it is not with Mr. Sargeut's Irish jokes that we find fault, but with the authorities in charge of the Mare Island Navy Yard for ignoring the just claims of honorably discharged sailors and soldiers, and giving the preference to Father Lewis' Irish Catholic pets.

SCENE AT THE FAIR.

ON SATURDAY NIGHT,

Of all sweet sights that man may see, By far the sweetest one to me. Is maiden young, with golden hair With classic face, and form most fair; On some strong man her fortunes cast And swear to love him to the last,

The sun had sank in Ocean's breast-Had gone to bed to take his rest Before the work of another day O'er 'Frisco's town he would essay-The moon and stars had just come out And decked the heavens round about.

The lights throughout the city sbone And many to the Fair had gone, And yet upon the spacious floor There still was room for many more.

The city's pride, and wealth, and power, Was ever coming—more each hour. The hall grew packed, the ceaseless tread In lofty gall'ries overhead Was like the march of armed foe That carries death, and pain, and woe. But this a legion fair and bright That comes to bask in gaseous light.

The poet, sage and priest were there, The manly youth and maiden fair. And some that not with beauty blest, Nor in the latest style were dress'd, Came ponring through the open door, To swell the thousands on the floor,

Of all the sights in the mammoth show, The funniest one that now I know Was a man not less than six feet four, Leading a maideu four feet-no more.

His legs are long, his arms are long, And, oh! his tongue is longer still. For many a year he's been in town And rnn a school of some renown. He's tanght the youngsters how to spell, And when they couldn't, has whipped them well. Though mathematics are his forte He dou't pursue them just for sport. But for the monthly dividends That all in stocks he always spends.

The lady's small, as said before, Her height in feet not over fonr. But though so small she has some note, She strove ere while to make ns vote 'Gainst the lieense side in fights just had In which some men behaved so had. She's known alike across the hay And on the streets of San Jose.

They walk along through spacions hall Gazing at all things great and small, Through rooms of art they slowly pass And sigh for pleasures that may not last. In the crowd be stands like heacon light While she, poor thing, is lost from sight.

He'd whisper words that are ever sweet, But while she stands upon her feet He is compell'd to bow his head. His hab's knocked off—the scamp has now, He strives to reach, his legs are long, The hat lies still. Although 'twas wrong Full well they langh'd this sight who saw— O'er all the rest we'll curtains draw. WHOAMI. His hat's knocked off-the scamp has fled,

- Ladies wanting the snit patterns that come ont in Harper's Bazaar every second week, can have them as soon as out from the Agent, Mme. Morrow, 25 New Montgomery street, Grand Hotel Building. Subscriptions taken for Harper's Bazaar, Harper's Weekly and Harper's Magazine. Business persons Weekly and Harper's Magazine. Business persons will find it to their advantage to advertise in the Bazaar Catalogne. Twenty thousand eirenlated gratnitously every month, going into every city, town, village and house on the Pacific Coast, and to every family in the city of San Francisco; also containing all the arrivals at the hotels every morning. Analys to Agree of the Bernar Buttern Now. ing. Apply to Agency of the Bazaar Patterns, New Montgomery street, San Francsco.

Tom Flynn's Letter.

SAN FRANCISCO, Sept. 15, 1874.

IDITOR OF THE JOLLY GIANT-Misther Iditor: I am here agia, so I am, as complate as an unpecled potato, barrin' the serateles an' brnises ou the head of me. Oh, I'm kilt entirely. Last Saturday night McCarty paid me twinty dollars like a giutleman, for the month's cookin'. It was meself was covered all over wid joy, an' jnmpin' np an' down wid ixstacy. Twinty dollars, Misther GIANT! Did ye iver see the like of that now? If you had it you'reself, the grin on you're pictur would go all the way round you're face, an' would be without head altogether, so you won'd. Oh, it looked mighty swate, an' full of pleasure au' sin, an' so it was to poor Tom Flynn.

You know the erater that lives in the basement. (well, if you don't know, I won't be afther tellin' ye; ye'll be the better for tellin' her alone,) she got wind of the twinty, an' the shadow had but just come over the window, whin her tap came to the shntter. "Tom! Tom!" says she, "come out of this! There's the natest bit of company ye iver see in the eellar, an' only nades Misther Flynn to make it complate."

Oh, the erater's voice has a touch of the old sarpint in it, and Tom Flynn is not the boy to be afther bein' betther than his forefathers. Away I wint,

bein' betther than his forefathers. Away I wint, Misther Giant, an' a dhrop ov poteen, an' the twinkle of the pairs of rognish Irish black eyes, thk the siuse out ov me, so they did. At first I wished ye had heen there. Ye niver wor so jolly as Tom Flynn would have made ye for an hour or two. An' thim things got mixed, somehow. That dirty blackgnard, O'Donnell, got off some of bis blarney forninst wan ov the ladies. "It's a lie yon're afther tellin', Misther O'Donnell," says I. An' in a Jiffy my eyes wor filled wid lightuing. Sure, the next thing I knew I was lyin' ou me back ou the flure, holdin' O'Donnell, while the gals ran screechin' for the police, an' he batin' the life out ov me all the while. The dirty spalpeen thk hold ov me hair, an' raisin' me head, brought it down whack on the an' raisin' me head, brought it down whack on the

an' raisin' me head, brought it down whack on the flure about twinty times, and to mark the spot where I held him down, had lack to him.

Well, I'm not just afther recollectin' what happened nixt, till poor Tom Flynu was in the Police Conrt an' a thousand pazzlin' questions put to bim.

"How did you manage to get thim black eyes?" said the Chafe ov Police.

"Divil a management about it," said I; "the trouble was to kane from gettin' more ov 'em."

" Have ye any small chauge about your clothes?" said the worthy official again.

An', be me sowl, on a severe serutiny, nayther the twinty nor a copper ov the change put in an ap-

"Yon've been in bad company," said the Chafe ov Policc.

"Divil's doubt ov it," said I, "snrc, your honor's

a witch.

Thin I sint for Mr. McCarthy an' towld him the straight nv it, an' asked him would he be afther advancin' fine for the police an' takin' me back to the owld stone. Be me sowl, what a face he made, an' what a lecture he read to me. Father Gallagher was niver the gintleman to talk morality in

"Tou," said hc, "you're a bad egg, so you are, an' ought to be ent entirely, an' would be, but for the dear owld sod an' the natural affection that the dear owld sod an' the natural affection that comes to an Irishman for all that belongs to it. Besides, you have been raised this way, an' don't know any better, an' it's not for me to be hard on ye. I know how it nsed to be wind mesilf. But, Tom, this sinnin' an' repintin' will niver do. In fact, there is no rale repintin' when the sin is repeated. The man who really sees the error of his ways, and is sorry for having done wrong, will not do it again; or, if he does, his friends may well regard his repintance as a sham. I will help yon this time; but, if you do this again, you must look out for yourself. We have been without a cook for two days, an' put to real ineouvenience; an' if it two days, an' put to real incouvenience; an' if it happens again you may get absolution from Father

Gallagher, an' he fit ye for heaven, but ye won't do

Gallagner, an' he fit ye for heaven, but ye won't do for me. I shall got another cook."

Howly Moses! did ye iver hear the like of that, Misther Giant? No praste iver talked to me in that straight up-and-down way about a blt ov a spree. The bishop himself is not as hard on a poor believin' sinner as Tim McCarthy. An' all this strict morality an' straight, sober conduct comes of his lavin' the church. Sure, he says since he's quit thinkin' the praste can forgive sins he's become mighty particular about committin' any.

But what would I do widout the church, Misther

GIANT? Sure, it's asier for the likes ov me to swallow a bit ov cake an' pay a little bit ov a fee to the father eonfessor than to be good like Mr. McCarthy, I conldn't do it—I conldn't do it, Misther Giant.

Monday night I couldn't ate at bit ov supper for

Monday night I couldn't ate at bit ov supper for the weight on me conscience. Divil a copper in me pocket, an' divil a use to go to confission widout. No pay, no cnre! That's the motto wid the church an' the doctors.

"Misther McCarthy," said I, "it's me conscience that troubles me. Be a good man entirely, an' lind me a hit of silver for the pardon ov the praste, an' I'll love ye foriver, so I wilk."

He's not a bad fellow for an apostate, after all, Misther GLINTS so be come down wid the change

He's not a bad fellow for an apostate, atter all, Misther Giant, so he come down wid the change. Whin I saw Father Gallagher he looked grave an' severe. He said, "Tom, you reprobate, you've been drunk again, an' npon my sovil, got two flaring black eyes an' niver a cint in your pocket. Yon're a disgrace to the church here on earth, an' if ye go to heaven it will be full of whisky, wid a broken head an' a bruised face. Howly Vargin, what a head an' a bruised face. Howly figure you'll make!"

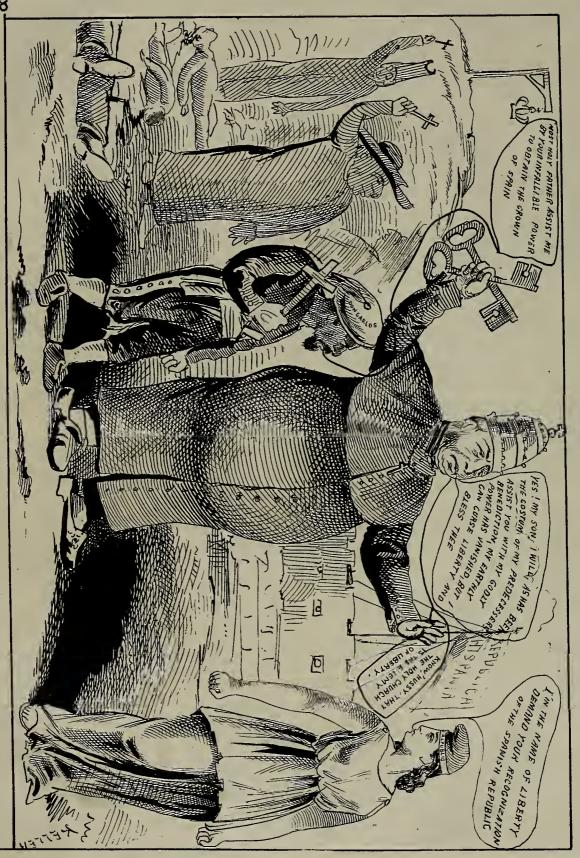
But whin I showed him the change, an' knelt down au' blubbered a bit, his riverence softened entirely. "Well, Tom," said he, "it's of no use to lave such a penitent out in the cowld. Be aisy, be aisy, my son. The church loves a contrite heart, and where sin abounds, grace abounds also. The land of saints is renowned for diviltry an' broken bones. One like you is worth more to the church than a dozen apostates like McCarthy. Yon're a thrue son ov the church. It's mesilf that's happy all over, after that. TOM FLYNN,

The A. P. A's.

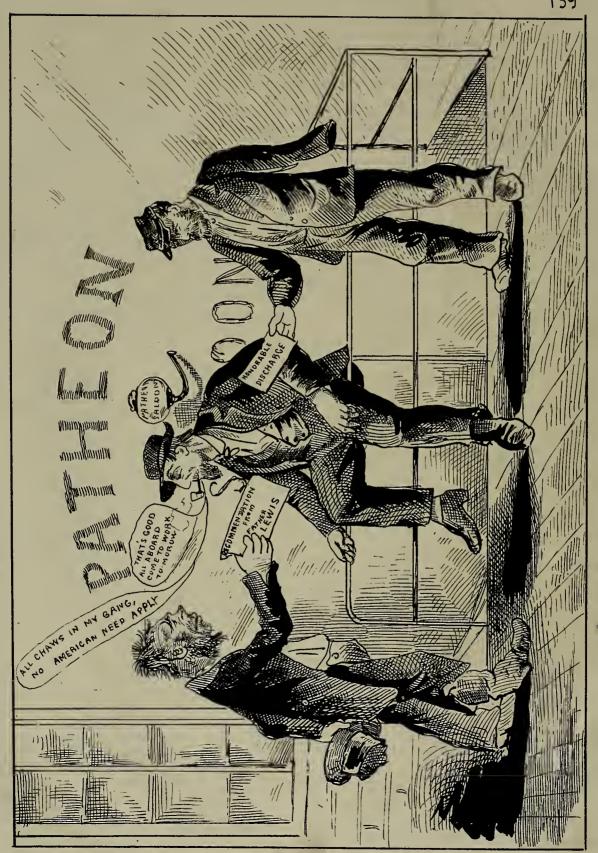
We have often been asked what does the above title mean. Onr answer is, to all such inquiries the "American Protestant Association." It is a benevolent society, and is formed by persons desiring to the utmost of their power to support and defend the liberties of this country from the designs and intrigues of Popish mercenaries, as well as for the intrigues of Popish mercenaries, as well as for the maintenance of the public peace and tranquility. It is exclusively a Protestant Association, and the members pledge themselves, as far as in their power lies, by every lawful influence which they can exert, to preserve, inviolate, that most glorions privilege, "Liherty of Conscience," and to protect good citzens from violence, oppression and wrong. Any further information in reference to the formation of Lodges, etc., can be had by addressing this office.

— Removal of the Dime Savings Bank to 646 Market street, near Kearny. Incorporated April, 1869. Dime principle adopted July 19th, 1873. Depositors from that date to May 31, 1874, 1,5051 in June, 471—total in 12 months, 1976! Gnarantee Fnnd, \$100,000. Deposits received in Chrrency, Silver and Gold, from one dime to \$10,000. payable on Demand, (no notice required), draw 6 per cent interest. Term deposits 1 per cent per month. able on Demand, (no notice required), unaw open cent. interest. Term deposits 1 per cent. per month. Deposits invested in U. S. Bonds, Currency, Gold and Silver Coiu, and Bullion, and are always payable on demand. Always a eash surplus over all liabilities. N. B.—Corrency (greenbacks) and Sil-ver and Gold bought and sold upon the best terms. Drafts and Certificates of Deposits collected on Eastern Banks. No entry fec or charge for bank book. W. S. Thomson, President. J. Crocker, Secretary. Bank open from 9 o'clock A. M. till 5 P. M. and Saturday evenings till 9 o'clock.

— The place to lunch is at Van Bergen's, 425 Sansome street, near Clay. Mr. Van Bergen keeps the finest lunch, beer and wines of any man in San



THE POPE REFUSES TO RECOGNIZE THE SPANISH REPUBLIC.



LOOKING FOR WORK AT THE U.S. NAVY YARD, MARE ISLAND, NO AMERICANS NEED APPLY - WHILST THERE ARE ROMAN CATHOLICS AROUND, FATHER LEWIS, RECOINMENDATION BETTER THAN AN HONDRABLE DISCHARGE FROM "UNGLE SAM,"

Mike's "Poeth'ry" to his Sweetheart Bridget.

Well, Bridget, me darlint, I'am landed at last, And troth, though they tell me the sta'mer was fast It sames as if years upon years bad goue by Since Micky looked intil your beautiful eye. For Amerikay, darlint,—ye'll think it is quare, Is twinty times furder than Cork from Kildare; And the say is that broad, and the waves are that

bigh, Ye're tossed, like a fut-ball, 'twixt wather and shky; And ye fale like a pratic just burstiu' the shkin, That all ye can do is to howld yersilf in. Ochone! hut, me jewel, the say may be grand, But when ye come over, dear, thravel by land!

It's a wondherful country, this—so I am towld—They'll not look at guineas so chape is the gowld; And the three that poor mother sewed into me coat, I sowld for a thriffe on laviu' the hoat. Aud the quarest of fashions ye iver have seen! They pay ye wid picters all painted in green. And the crowds that are rushin' here morning and

night, Would make the Lord Lieutenant shake with the

fright.

The sthrates are that full that no one can pass, And the only law is, "Do not thread on the grass." Their grass is the quarest of show—by me vow, For it wouldn't be munched by a Candlemas cow.

Tell father I wint as be bid me, to see His frieud, Tim O'Shannon, from Killycaughner. It's rowliu' in riches O'Shannon is now. With a wife and tin babies, six pigs and a sow, Iu a unte little house standing down from the sthrate, With two beautiful rooms and a pig-stye complate. I thought of ye, darlint, an' dramed such a drame! That mebbe, some day we'd be the same; Though troth, Tim O'Shannon's wife niver could dare (Poor yaller-skiuued crayther) with you to compare, And as for the pigs, sure 'tis aisy to see The bastes were not mint for this land of the free.

I think of ye darlint from morning till night, And whin I'm not thinkin' you're still in me sight! I see you're blue eyes with the sun in their glauce—Your smile in the meadow, your fut in the dance, I'll love ye and thrust ye, both living and dead! (Let Phil Blake look out for his carroty head!) I'm working, acushla, for you—only you Aud I'll make you a lady yit if ye'll be true; Though troth, ye can't climb Fortune's laddher so

quick, ye which the following the first substitution of your shouldhers are loaded with brick. But I'll do it—I swear it—by this and that;—Which manes what I dareu't say—from Your own Micky.

Where was the Protestant Religion Before the Reformation?

Ignorant Roman Catholics—so instructed by their desiguing pricsts-when attempting to argue with Protestants-almost invariably inquire, "Where was your religion before Martin Luther?" Or, probaly the same question with Henry VIII. substituted for Luther. In either case the sifly question may be answered thus, "The cannon of Scripture was completed immediately after the crucfixion of Jesus Christ, and Protestants received the sacred books as they were then handed to and accepted hy the primitive Christians without addition or subtraction. The unadulterated Bible, therefore, is the basis of their religion."

As Protestants we are not aware that Martin Luther or Henry VIII. were ever referred to or addressed as ohjects of worship, in the Teu Commandments, the Lord's Prayer or the Apostle's Creed.

Is it a wonder that Romau Catholics should exhihit such lamentable ignorance as to the religion of Protestants when they know little or nothing of their

That corrupt form of Christianity known by the name of Roman Catholicism, has been growing worse and worse ever since the period when the ant about that place.

Apostle wrote "The mystery of iniquity doth already work." Even in our own day two dogmas, namely, the immaculate conception and the infallihility of the Pope have been added to the before cumbrous absurdities of that false system of religion.

The Council of Toulouse, A. D., 1229, decreed that no one should have the Bible in the vulgar ton-

Quesnel maintained that "the Scriptures are for all, " but the Pope(Clement XI.) in the famous bull "Unigenitus," comdemned that sentiment with others as "seditious, infamous, blasphemous, suspected of heresy, and savoring of heresy," &c., &c. The hull "Unigenitus" is now in full force as part of the Canon law. Archbisbop Murray of Dubliu, admitted this in bis examination before the Euglish House of Commons.

Saint Alphonsus Liguori says" The Scriptures and hooks of controversy may not he permitted in the vulgar tongue."

The creed of Pope Pius IV. declares "that the Scriptures are only to be understood according to the sense of the Church and the unauimus consent of the Fathers." Now, as there is no such thing as the "sense of the Church," or the "unanimous consent of the Fathers, it necessarily follows that the Scriptures are not to be understood at all.

The Bihle commands us to "Search the Scriptures."

The Council of Trent, in the fourth rule of the Iudex states "that the indiscriminate reading of the Scriptures would do more harm than good.

According to the third rule of the Index, the bis-

hop or inquisitor may grant the reading of Scripure to "learned and pious men."

"Those who read the Scriptures without the written permission of the superior, may not receive absolution until they give np their Bibles to the princt!"

priest.'

According to Steyaert—no mean authority—the fourth rule of the Index is relaxed among heretics, in which term the Church of Rome includes Protestants, but strictly observed in countries "altogether (Roman) Catholic."

Papists very commonly ask Protestants whether the opinions of secular men of learning, of their faith, arc of no value on theological questions? We answer, as a rule, none whatever. A man may he a skilled architect, a clever engineer, or a first rate fiddler, yet no theologian. We have already shown that in Roman Catholic eyes an inquiry into the truth of that religion is a crime, and as we know that all men in their natural state are disincliued to "search the Scriptures"-Romau Catholic especially-we are not harsh in coming to the above conclusion.

Protestants are taught to obey the command of Jesus Christ by reading the Word of God, and cncouraged, moreover, to read Roman Catholic writings; thus the system of Rome is discovered to be a deep laid scheme to secure wealth, ease and power for the priests. We will go further and say that no Roman Catholic could thoughtfully and prayerfully read his own Douay Bible for six months, and represent the complete of the price of the complete of th main in communion with the apostate Church of Rome.

— EXHIBITION.—Duncan S. Tyson should be compelled to procure a municipal license from the city authorities for holding a daily and nightly exhibition at bis residence, 587 Market street, near Second. We know of no reason why Mr. Duncan S. Tyson should be privileged to hold an exhibition without a license no more than any other citizen. It is true he has only received an invoice of "Edinburg Ale" in barrels, together with some "Centennial Scotch Whisky." But this is no reason why be sbould keep an exbihition.

—Go where you can enjoy yourself. This is every person's lookout on a Sunday at this season of the year. We would advise all who may seek this comfort and pleasure to betake themselves to the CITY GARDENS, where Captain J. Sneider will be glad to see you and leave nothing undone to make you all happy. The Gardens have been lately improved and everything looks really sweet and pleas-

A NEW AND BEAUTIFUL CHROMO-LITHOGRAPHIC PARLOR AMUSEMENT--New and Improved Edition.

Fifty Chromo Scenes on the Central Pacific, Union Pacific, Burlington Route, Michigan Central, Great Western, New York and Eric Railroads— The Most Entertaining, Instructive and Amus-ing Parlor Game ever Invented. GEO. THIS-TLETON, Author and Publisher, No. 423 Wash-ington Street, San Francisco, California.

A new, beautifully illustrated, and instructive Parlor Amusement, containing fifty highly executed Chromo-lithographic pictures, which forms a continuous illustration of all the most interesting and beautiful scenes along the trans-continental railroad

across the great American continent to New York. It also illustrates the States and Territories, the Lakes and Rivers; it gives all the Stations on the route; the exact distance to each and all the Stations from San Francisco to New York City (which are laid off on a regular scale of miles).

The populations of all the principal towns on the route are correctly marked down, thus combining instruction, and making this the most entertaining and

instruction, and making inis the most entertaining and instructive parlor amusement ever published.

This illustrated parlor amusement of "A Trip Across the Continent," starts from San Francisco (illustrated by the Golden Gate) to Oakland, where it takes the Central Pacific Railroad to Ogden, the Union Pacific Railroad to Omaha, the Burlington route to Chicago, the Michigan Central and Great Western Railroad to Suspension Bridge and Niagara Falls, and the Eric Railroad to New York City, be-Falls, and the Erie Railroad to New York City; ing the shortest, hest equipped and only route by way of Suspension Bridge and Niargara Falls. The Parlor Anusement will be sent by mail on receipt of two dollars, with full instructions how to

play the game. A liberal discount to dealers.

COL. GEO. THISTLETON, Author and Publisher, Jolly Giant Office, 423 Washington street, near Postoffice.

A Splendid Gift to the Subscribers of the "Jolly Giant."

The "Chronicle" gave a gift map? the "Call" proposes to give an inferior Chromo picture to subscrihers of that old fogy paper. But the JOLLY GIANT will give to all subscribers who pay a year in advance the beautiful Lithographic Chromo pi ture and game, entitled "The Wolf in the Fold, ture and game, entitled "The woll in the Fold," illustrating the twelve wise jurymen, who acquitted the Fair Laura with the golden locks, and the heantiful centre piece, showing Laura in the act to catch a flea." On the receipt of \$4,00 we will send the Jolly Grant for one year, and this beautiful picture. Send in your names, gentlemen, for we have but a few of these pictures left. Jolly Grant office 43,3 Washington street near the Post Office office, 423 Washington street, near the Post Office.

—It now behooves all good, loyal Protestants throughtout the length and hreadth of this land to organize themselves into the American Protestant organize themselves into the American Protestant Association. Every township in the Union ought to have a Lodge under the banner of this most excellent society. The great trouble with the Americans is, that they are afraid to enrol themselves in this society, fearing their Catbolic neighbors, when at the same time every Catholic belongs to some so-called religious society, without ever consulting the called religious society, without ever consulting the wishes of his Protestant neighbors. Come, Protestants, he men and come to the front in this hour of danger. You have a terrible enemy to fight. The Romish Church is always organizing and plotting for your destruction. All information appertaining to the working of the A. P. A.'s to be bad on application at this office.

OUGHT TO KNOW BETTER .- Mr. James D. Lce, 33 Geary street, ought to know better than to hlockade the eutire sidewalk in front of his saloon on the above street with about "three hundred" cases of gin, which he has just received direct from England. Mr. Lee may not have room in his saloon for this large importation of liquor, yet the public should not be inconvenienced because of his inability to find storage. He told an officer, who spoke to him about this nuisance, that he knew the entire cargo would he consumed inside of one month, but this is no excuse in our eyes, the Street Superintendent ought to look after him.

OUR MAN ABOUT TOWN.

What He Knows and Sees About Our Public and Prominent Men and Women too.

HE HAS BECOME RELIGIOUS AND GOES TO THE CATHOLIC CHURCH.

Our Man About Town has, contrary to our instructions, attended service in the Roman Catholic Church, last Sunday evening. He chose St. Mary's Cathedral as the place best suited for his study of human nature and the beauties of cloeution-as the Roman Catholic religion bonsts of its early commission from St. Peter to teach and parach anto all nations. Our Man says, taking this assertion into consideration that the service ought to be far superior to anything of the kind delivered in a Protestant place of worship. Accordingly, 7:30 o'clock, last Sunday evening, he headed for St. Mary's Cathedral and entered that splendid structure. The sexton, an old esasy going man with an Hibernian phiz, met him at the entrance, and in resnouse to Our Man's inquiry for a seat, beekoned him to follow, which Our Man About Town did. The sexton showed him into a seat, where a eard posted upon the front of the pew indicated that Mr. John L. Durkee, the Fire Marshal, had two sittings therem. By this time the service had commenced.

The altar was decorated with artificial flowers, tallow dips, gilt candfesticks, and three crosses, together with a lot of white lineu, and other religious ornaments too intricate to mention. Outside of the altar, but inside of a close railing, which separates the sheep from the shepherds, sat fourteen youths. dressed out in white overskirts, resembling the underskirts of women, or in plain language, petticoats, which were drawn tightly around the neck; there were two arm-holes ent into the sides of those garments which admitted the boy's arms to protude. The arms of the boys were decorated in searlet-colored calico. Upon the right of the altar sat the Rev. Father Spreckles with two big boys, one on each side of him, dressed like the other boys. The Rev. Father wore his priestly eap and another such female garment around his neck; this Our Man learned is called a surplice. It differs from that worn by the boys insomuch as it had sleeves for the priest's arms, and was decorated with lace around the cuffs.

Around the walls of the Church stood several boxes, not unlike soldier's sentry boxes, except that these boxes contained crosses on their tops and two partitions, one on each side of the main box, where the priest sits. These boxes Our Mau learned are the "Confessionals," where the devout Catholies go weekly, monthly, or yearly, to have their sius—as they believe—forgiven them. Over the unain entrance and directly opposite the altar is a gallery where the choir is stationed during service. Over the altar is a tremendous large picture of St. Mary, badly painted upon canvass; this daub Our Man was informed cost \$15,000 in Rome. Whether the value of this is enhanced any more in value by virtue of its receiving the Pope's blessing or not Our Man does not know, but he says that the Jolly Glann's artist would paint a much better one for \$1,000, and bless it into the bargaiu. Upon each side of the large altar stands a small altar, one in honor of that most essential concomitant of the church, the Blessed Virgin Mary, and on the other in honor of St. Joseph; these, with fourteen horrid looking daubs hung around the walls of the church, which represent the the "Fourteen Stations of the Cross," are the principal attractions to be observed by a heretie upon his entrance.

The service last Sunday evening consisted in a regular "bout" of Latir mumbling; or, perhaps, "chawing" would be more applicable. The first half hour of the service consisted in the choir rendering such horrid rasping on an ill-tuned organ, with a still more horrid squeaking of vocal music by a young girl who must have served her

time to ballad singing on the streets of Dnblin—for God's sake and a penny. Father Spreckles responded to this soul-msping musie—God save the mark, all of which to Our Man, and, indeed, to the entire congregation must have been Greek, as not one of them understood one word of which was said by either the priest or the choir. The proof of this assertion was plainly visible from the indifference of the congregation. Some were seen counting their beads, more reading the devotions to the Blessed Virgin; more were yawning with large, open mouths, while the balance were engaged in vacantly looking about them and gaping like so many ducks on a lot summer morning.

The arrival of Father Prendergast, at 8 o'clock, relieved the monotony of the seenc. This reverend gentlemen appeared dressed in his surplice and cap as was Father Spreekles, immediately after he paid his respects to the altar, by going down upon both his knees and crossing himself, he ascended the pulpit, and after a few sliy glances around the body the church, he commenced his address by reading the Gospel and Epistle of the day which he took from the following text. The Gospel he read from St. Luke, xiv ch., 1st, 2d and 3d verses, the Epistle f om Ephesians, iii ch., 15th, 16th, 17th and 18th verses. After reading these passages he closed the Bible and c mmeuced his sermon e demj ore, by comparing the tove and devotion of the Catholic Church to the love and devotion of an earthly mother towards her dying child. The reverend father—who by the way is one of the very smartest Irish priests upou the Pacific Coast-made the most he could of his lee ture and the cause of his church. space to review the whole of his lecture, but Our space to review the whole of his lecture, but Our Man has taken exception to some passages of it, for instance, the lecturer said when discussing the duties of the priest at the bed-side of the dying Catholic, is to give him absolution, extreme unction, and flually to place a lighted candle in one hand as a symbol of faith, and in the other a erncifix, which represents his Saviour. Our Manthiuks if the Catholic faith is only impressed upon the mind of the dying sinner with the same transitory force of a burning "dip," it must indeed be little faith that is contained in his nature or his belief about the dicontained it his nature or his belief about the di-vine nature of God. Again, Our Man wonders what semblance there is between a rude cross, cut or moulded out of wood or brass, to the divine likeness of Jesus Christ as he appeared upon the cross 1874 years ago. From this the good priest branched off into the substantiality of the Eucharist, and went so far as to impress upon the minds of his hearer the uothingness of the manna furnished by Almighty God for the support of the Israelites in Almighty God for the support of the Israelites in their journey through the wilderness of Arabia, or the food given to Elijah by the angels of God, when compared with the Roman Catholic bread of the Lord's Supper. "The bread furnished," said Father Prendergast, "to the Israelites and to Elijah was natural bread, whereas, the bread given by the Catholie Church is supernatural bread and contains life everlasting, for the Lord has said, 'whosoever eateth of my body and drinketh of my blood shall have
life everlasting,' hence, the blood given in the Sacrament contains life everlasting." Our Man says,
the reverend gentleman must have made a great
mistake when he put forth such an assertion, because the wafer used by the Catholic Church is taken from common wheat flour and made into a thin batter by the priest, his housekeeper, or a nun, and dried in a hot, iron mould, then given to the people as the body and blood of Jesus Christ. Now if Father Prendergast, by his power as a priest can make Jesus Christ out of a piece of dried dough, he make Jesus Christ out of a piece of dried dough, inecretainly possesses as much power as God Almighty, and besides, Jesus Christ ordered most distinctly that wine should be used to represent his blood, whereas, Father Prendergast says he knows better, and "no wine should be used." Now Our Man says there is a notable distinction here between the most positive command of Jesus Christ and the authority of the Pope's church upon this issue. It remains at the option of all Christians which shall

After the sermon the evening service concluded with a benediction given by Father Spreekles. This solemn, and to Catholics awful ceremony, consists in burning some incense and the public exibition of one of those wafers heretofore spoken of, in the hands of the priest, during the exhibition one of the boys keeps constantly ringing a bell, while another keeps shaking an incense pot up at the priest, the

whole reminded Our Man of a Chinese Josh house

lestival. Our Man was delighted upon his exit from the church to see the partner of St. Collins, Miss Amour setting in the entrance as doudy looking as any Irish "Bid" could possibly be, collecting some money for—no doubt—another stigmatizing nuiracle soon to be wrought for the greater glory of the Romish church.

The Jesuits at Work in Peru.

San Francisco, September 16, 1874.

EDITOR OF THE JOLLY GIANT—Sir: In this age of progress and reform, there is not an evil that afflicts humanity, but some society, or newspaper or lecturer is determined to expose and exterminate. This is surely the age of association, examination, purging, purifying, and repudiating. From the king on his presumptious throne to the poor inebriate who whips his wife, or even his dumb brute, there are people banded together to stay the hand of tyranny or outrage.

And for the most part the would-be reformers are content to talk, and persuade, and wait. They do not expect to accomplish their ends in a day. They would persuade all, but coerce none. It is an article of their faith, that when the people are well informed, abuses will ecase, and not till then. They think that thrones will erumble, and crowns decay, whenever the masses are qualified for self-government. They are no longer distinctives. They desire to cultivate and build up, and await the advent of common consent, for the establishment of just government, and the acceptance of a wise and beneficent religion.

But it is not so with the adherents of oppression and error. They are ready to fight for established wrong, and do violence in the cause of bigotry aud fanaticism. Wherever true knowledge has made a step in advance, they are eager to inaugurate war and bloodshed to enforce a returu to kingly oppression, and priestly overbearing. In Prussia they would assassinate the liberal Bismarck. In Frauce, for a Bourbon or a Bonapart, they would deluge the land in blood. In Italy they would reinstate the Pope, though the Romans were half exterminated in the process. And in Spain, the minions of the pretender, Don Carlos, backed by the Catholic clergy, assume the right to rob and murder the people, as though they were indeed the vicegerents of God.

And now we find the same spirit on our own shores. The last report from Peru informed us that the President of that Republic had enforced the law for the expulsion of the Jesuits, and imprisoned a Romau Catholic bishop for keeping them in the country against its statute law. And now we find that his life is sought by assassins, and has been attempted several times.

These wen are mistaken in their end, and dangerous to themselves in their means. While the people of America will never interfere with their rights to teach their religion freely and openly, and defend them in the exercise of these just rights, they will never permit them to interfere with the same rights in others. If attacked by words, they must defend by words. We have an abiding faith in the power of our common schools, and our Protestant and other teachers, to counteract the folly and presumption of the Catholic priesthood, if only they can have free way and a fair hearing, and we shall see that they have them. The friends of civil and religious liberty are willing to wait, and go forward slowly, well knowing that no permanent good can be forced. But they will permit uo step backward: and least of all can that step be taken by violence in our country. Rome may cajole our people if it can; but let it once put the foot of violence and coercion on our soil, and its whole fabric will disappear like a vision. The Jolly Giant Grant is as free as the Monitor, and must remain so. If they can reply to your arguments we make no complaint, the law gives them the privilege. But if they draw the sword they do so in defiance of the American law and people, and their doom will be as sure and swift as overtasked human patience can make it.—Lake.

The Late W. J. Santos.

Mrs. Mary C. Santos, the widow of the late W. J. Santos, has sued Jemmy G. Steele for \$10,000 damages for the loss of her husband, whom she asserts was poisoued by a drug clerk in the employment of the said Steele. Considering the premature stage of this case, we are not yet justified in offering an of this case, we are not yet justified in offering an opinion upon its merits. But what we do know is, that Dr. Rice is an intimate friend of Jemmy G. Steele's, and as such he "might" be inclined to use the whitewash brush so as to cover up the traces of his blunder in this case, provided Mr. Steele has made one in compounding Dr. Gibbon's preseription for Santos. At all events, we think the public will "hardly" be satisfied with Coroner Rice's inquest. The Coroner has beretofyne shown a up The Coroner has heretofore shown an uninquest. The Coroner has heretofore shown an un-parallel judicious desire to sift such causes of death as this one to the guilty parties. As a public officer, we think Dr. Rice should, in justice to Mr. Steele and Dr. Gibbons, have the stomach of Santos analyzed. It will hardly be satisfactory to the friends of Mrs. Santos and the general public for Dr. Rice to say that Santos died from disease of the heart produced by vomiting. Supposing that the deceased had been poisoned and in his spasms he had burst a blood-vessel. Certainly no sane professional man would attribute death to heart disease whilst there was poison in the stemach. There seems to be a murky cloud over the whole affair. It is to he hoped that Coroner Rice will clear the problem so far as Mr. Steele is concerned. We ourselves individually would not care to have our prescriptions with a testalet white the assess the steeler. iious put up at Steele's whilst there are other houses tn town.

The San Francisco Rifles Out Shooting.

At the annual target shooting of the San Francisco Rifles, held at the Summit House, ou Sunday, September 6th, the following members were the lucky winners:

1st prize, Rud. Mohr, gold medal, presented by John Walldeck, and company medal. Second prize, Louis vou Harten, half dozen silver spoons, presented by Ch. Forrath. 3d prize, H. Hehel, \$10, presented by Fred. Meyer. Fourth prize, John Schmidt, \$10, presented by Fred. Bruns. Fifth prize, Wm. Moss, presented by Fred. Bruns. Fifth prize, Wm. Moss, gold sleeve buttons, preaented by C. Hubert. 6th prize, Fred. Hunecke, \$5, presented by Capt. Sneider. 7th prize, Lieut. McLean, revolver, presented by Capt. Peters. 8th prize, D. Kuoche, revolver, presented by Wm. Moses. 9th prize, F. Rieston, gold ring, presented by D. von Scnton. 10th prize, Capt. Peters, clay pipe, with \$5, presented by Lieut. Goetjen. 11th prize, Lieut. Goetjen, gold pen and holder, presented by H. Beusse. 12th prize, H. Topp, one box French claret, presented hy H. Brickwedel. 13th prize, H. Hundemann, a bound volume of the Jolly Glant, and a parlor game, "Across the Continent," presented by Col. Thistleton. 14th prize, 1 box of cigars, donated by Mr. Johnson, won by the Company. Company

The distribution of prizes took place at Germania Hall, where the company had arranged an invita-tiou party, during which quiet a noteable joke occurred about the clay-pipe. Capt. Peters, being a very passionate smoker, selected the "ould sod" for his prize, but having suspicion that the "ould sod" might be loaded with powder and blow him to atoms, he examined the tobacco before lighting to add sound a first dollar pate instead. The pipe it, and found a five dollar note instead. The pipe was donated by Lieut. Goetjen, who is always ready with similar jokes.

The party broke up at a late hour.

- The German Dragoons held their second annual target excursion at Schuetzen Park, Alamada, on last Sunday. The company's friends turned out "en masse" and enjoyed the hospitalities of this generous and favorite company. There is one notable and praiseworthy exception in the German military picnics, they never sell tickets, hence their festivities are of a select and sociable nature. It would be well if our American and Irish military companies would follow this much admired areas companies would follow this much admired practice. If they would there would be less hoodlums of both sex in attendance.

Bread.

BY FILIUS.

Bread is the prime article of diet in all civilized countries. Good bread never cloys the appetite, and never becomes distasteful from monotony. Its combination of alimentary principles is such that it goes far towards meeting all the wants of the system, and hence it has been called, and not inappropriately, the "staff of life." Still a diet of bread alone is not capable of supplying all the nutritive demands of the economy. It will barely sustain life, but will not maintain the body in full vigor.

WHEAT BREAD .- In the manufacture of good bread the first requisite is good flour; and as wheat is the most nutritious of all grains, the flour of wheat must be the best for making nutritious bread. Good bread must be porous, the quality of porosity imparting to it a greater degree of digestibility. Bread is made porous by the generation of gas in the dough before baking either with or witbout fermentation. When fermentation is intended. yeast or leaven is used; and the bread thus formed is is the ordinary loaf found at the haker's. When fermentation is not intended, carbonate of soda aud hydrchloric acid are employed, and the hread thus made is popularly known as "aerated" bread. The importance of porosity in bread has been proved by experiments on animals. A quantity of porous bread was fed to a dog, into whose stomach an open-ing from the outside had been previously made; it was digested in two hours and lifteen minutes. Subsequently an equal quantity of non-porous or com-pressed bread was fed to the animal; and it was digested in three hours and thirty-five minutes, thus showing a difference of one hour and twenty minutes in favor of porous bread.

That form of wheaten hread, called "brown bread,"

is made of partially bolted flour or else of flour to which a little bran has been added. It is not so light, and, to some palates, not so agreeable as the light, and, to some palates, not so agreeable as the other variety. But it is really a better bread, for it contains a greater variety of nutritive principles, and is, therefore, better fitted (as a single article of food) to supply the demands of the system. But why should there be this difference? Is it because of the presence of the bran in the brown bread? Even so. In the bran is contained a peculiar principle called cerealine, which is eapable of becoming a very active ferment. The action of this ferment is to change the starch of the flour first into dextrine. then into sugar, and last into lactic acid. But its most important action is on the gluten of the flour; this it tranforms into ammonia, a hrown coloring matter, and a new ferment capable of transforming sugar into lactic acid. Brown bread is not quite as digestible as white bread from the fact that the gastric juice cannot penetrate it so readily, but it is more nutritious, for it contains a greater number of more nutritious, for it contains a greater number of nutritive ingredients. Brown bread will sustain life indefinitely, white bread will not. Their relative value in this respect, was tested many years ago in France, by M. Majendie, the distinguished physiologist. That gentleman experimented on dogs, and found that "a dog eating as much as he would of white hread made of pure wheat, and drinking at will of pure water, did not live beyond 50 days; he died at the end of that time, with all the signs of gradual exhaustion; that a dog eating exclusively of military, brown bread lived very well, and its health military hrown bread lived very well, and its health was not altered in any way"—military brown bread in France, is made of flour from which 15 per cent. of the hran has been removed. Unbolted flour contains 20 per ceut. of its weight of bran.

CORN BREAD .- Is made of "corn meal" which is the flour of maize or Indian corn. It is a very nutritious bread, and, to those accustomed to its use, very palatable. Maize contains a large proportion—8 to 10 per cent— of fatty matter, but rather a small proportion of nitrogenized matter, and in these respects it differs from all other grains. It contains also an odorous principle which imparts to the bread a very peculiar, yet very agreeable flamass is then moulded into small lovor. Corn bread is a common article of food in the frozen and put away for future usc.

Southern and Southwestern Statea; and in all its forms of "dodger," hoe-cake, ash-cake, egg-bread, etc .- is wholesome and easy of digestion. That form known as ash-cake is a special favorite among all classes, white as well as black. Sambo's prefer-ence for it is proverbial. It is as necessary to his comfort as rice to a Chinaman,or pork and beans to a Yankce. His ideal of earthly happiness is incomplete without it, that ideal consisting of seven constituents, viz: "de ash-cake, sweet 'tater, log and hominy, Dinah and a banjo, and nuffin' to do!"

RYE, BUCKWHEAT OR OATMEAL.-Rye bread nutritious than wheat bread, and not more digestible. It contains more dextrine and sugar, and less nitrogenized matter.

Buckwheat bread does not differ materially from

rye, except that it contains much less dextrine and

Oatmeal bread, or "oaten bread," as it is penally termed, is largely used in the north of England, in Ireland and in Scotland. It is not so nutritious as wheat bread, but it very palatable, digestible and wholesome. The oatmeal or flour of which it is made, contains more than 5 per cent. of fatty matter.

PASSOVER BREAD AND SEA-BISCUIT.—The Passover bread of the Jews, and sca biscuit, are made of flour mixed with water, and will keep almost indefinitely. They are sufficiently nutritious but are not very palatable, and are aomewhat difficult of digestion.

MACCARONI AND VERMICELLI.-In Italy, those well-known articles of food called maccaroni and vermicelli, take the place of bread. They are made of hard wheat with its outer covering removcd. In the process of manufacture a thick paste is formed out of the wheat, and is then forced through perforated metallic plates. It is in this way that these articles are made to assume their peculiar form. Maccaroni and vermicelli are highly nutritious—far more so indeed than bread itself, for they contain much more gluten and oil. In nutritive value 100 parts of maccaroni are estimated to be equil to 150 parts of bread.

BREAD MADE WITH SEA-WATER .- The water of the oceau, if it were rare or could not be readily procured, would be the most precious in the world. It is a very gentle purgative when taken in doses of two or three glasses. In small doses it has tonic properties which render it a powerful excitant. It is disagreeable to the taste, however, and, to some pcr-sons, very nauscating. In order therefore, to obvi-ate these objections, the best manner of employing it is as a substitute for fresh water in the making of hread. Bread thus made has the desired degree of softness, is very agreeable to the taste, and keeps fresh longer than the bread made with fresh water. In addition to this it increases the appetite and helps digestion. It is therefore a hygienic aliment which possesses the advantages of sea-water taken in small doses. It is more than an aliment; it is a tonic.

During a voyage of five months from Havre to San Francisco in the "Louisiana"—a vessel having on board 160 passengers and 25 men as crew-bread made of sea-water was exclusively used, and there was not a single case of sickness either amongst

passengers or crew.

SIBERIAN BREAD OR MANYALLA.-The Marryalla is a kind of bread used by the tribes of Siberia. It can scarcely be called bread however. It is a merc substitute for it, and is the nearest approximation which native ingenuity can make to the staff of life, in a country where no grain can grow. Many-alla is also valued as much for its medicinal virtues as for its own intrinsic excellence and tastiness. The ingredients used in its manufacture are three in number, viz: grease, clotted blood, and the half-digested moss found in the stomach of the reindeer. The moss eaten by the reindeer is supposed to have undergone some essential change in the stomach of the animal which fits it for human consumption, health and happiness. These curious ingredients are hoiled up together with a few handfulls of dried grapes to give the mixture consistency. The dark mass is then moulded into small loaves which are

THE SECRET OF THE AURICULAR CONFESSION EXPOSED.

The doing of the Nuns and Priests in the Convents of the United States .- Startling Revelations of the Infallible Church of Rome for the Use of Fathers, Husbands and Brothers.

WRITTEN BY AN EX-CATHOLIC PRIEST FOR THE BENEFIT OF THE JESUITS.

(Continued.)

I have lived in this country more than thirty-five years, and though a foreigner by birth, I will venture the assertion, that no Roman Catholic priest ever came to America with higher recommendations than I did. Some of them are from Roman Catholic bishops, and are now in my possession; but I will not ask Americans to give them any credit, because a Rourish bishop or Jesuit would recommend the devil himself, if he took the necessary oath of alleginnce to Rome, and swore to overthrow, by all possible means, the heretical government of the United States, which sanctions-I use the very words of the Pope,-"that fatal liberty of the press of which we canuot but stand in awe, the liberty of libraries to publish any writing whatever; a liberty which some-Americans-dare to solicit with noise and ardor,"

I will not insult Americans by asking them to give me credit for veracity on the strength of recommendations from Popish bishops in Europe, men who are sworn euemies of everything dear to freemen. I brought with me, from other sources, testimonials of the highest respectability, not as a Popish pricst, but as a man. Among them were iutroductions to that eminent patriot, De Witt Cliuton of New York, who immediately, on my arrival at his hospitable residence in Albany, and during the session of the Legislature, had me appoluted Chaplain to the Senate. But I will not ask Americans to give me credit for veracity on account of any connections or acquaintances which I formed while I was a Popish priest. The very fact of my being a priest was iu itself contamination. It should disqualify a man from being considered anything that was candid, frank, or virtuous. But I will ask the Americans to credit me, in preference to the Bishop of Strasburg, or any other Jesuit priest, upon the testimony of American citizens, men kuown to themselves, men of honor, probity and patriotism.

I have been a member of the bar of the State of Georgia, for nearly twenty years, until ill-health obliged me to change my place of residence tem-porarily; and I value the following letter which has been seut to use by William Law, Esq., then Judge of the Superior Court of Georgia, more highly than all the documents, testinouals and recommendations, which the Pope of Rome, or the whole college of his cardinals and Jesuits, could furnish:

"SAVANNAH, June 25th, 1832. "Dear Sir: Understanding from you, that it is

your intention to leave the State, with a view to the practice of law elsewhere, it will, I apprehend, be necessary that the certificate of admission to our bar, furnished you by the clerk, should be accompanied by a certificate from myself as the presiding judge of the court in which you were admitted. This is necessary to give it authenticity in another State. It will afford me pleasure to append that verification to it, if you will be pleased to send me the

certificate. "Permit mc, as you are about to leave us, to offer you my humble testimony to your correct, upright deportment as an advocate at the har of the superior courts of the eastern districts of Georgia, siuce your admission to the practice of law in the same.

"Wishing you success and prosperity wherever you may settle, I am, dear sir, very respectfully, "Your obedient servant, WILLIAM LAW,"

Judge Law resides now in Savannah. He has retired from the bench. I need not say who Judge Law is. He is well known as one of the most eloquent and learned advocates of the American bar; nor is he more distinguished for his legal knowledge than for his Christian virtues and exemplary life. present, and has been for many years, an elder in the Presbyterian church, in that city. I believe that I have the honor and friendship of this worthy man, up to the moment that I write. Every earthly interest that I have is in this country. Its prosperity will advance mine. The overthrow of the government would bury in its ruins all that I have to support me. Who then is to be believed by Americans, the Jesuit bishop of Strasburg, whose country is the world, whose queen is the Popish church, and whose kindred are monks and Popish priests? I unreasonable, under these circumstances, in asking a jury of Americans for a verdict in favor of my veracity, my word and my honor, in preference to the honor of a foreign Jesuit hishop of Strasburg, or any Popish bishop or priest in the United States? You, Americans, are the best judges. In addition to these facts and circumstances, I shall take the liherty of stating that nearly the whole delegation to Congress from the State of Georgia, where I have so long resided, have horne testimony to my correct conduct by recommending me to high and lucrative offices under this government. Among these were the names of the Hon. J. M'Pherson Berrien, then a next door neighbor of mine, the Hon, Thos. Butler King, Wm. C. Dawson, and the lameuted Richard W. Habershau, of Savannah. This last named gen tlemen is no more; but he has not left behind him one. whose confidence and friendship I value more than his. He was, indeed, the noblest work of God, an honest man. His name is now revered in Georgia, and will be there venerated as long as she has records to preserve it. I have in my possession the most friendly and affectionate letters from this Christian patriot up to within a few weeks of his death. I may further add to these distinguished names, that of the Hon. Wm. C. Preston, of South Carolina, the Hon. Isaac Holmes, of the same State, and the Hon. Judge Wayne, of Savaunah, one of the judges of the Supreme Court of the United States. I have evidence in my possession of the personal friend-ship of that elegant gentleman, Judge Wayne. I studied law with the Hon. Mr. Holmes, and never since has his friendship towards me heen luterrupted. As a literary man and a finished classical scholar, Mr. Holmes has scarcely a superior in the country. With such testimonals as these of my Americanism, honor and veracity, I dread not the verdict of an American jury in the case now peud-ing between the Jesnit bishop of Strasburg and

myself.

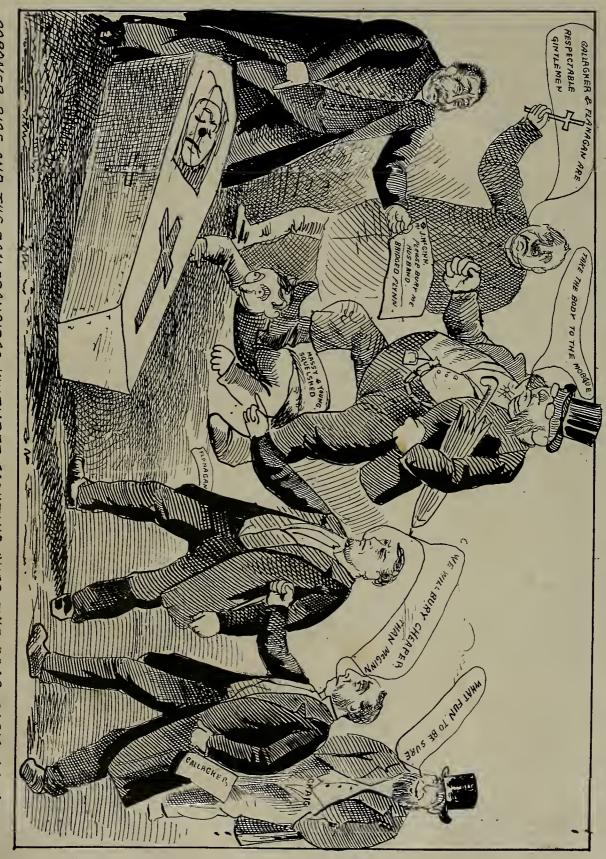
But before you make up your verdict, I beg to submit to you the following sketch of a dehate which took place on the 5th of March, 1845, in the Swiss Diet in Switzerland, on the subject of Jesuits Swiss Dict in Switzerland, on the subject of Jesuits in that country. It is taken from a speech of the Hon. Mr. Ncuhaus, a representative from Bernc. The debate communed by the Chancellor laying before the assembly petitious from the people of Switzerland, signed by 120,000 persons praying that the Jesuits might be expelled from that coun-

try.
M. Neuhaus said, "that the question of the Jesuits which was raised last year, had made great progress since that time, and its importance might be estimated by the same of the same mated by the impression which it had produced on the population, the anxiety with which the result of the deliberations of the diet was looked forward to, and the care taken by all the great councils of the cantons to have their opinions duly represented. * * * According to the eighth article of the federal compact, the diet took all the measures necessary for the internal and external safety of Switzerland. That right on the part of the diet was incontestible, and had been put in force on former occasions within memory. The question, therefore, was not whether the diet had a right to take steps against the Jesnits, but whether the Jesnits had compromised or were compromising the safety of Switzerland. It was therefore the question of fact only that he would approach. Were the Jesuits daugerous or not? Were they particularly dangerous as respecting Switerland? Yes, the Jesuits were dangerous. 1st. Because of their immorality. They taught the people to commit, without remorse of conscience, the most culpable actions. Their immorality necessarily exer-

cised on those exposed to their influence a deleterious effect; and a writer of the eighteenth century had said, with great truth, that he detested the Jesuits because they were an order aboutissant. republics morality was wanted above all things. 2nd. The Jesuits were dangerous because they made use of the ecclesiastical character to earry disorder into families, and to divide the members of them, in order the more easily to govern them. Examples abounded, aud, if necessary, he could citc many. and the recessary, he countered the many structured of all its members a blind obedience, an absolute submission. He who was a member of the society, whether he was a Jesuit properly so called, or merely belonged to the order under another denomination, could no longer have either another denomination, could no longer have either opinions or will. As soou as the leaders gave orders, those who were enrolled in that militia were obliged to obey, without examination, whether they shought it right or wrong. But what was necessary to the people of Switzerland, if they wished to maintain their independence, was the seutiment of liberty and moral force, and that sentiment the Jesuits annihilated. 4th. The Jesuits were dangerous because they had neither family nor country. As soon as a Swiss citizen entered the order of the Jesuits, he only belonged to that order. On this account the governments of the cantons would do well to make a law that any one entering the order of the Jesuits should lose his natural rights. When a man was obliged to lay aside his feelings of fauily, to disown his cantoual as well as federal country, he was uo longer a Swiss; he was nothing hut a Jesuit and a stranger to every country. 5th. The Jesuits were dangerous because they endeavored overwhere to seize upon power. In despotic and monarchial goverments, where the head was invested with extended authority, they might be tempted to make use of the Jesuits as auxiliaries. As long as the Jesuits did not dominate, they would consent to serve a master; but when they had attained their end, they took advantage of the services which they had rendered to establish their domination over those who had recourse to them. This was what made all the governments of Europe hanish them made all the governments of Europe narish them from their states. They were dangerous to monarchies and still more to republics, where the authorities did not possess the elements necessary to counterbalance their pernicious influence. 6th. They were especially dangerous to Switzerland because one of the principal ends of the order was to extirpate Protestantism. Without doubt, the Swiss Catholics had a right that their Protestant beatly report their religious convictions. hrethren should respect their religious convictions; but Protestants had also rights that should he respected by the Catholics; and the deputies of the canton of Berne would demand, if those Catholic cantons which tolerated and even invited into their bosoms an order, the object of which is the extirpation of Protestantism, conducted themselves like good confederates towards the reformed cantons; if they fulfilled the federal duties, and if those states had not the right to say to the states which received the Jesuits, 'We have no congregation which lahors for the extirpation of Catholicism, and we ask of you not to tolerate a corporation so hostile to us as the Society of Jesus.' These were the principal reasons which made the canton of Berne consider the Jesuits dangerous; but there were many others which le could state, and among others, the receut events in the country were a strong proof of the danger of the Jesuits. The only legal way to settle the question was, by taking the opinious of the cantons in the diet, and if twelve of the cantous voted that the Jesnits were dangerous, t.e others must submit."
M. Neuhaus concluded by reading his instructions from his cantou, which were to demand a decree for the expulsiou of the Jesuits from every part of Switzerland.

"The action of the diet is already known." (To be continued.)

- Washington Beer Hall, John Hauser, proprictor, 304 Montgomery avenuc, above Broadway. Two billiards, two bagatelles and a shooting gallery arc ready for the accommodation of Mr. Hanser's friends. No hoodlums allowed. All the newspapers and periodicals in the German and English lauguage kept for the henefit of the visitors. The celebrated Washington Rrewery beer for sale at five cents a glass.



CORONER RICE AND THE SAN FRANCISCO VULTURES FIGHTING OVER THE DEAD BODY OF A DECEASED CATHOLIC.

SAN FRANCISCO, SATURDAY, SEPTEMBER 26TH 13, MUSTRATED

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THISTLETON'S Allustrated Jolly Giant. THE CRITIC.

Saturday : : : : September 26, 1874

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What We Wish To Inculcate,

The mission of the Jolly Giant is purely patriotic. We love our country and we love freedom and the defense of both is our end and aim. The signs of the times iudicate that both civil and religious liberty are in danger, and that the foundations of our free institutions are being silently sapped by a foc as relentless as it is eunning. We view with apprehension the silent growth and increasing arrogance of the Romish church in these United States. We regard that ehureh as a conspiracy against human freedom, and its influence as a withering blight. It has always been, and will always be, inimical to republicanism. The liberties of a people eannot long survive where it exists. In that church the most powerful engine for the destruction of freedom is the confessional. By its means the secrets of families become known, and even the secrets of the nation at large are pene-

trated, and, when necessary, are duly reported to the Bishop, and, through him, to Rome. Catholic servauts enter Protestant homes, and, under instruetions of their eonfessors, eavesdrop and listen and thus get possession of family and other secrets. All these are faithfully related to the eonfessors; and hence it is that Catholic priests keep fully advised of the secret affairs of every family and neighborhood. This would be a small matter if these secrets were not used for purposes of evil-if priests attended only to spiritual things and dabbled not in temporal. It would be a small matter if the influence of popery were always for good. Its influence, however, is always for evil. It is constantly at work endeavoring to misdirect the will and control the rights of the people. Power is its study by day and its dream by night-power over both body and soul! Popery would make our glorious country what it has made Italy, Ireland and Spain-a land of benas made italy, fretand and Spain—a land of be-sotted ignorance, spiritual tyranny and priestly control. Its influence is retrogressive; it would say to progress, "Stop," and to the tide of civiliza-tion, "Go back." Popery has in all ages been essen-tially the same—relentless, intolerant, bigoted and tyrannical. From policy it may be temporarily modified, and its more repulsive features hidden, as is the ease at the present day in the United States and in England; the priests indeed are too euuning to permit its worst features to be exposed in Protestant communities; but, in essence, it is the same, and its spirit changes uot. "No faith with heretics" is its motto, and right faithfully has that motto been practiced, whenever there has been opportunity, from the day it was first proclaimed by Urhan VI. until uow. Faith is not to be kept with hereties, when the interests of the church are to be subserved by its violation. A promise to a heretie is not binding if its fulfillment would injure either church or priest. Hereties (that is, Protestants,) have no rights that good Catholics are hound to respect. Denying, as they do, the sanctity of the priest and the infallibility of the Pope, they deserve to be tor-tured on the rock or burned at the stake. Religious liberty, according to Bishop O'Connor of Pittsburg, is at present merely endured until the opposite can be earried into execution without peril to the Catholic world. It eannot he destroyed at one, and patience must, therefore, be exercised. Hence popery is simply biding its time. But the day is not distant, it hopes, when this favored land shall be under Catholic rule. Then shall the good old times of the Inquisition be restored! Then shall the torturing and burning of hereties be revived! Theu shall the stake and the rack and the dungeon be again in vogue! Civil and religious liberty will then be dead and buried, and priestly eruelty and bigotry, and Romish intolerance and superstition will have taken its place!

will have taken its place!

These things considered, it is time, we think, for the people of the United States to awake to the emergency. It is time they should prepare to defend their liberties against this implacable foe of human freedom and human progress. Our republican institutions have cost too much to be surrendered without a struggic. The blood of our fathers flowed in rivers that this land might be free. Our noble sires died that they might bequeath to us the inheritance of freedom. And shall we quietly give up what it cost so much to procure for us? Shall we stand idly by while the pillars of our republican edifice are being undermined? Shall we see the edifice are being undermined? Shall we see the danger coming and give no warning of its approach? May Heaven forbid! We "do" see the danger, and we "will" give the warning. And to give this warn-ing is the great—the patriotic mission of the Jolly GIANT!

He would, therefore, warn the American people of the silent growth of popery in the United States, and the danger to our institutions to be apprehended from that growth. He would warn them against the wiles of Jesuitism and the machinations of Rome. He would impress upon them the truth that popery is the foe of republicanism, the foe of education, and the foe of civil and religious liberty; and he would call upon them, in clarion tones, to arouse themselves, to shake off their lethargy and their sleep of indifference and prepare to defend their schools, their religion, and their homes!

European Monarchs Becoming a Drug in Market.

The days of monarchy have happily for the people come almost to a close. In 1859 Europe eonsisted of fifty-six independent States, but the consolidation of the Italian petty States, heretofore dealt out picce-mcal like, by the Holy Fathers of Rome to their bastard ehildren, have left the State of Italy of no good to those illegetimate offsprings, and to-day Italy is happy and prosperous.

The German States are also consolidated into one grand Empire, this leaving the number at the pres ent time reduced to fifteen, not including the petty independencies of Liechtenstein, San Mariuo, Monaco, Andorra, nor the semi-independent States of Roumania Scrvia and Mouteuegro.

The entire population of Europe, according to the last census, is 301,000,000, of which 147,000,000 are worshippers of the Pope, or Roman Catholies; 71,000,000 are Protestants; 70,000,000 Greek Catholics; 5,000,000 Jews, and 6,500,000 Mohammedans. The foreign possessions of European States have a population of nearly 280,000,000, over 200,000,000 of which belong to Eugland aloue. Spain has 6,000,-000 of subjects in her colouies; Italy has 27,000,000; France has 36,102,921; Great Britain and Ireland, ·32,904,435; Prussia, 24,656,078. Total of the Germau Empire, 41,000,000; Russia, 71,174,198; Spain, 16,-800,000; Turkey, 9,800,000; Austra-Hungary, 35,904,-435; Roumania (uuder Turkey), 4,500,000. The ahove are the leading powers of Europe at the present time. There are several depeudeut monarchs who rule over certain sections of the people, hut they are like so many pigs' tails—more for orna-uent than use. The Holy Father, not unlike our Emperor Norton, fancies himself mouarch of the world; but, poor old mau, his monarchy and his infallibility have but only a place in his own dis-

The past twenty years has wrought a great chauge amougst some of the monarchs of Europe. We find during a portion of that time, King George V. of Hanover, was driven from his throne, and his country became annexed to Prussia. The elector, Frederick William of Hesseeassal, fared likewise. Duke Adolf of Nassau, finding his little homestead going from him, sold out to Kaiser William for \$10,000,000. Ferdinand of Portugal abdicated by the force of eireumstances, in favor of his nephew, Francis Joseph II., of Austria. Queen Isahella, of Spain, took a sudden departure one fine morning and has never returned since. King Amades, Victor Emmanuel's son, took her place, but he, too, found the Spanish crown to be too heavy for his youthful brow. Emperor Napoleon III. found to his cost that making roads for the Pope was unprofitable; he had to seek refuge in Protestant England, where

The late Republican forms of government having at least obtained a little foothold in France and Spain will do much to lesson the value of monarchy in Europe. Of eourse no shrewd politician or states-man ean have much reliauce upon the French or Spanish Republics at the present time, because of the power of the Romish priests. England, we would prophesy, will become the first republic in Europe, built upon a firm basis. The English are Europe, built upon a min basis. The English are to-day thirsting for liberty, but so long as Queen Vietoria lives peace will exist. But with her death a change will come over the uninds of the great mass of the people who are to-day robbed by reason of taxation to support a blackguard Prince, and an ever-ending tail of foreign beggers who are privileged to marry into the Royal family. To England we look first for a firm and sound republic that will hold water and defy the intrigues of the Jesuits or their siekly idol at Rome.

— Rev. Mother Van Codd has been very justly denied a ligense to howl in the Methodist Campmeetings. Better for her to join Spitts Stevens and red-head Sallie Hart than make a mockery of Christianity hy her ungodiy holloing.

How to Find the "Illustrated Jolly Giant." Office.

(See Illustration on Title Page.)

We have been frequently asked by parties seeking answer is, we are too modest to advertise ourselves in that unbecoming and Cheap John style. But to please our patrons and friends, we will give them sufficient information so as they may find our office without the slightest difficulty.

Onr office is situated on Washington street, near Sansome, directly opposite where the new Appraiser's Store is being built. The entrance is on Washington street, forty feet east of Sansouc. But as people are stuped in this age of the world and from the frequent complaints of untold numbers of our friends and others who seek us on business, etc., but eannot easily find us. We have hired the most remarkable man in Sau Francisco to sit in the center of the hallway down stairs in cold weather, and on the center of the sidewalk on fine days. This gentleman is about seventy-five years of days. This gentleman is about seventy-new years of age, remarkably straight, large feet with toes turned out, body about four feet long, posterior high, not unlike a kangaroo, hair, silver gray, and as straight and as stiff as an ieicle hauging out of the thatch of an English cottage, on a frosty December morning. Nose, red, large, and full of earbuneles, features, not recognizable from dirt crust and Hands, very large, red and swollen from the weather and a total disregard of soap. He wears gray clothes, nearly enameled with a conglomera-tion of tobacco juice, spittles; tallow grease, and other ingredients to numerous to mention, all of which are applied "ad infinitum, ad libitum." The above description is given so as our friends may know where to find our office, rather than as a disparaging remark upon this gentleman. Because we have been "most' ereditably informed that he has plenty of money lying past, but chooses to plead poverty and assume his present rather slovenly appearance so as to excite charity. If any person wishes him as a business sign, we will upon a consideration release him from our engagement.

Is He Really a Fool?

We may, and undoubtedly are, a little severe upon "Saam" Kent, but like all other men whom we parade before the public, for the public good. We think that "Saam" is a mistake as a Street Superintendeut. In the first place he has not shown his ability to repair the holes in the principal streets of the city, not to mention the miserable, deplorable and dangerous condition in which the streets on the outskirts of the city are permitted to remain. In the next place he has no more idea of paving a street than has an Irish hog of dancing a hornpipe. To illustrate this to the entire satisfaction of the tax-payers, we would respectfully ask any person who wishes to become convinced of "Saam's" foolishness to visit Mission street, between Fourth and Sixth, and see for themselves what "Lord Dundreary's half brother knows about paving." Ou that street "Saam" is putting down heavy cobblestone pavement upon a soit, sindy bottom. As we passed there and examined the work we paused and asked ourselves, "Is this Street Snperintendent really a fool," because we thought then, and we have no reason since to change our minds, that no man but a "fool" would lavish the tax payers' money in that manner. Now, Emperor Norton or Dr. Rice knows, that as soon as the heavy rains set in, and with heavy teams traveling over a pave-ment laid upon soft, Crift-sand, that large holes will follow, just as certain as day and night follow each other. Whether "Saam" ever thought of this consequenees or not we do not know, but what we do, is that the voters made a lamentable mistake in elect ing him to that position over the men who run against him. Of course "Saam" wrung in by being an American Protestant, and thereby seemed the Crescent vote, as it was then ealled. If, what we

have heard since be correct, "Saam" misrepresented "Saam" is a Roman Catholic. Out of respect for his wife he attends Calvary Presbyteriau Church, but is not, nor never has been, a member of that We have been frequently asked by parties seeking congregation. However this has nothing to do with our office, "Why we don't put a sign out? Our his present footishness in paving a street upon drift-

MUNICIPAL GLEANINGS.

A young man belonging to the Y. M. C. A., lately filled with the spirit of Him whom we love to save us from hell, undertook to preach the gospel of Christ to the refined, educated and tolerant sinners, who dwell in the viciuity of First and Mission streets on last Sunday. His take into the net of Jesus even surpassed that of St. Peter's. Peter, we are told, only enught fish and men. Whereas our are told, only eaught has and men. Whereas our young men eaught hot praties, rotten eggs, beer glasses, rotten turnips, squash, melons, bricks, cobble stones, and divers other nuclean spirits. He returned to his headquarters on Sutter street and returned thanks to God—not for the "take"—but the safety of his life. He wou't go again. The Irish don't want to go to heaven out of this eity; they are too well off

The would-be Royal "bull-frogs" at Washington are about going mad just now. His Royal Highness Prince Fred. is about getting married; Princess Nellic has done it; General Sherman, or rather His Royal Highness the Commander of the United States Army, is about getting rid of his daughter to a full-fledged Roman Catholie. Bishop Bailey, the Pope's nuneio for this country, is the favored individual who is to make Miss Sherman a Mrs. Fitch. Ob! ain't we happy, if we only knew it ..

— The "pepper and salt religion," as given birth to by Dr. Hugb Carpeuter, hold its meetings every Sunday in the "consecrated" theatre known as "Maguire's New Play House." We have not been informed what use the green-room is converted to during service. Poage hasn't got all the devils thrashed yet. A niee religiou this for a sinner to go to heaven with. We would rather be caught stealing than be seen mixed up with a "pepper and salt" ehurch.

- The Rev. Poage, of Saud Hill notoriety, has found "the" personal devil so much spoken about of late. The reverend gentleman got him in his pulpit on last Sunday morning and gave him hell be-fore he let him out. Talk of whipping the devil around a post, why, that would be but child's play when compared to how Poage whipped the personal devil of San Francisco. Brother Poage has earned uotoriety at last by his mauly set to with the devil.

- The Pacific Mail Steamship Company are in search of twelve youths to go aboard their ships and make sailors. If Misther Connor, the 'Port stewart,' had a voice he would have the candidates selected out of the Jcsuitieal College. All the stewarts on board the company's boats since Connor got to be Port stewart are Irish "chaws," holding cer-tificates of good character from the priest. We hope Captain Van Sise will retain Counor.

— "Doctor Dogberry," the "Micky Free" of San Francisco, is more than a fool, if Mrs. McKay's identity be correct about the panther skin robe. Poor Rice, so long as you remained Grand Sachem of the A. O. H. you were all right; bet'er, much better, had you remained in H. B. M. Third Dragoon Guards, thau come to this country to lead the Irish to glovy; there is a fair prospect of your going to the Irish Catholie Hall at San Quentin.

— A young hoodlum named P—atrick Foley, a native of Persia, was convicted in the Police Court for throwing stones at the members of the Sons of Temperance the other night. Father Hennberry did not get him to sign the pledge. If Foley was of Irish Catholic parents he would have been at home in bed, but you see those Persians don't ob-

- A German named Keller killed himself during the week because his "gal" jilted him. Poor fool. We know of plenty men who would give the world to be free from the bonds of matrimouy. How

John Walsh, James O'Brien, Pat. Ryan and Bridget Murphy paid ten dollars initiation fees into bridger Murphy part ter donars intradion less into the City Treasury last week for the right of using quotations out of Billingsgate's Dictionary. The graduates are all Irish Catholics, as their names will indicate. They have not graduated in our ungodly schools.

-The Presbyterian ministers are bothering themselves considerably about where the soul goes after death. Rev. Poage believes in a half way home (Purgatory no doubt), whilst his brethren of the Calvin creed cau't see it in that light. Dr. Carpenter thinks that it assumes a Dolly Varden nature. and haunts theatres.

— The Irish Catholies are going to build a "National Irish Hall" in this city. It is useless; they have several already—one on Broadway, and a first-class one at San Quentin.

- Father Grey has returned to St. Patrick's church. The only parties that we know to be benefitted by his return are the Chinese eigar sellers.

Vallejo.

A geutlemen writes to us from Vallejo saying, that Mr. Sargent, the man who employs all the Irish Catholics sent to him by Father Lewis, is not an Irishman or a Roman Catholie, but a native of Massachusetts and a Protestant too. We certainly should think that this man Sargent ought to be ashamed of himself. We have every reason to thank God that there are very few such Massachusetts: men in California as Sargent. The San Francisco "Chroniele" of last Sunday gave some news about unruly naval officers on board the Receiving Shipat Mare Island. Since then we have learned upon good authority, that Father Lewis' pet, Lightenant Delehanty, is one of the unruly officers who has caused the court martial to be held on board the Independconce. We would be exceeding sorry if the court. found Delehanty gulty and cashier him ont of the heretical service of a Protestant government. Father Lewis, no doubt, will offer a mass for the troubled Lieutennnt, but like all such tomfoolery and Irish chawing and mumbling of "bog" Latin, Lewis' appeal to Heaven will be of very little service to Misther Delebanty if he be guilty of misconduct, which we hope he ain't for the sake of the Irish and the Romish church. The Pope's Brigade is much more suitable for Mr. Delehanty's kind than serving a heretical Republic.

Eats Meat On Friday.

Daniel O'Connel, the poet of the "Post" and the descendant of the great Dan. O'Connell, seems to have collected common sense enough since he came to California to disregard the beliests of the Pope's Church. We were much pleased to observe young-Dan and his wife enjoying their dinner of flesh meat in a restuarant, on last Friday week, notwithstanding the terrible punishments pronounced against Dan's soul by the Pope for this sin. There was a young man, an attachee of the "Irish Monitor," whose name we do not care to mentionin company with Mr. O'Connell, but he, poor fooldid not have backbone enough to please his own natural desire in a meat dinner. He satisfied his natural desire in a ineat dinner. He satisfied his appetite with a good bowl of "mutton soup" and a fish dinner. This is just how the eunning Irish do. They say the church does not prohibit drinking soup, it is only in eating "flesh meat" that the sim is committed. This is playing "hiding go seet" with the Pope's Bulls if you like. At all events, we must give young Dan. O'Connell credit for having more real common sense than his namesake and predecessor ever had. No man but a born idiot would be so foolish as to believe that it is a sin to eat meat on Friday, simply because a blasphemous old Popcs has so ordered it.

— The place to lunch is at Van Bergen's, 425 Sansome street, near Clay. Mr. Van Bergen keeps the finest lunch, beer and wines of any man, in San Francisco.

Reform or Revolution.

In one sense, these words are the toesin of the alarmist only, and well calculated to rouse a spirit of mischief and unrest. In another they are merely judicious warnings, whose only healthy effect should be to promote order and justice, and prevent the necessity of appealing to violence, which destroys property and life in vain. If any man or set of men pretend that there is anything in one system of government which could be made better by revolution, or that revolution is the proper remedy for any ills that may affiict us, they must be as blind as new-born tigers, or as ravenous and cruel in their nature. Our fathers purposely formed the government of the United States flexible and amendable at the pleasure of the people for all time to come, that physical violence might find no excuse among us. The people have but to will a change. Their breath is the magic wand that cau realize any picture it desires. Our government was launched upon the sea of life on this basis, that the people should rule, and the State rely on their intelligence for its guidance aud safety. If this principle be correct, and our people can only be educated up to the ueeds of the hour, we shall need no revolution forever. It is absurd to talk of it. It can do uo good. The majority can have just what they desire without it; and the miuority must be infatuated judged if they believe that they can overcome the majority. Right will always be paticut, and talk, and agitate, and vote, and wait, till the majority comes over to their way of thinking The true reformers of the world now propose to reach their ends by education, and not by destruc-

But yet, there are evils in one country, gigautic, anti-republican cvils, which must be abated by the good sense of the people, which must be subdued by the spread of better and higher principles, or they will eventually lead to anarchy and bloodshed, not by the efforts of reformers to amend them, but by the determination of their supporters to rebel, and destroy the republic, rather than see their own pet schemes come to naught. Of such a nature was slavery. Had the American people seen its vast enormity in time, and legislated it out of existence, there would have been no slave-holders rebellion. We have growing cvils among us to-day of the same character, and either our intelligence must check them in time, or they will become turbulent and ungovernable. The tending to immense wealth on one side and extreme poverty on the other, both anti-republican conditions, will eventually be a serious darger, if not softened. The Republic caunot live, if, when our country is peopled like France or Holland, where there are only extremely rich and tremely poor. Land monopoly, and the tendency of great corporations to aggregate wealth in a few hands, are other cvils, which menace free government, and the liberties of the people. The palace, in America, uever can be safe, unless there is fire and food, clothing and education in the cottage. It is the interest of the rich and the poor alike, that the children of the cottage shall still feel that they have a country and a government to love and honor. There is anothor danger, the republic is based on absolute freedom of mind and expression. It cannot live without them, and yet, we have parties among us who would gladly put their heels upon these inestimable privileges. Many calling themselves Protestants, are leagued together to put God and religion in the Constitution, contrary to their profession of faith, which says, "that though they think they are right, they are not infalliole, and may be wrong." But the chief danger in this direction comes from the Church of Rome. It a

mau free to be other than a Catholic. This power, we must educate down like slavery, or we shall one day have to fight it down. Which is the cheapest? Which is the best? Think, oh, Americans! ye who are bestowing your money to build Catholic churches and convents, and multiply priests amongst us, that you are fortifying a power, building up property, that either our superior education must turn to other uses, or, ere long, our canaon must blow to destruction. The Republic and the Catholic Church cannot live together. They are opposing forces, just as much as slavery and liberty. In 1856 mcn said, "Let slavery alone! It caunot hurt us!" Iu 1861 thay had to arm in millions, to keep slavery from destroying our liberties. And we have those who now say, "Let the Catholic Church alone! Don't agitate against it! It is merely a harmless delusion." But if its opponents unanimously do so, they will shortly find to their cost, a Jesnit in the Presidential chair, and the battle of freedom to be fought over again. Which shall we prefer?

"Rosh Hashanah" or Hebrew New Year,

BY FILIUS.

The two greatest festivals of the Israclites are the "Rosh Hashanah" and the "Yom Kippurim," that is New Year aud the Day of Atonement; the latter always occurring ou the ninth day after the former. These two festal days, together with the eight that come between them, are known in Hebrew literature as "Yemai Hauovaim," or the awful days. The "Yemai Hanovaiu" constitute a scason of heartsearching and communion with God, in which devout Israelites feel themselves drawu ncarer thau ever to the Great Author of life. The world is shut. out as much as possible, and the time is spent in reading, meditation, and prayer. In deep humility they bow before the Creator, acknowledging their unworthiness, confessing their sius and pleading for mercy. On "Rosh Hashauah" or New Year's day, and "Yom Kippurim," or the Day of Atonement the synagogues are usually thronged with worshippers, and the services are singularly interesting and impressive. Every Israelite observes and keeps these two days. Even those who, during the rest of the year, utterly neglect their religious duties, re-pair, ou these days, to the house of God, and, putting ou at least the semblance of piety, duly perform the outward acts which their religion requires. On these two days the "shofar" or trumpet is sounded, This is done to awaken the carless from their spirit nal sleep, and to remind them of the thunders of Sinai, and the punishment to be inflicted for sin. This sounding of the "shofar" is especially striking and impressive, and has a wonderful effect on the sincere worshipper. It fills him with solemnity and awe, and reminds him of the shortness of life, the certainty of death, and the infinite value of his immortal soul. Ever since the giving of the Law on Mount Sinai,have these two feasts been observed by

the children of Israel throughout the world.

The feast of the New Year occurs on the first day of the month of Tisri which is the first month of the Hebrew civil year, but the seventh of the ecclesiastical year. The names of the months in the Hebrew catender, it may be remarked in passing, are Persian. The Israelites know no other divisions of time than those found in the Scriptures, as first, second, third, fourth, etc. Tisri is simply a Persian word signifying first or beginning.

Hebrew tradition the Rosh

According to Hebrew tradition the Rosh Hashanah is commemorative of the time or season in which the Creation took place. As to the precise time of the Creation, however, there is not unnanimity of opinion among the Rabbinical commentators; Some maintain that it occurred at the vernal equiuox, others, at the autumnal equinox, the former being the more generally received opinion.

being the more generally received opinion.

It is scarcely necessary to observe that a majority of Israclites believe in a literal six days creation; but this belief is gradually passing away as the lessons of geology became more generally known.

Associated with the festival of Resh Hashanah is

an idea that on this day "the absolute consequences of men's actions and the fate of natious are meted out and weighed, and their fate decided for the coming year." In this respect it is regarded as a "Yom Adim" or day of judgment, and is often alluded to as such when the privileges and duties of this festival are xplained or enjoined. The blowing of the "shofar" or trumpet on this day "is in sympathy with this idea, and is a part of the awe-inspiring service which is to cause all the inhabitants of the earth to tremble at the approach of the day of the Lord."

THE ORIGIN OF THE FESTIVAL OF ROSH HASHANAH.

This is recorded in the 23d, 24th and 25th verses of the 23d chapter of the book of Leviticus, also in the 1st verse of the 29th chapter of the book of Numbers. The record in Leviticus reads thus: "And the Lord spake unto Moses, saying, speak unto the children of Israel, saying: In the 7th month, on the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein; but ye shall offer an offering made by fire uuto the Lord." The record in Numbers reads thus: "And in the 7th mouth, on the first day of the month, ye shall have an holy couvocation. Ye shall do no servile work; it is a day of blowing of trumpets unto you." Both records are essentially the same, and in both it will be noticed, the performance of servile work is strictly prohibited. Hence it is that on Rosh Hashanab, and, indeed, during the nine days that follow it, no work is done except such as is abslutely uccessary to keep life going; and, in wealthy Hebrew families, even this work is performed by Gentile servants who, of course, have no such religious scruples.

Rosh Hashauah of the year 1874 occurred on fast Sabbath, that is to say ou Saturday the 12th of September; and on that day, in the synagogues and temples of San Francisco, the usual religious services of this festival were held. These services comprise prayers of a three-fold kind, namely: "Of homage" to invoke the speedy approach of the kingdom of God when all mankind shall arrive at the true knowledge of the Creator and unite in His worship; Second of the forement was a for God's suprement and ondly, "of remembrance" of God's supremacy and man's dependence, helplessness and sinfulness; and Thirdly, "of sounding" the "shofar" or trumpet to celebrate that future jubilec, when men shall be freed from the fetters of error, and shall acquire perperfection in the knowledge of the true God. Iu the syuagogue on the corner of Post and Taylor streets, the exercises were very interesting. Dr. Vi-darer, the learned rabbi of that synagogue, delivered an able and eminently appropriate sermon from the text, "Vanity of Vanities," says the preacher, "all is vanity." In commencing, the rabbi paid aglowing tribute to the wisdom of Solomon, pronouncing him wiser than the wisest man of his own day—nay, wiser than the wisest man of the present day. He explained and enjoined the duties and privileges of Rosh Hashanali, or Rosh Hashunali, as he pronounced it. He deuounced the practice of performing religious duties as a matter of form and from merc habit. Keeping the Rosh Hashanah iu this way is not carrying out its true inteut. There is no life, no soul in such observence of the festival-it is simply a mockery. He pictured the justice of God, and the punishment which justice demands should be inflicted for the transgression of God's law. Man has sinned, and the penalty of sin is suffering. But he pictured also the love of God—a love which is purer and tenderer and more intense than the love purer and tenderer and more intense than the love of a mother; and the mercy and long suffering of God, dwelling on this theme with great fervor and pathos, and quoting with fine effect the beautiful words, "There is balm in Gilcad." Israelites continued the Rabbi, do not believe in a mediator as do the sects outside the synagogue. Our own actions are either mediators to plead for us, or else actions to condemy. They are around and about us satans to condemn. They are around and about us every day like so many spectres or spirits, our good actions pleading for mercy, our evil actions crying aloud for punishment. Nor do Israelites believe in original sin. The soul as it comes from the hand of the Creator is pure and spotless as the snow from Heaven, but it becomes soiled by transgression and sin. The sermon was able and cloquent and well calculated to afford comfort and peace to devout worshippers. The fervent pleading of this earnest man, and his touching pecture of God's mercy and love contrast strongly with the frantic denunciation of some Christian ministers, and their revolting picture of the Creator as a stern and rigorous judge.

Our Public Schools.

AIR-Star Spangled Banner.

Come, come to the call, for the conflict is near,
And the clarion is beard through the breadth of
the nation,

And we rouse from our sleep for the eause that is dear, While we rally as one for our free educatiou; O ye sons of the free, let the temple be bright, On the rock of the truth, with its pillars of light, While the blessings of Freedom shall roll o'er the land.

And the school with the Bible unshaken shall stand.

Let the people be taught in the truth that we love,
In the schools of the free and the glories of union,
As we eatch the pure beams from the fountain above
And march on in the honds of a holy communion;
Let the doors open wide, let them ever abide,
As we build the fair temple with hope and with pride;
Till the dome shall be lost in the blue of the skies,
And the songs of the free round the altars shall rise.

Then down to the future the trust shall be given,
And age unto age keep thy temple forever,
While glory and peace, with the radiance of heaven,
Shall smite the bold hand that our birthright
would sever;

Then come to the call for the conflict is near, Gird on the strong sword for the cause that is dear, And swcar by the altar where freemen have trod, The vow of devotion to truth and to God.

Light From Germany.

We have been favored with the following "light," clipped from a German contemporary and sent to us by a unknown friend. It will be well worth reading by those of our citizens who have some doubts upon their minds as to the priests of the Rouish Church concerning the attempted assassination of Prince Bismarck:

"The Ultramontanes persist in denying the com-plicity of the clergy in the fanatical disposition of a portion of the Catholic laity which gave rise to the attempted assassination by Kullman, and they main-tain that this claim was isolated and wholly uncon-uccted with the agitation directed by the Jesuits against the laws of the German Empire and that Empire itself. We are enabled to throw an interesting light on the controversy in the following facts, which, from sufficiently apparent motives, have not hither-to heen made public, but which must couvince every intelligent reader how widespread the agitation is, and how urgently repressive measures are called for. In September, 1873, when the pastoral letters of the bishops, and especially the celebrated one of the Archbishop of Paris, had in the highest degree excited passions in France against Germany, owing to the pretended persecution there of the Catholic Church, a French archbishop, noted above his Church, a French archbishop, noted above his fellows for his fiery eloquence and passionate language, recieved an anonymous letter, without indication of place, but dated Sept. 9th, 1873, which commenced thus:— I beg most respectfully to bring under your notice the following:—We have or from the point motive the rollowing.—We have in Germany a scoundrel who, after having brought our heautiful France to the verge of an ahyss, does not shrink from destroying our spiritual life also. His animosity against the Catholic religion knows no longer any bounds, and I believe the time has ome to put an end to this madness by the hullet. I am willing that mine shall be the hand to do the deed, if you believe that God will pardon me for shortening the days of this wretch. Take note that, if you supply me with the necessary means, this monster will have terminated his career ere the year 1873 has passed away. Reflect well that now is the time to act. I shall require, in return for this good deed, 40,000 francs, to ensure a living for my wife and four children, and 20,000 francs to carry the matter to a prosperous termination. If you agree to pay me these sums, France and her holy cause will be revenged on this monster before the close of 1873. In order not to compromise the clergy, please 1873. In order not to compromise the ciergy, please correspond with me as follows.' (Here follows a cleverly concocted system of cipher.) 'In this way no one will be able to discover our correspondence, and I would request you not to sign your letters, and especially let the exterior be as simply as possible, and bear no trace that they cmanate from an arch.

hishop. Awaiting your decision, pruy accept monsignor, the expressions of my sentiments, which are wholly devoted to our sacred cause. Your most humble servaut. P. S.—Please keep this letter,' "This letter was immediately followed by a second, addressed to the same dignitary, and which ran as follows:—'I have the honor to inquire whether

the clergy intend to act on the letter which I addressed to you yesterday. Enclosed, I send you my photograph, that you may know the man who, with one and the same blow, will avenge France and our sacred cause. Besecching your holy benediction, I remain, &c.' This letter was signed with the sender's name, and bore the exact address, street, and place in Belgium. The inquiries which the Belgian police readily undertook to make established the correctness of the address indicated. In the house mentioued lived an artisan of the same name as that given by the writer of the second letter. This man, who had hitherto borue a spotless character, was married and had children. The authorities stated that neither during the day nor in the stated that neither during the day nor in the evening did he frequent the restaurant or cafe, that he belonged to a respectable family, went to mass and confession, and gave generally the impression of a steapy, honest man, in easy circumstances, and of medium education. During the first half of the year 1873 he had spent several mouths as overseer n a large manufactory in a German Catholic town, and specimens of his handwriting obtained from thence left no doubt or his being the author of the letters sent to the Archbishop. On the other hand. the photograph which he enclosed in his second letter did not resemble him. The original of this photograph was, bowever, in the meanwhile discovered. It was an intimate friend of the writer's, who had worked with him in the same manufactory, and who lived in France. It is needless to state and who lived in France. It is needless to state that both were in the conspiracy. Had the Archbishop accepted the proposal, the French accomplice would easily have obtained the money, since his resemblance to the photograph would have served him as credentials. On the other hand, he ran no dauger, as, in the event of discovery, he would have heen provided with the ready excuse that his photograph had been used without his permission and in order to comoprmise him.

Not until November, 1873, did the Belgian police discover that, on the 21st of Septemher of the same year, the Belgian artisan, using the cypher he had previously arranged, wrote a third letter to the Archhishop, of which the following is the substance:—'I have the honour to confirm my letter of the 10th instant, and to request that you will inform me of your decision. Wholly at your orders, I remain, &c. P. S.—Not a moment must be lost; it is time to act.' This state of affairs was so serious that it was necessary to place the two men under surveillance, and, hefore long, the Belgian began to prepare for a journey to Germany—wbether with or without funds is not known. When on the point of departure he received a warning from a German comrade that there was danger at the frontier, and he decided on postponing his journey. Here, then, we have, chapter and leverse, a conspiracy concocted by foreign Catholics, earnest men, under circumstances which preclude any idea of mystification or an attempt to extort money. Members of the Catholic Church entered into compact—from political motives, and in consideration of the Beyment of a sum of money by a foreign prelate—to assissinate the leading statesman of the German Empire, on whose life depend the weal and woe of

millions of Germans.

A Splendid Gift to the Subscribers of the "Jolly Giant."

The "Chronicle" gave a gift map? the "Call" proposes to give an inferior Chromo picture to subscribers of that old fogy paper. But the Jolly Grant will give to all subscribers who pay a year in advance the beautiful Lithographic Chromo picture and game, entitled "The Wolf in the Fold," illustrating the twelve wise jurymen, who acquitted the Fair Laura with the golden locks, and the heautiful centre piece, showing Laura in the act to catch a fica." On the receipt of \$4.00 we will send the Jolly Grant for one year, and this heautiful picture. Send in your names, gentlemen, for we have but a few of these pictures left. Jolly Grant office, 423 Washington street, near the Post Office.

His Hon. Mayor Otis Pronounces the "Jesuitical Guile" (Post) to be a Lying Sheet.

The forte of the Jesuits consists in lying, and so it is with their organ, the "Guile," in this city. This scurrilous, mangy evening rag never loses an opportunity in attacking the ILLUSTRATED JOLLY GIANT, and calling it such vile names as only the followers of the Jesuits or the d--l could think of. There is just the same difference between the ILLUS-TRATED JOLLY GIANT and the "Jesuitical Evening Guile" as there is between the ruler of heaven and cartb and that cloven-footed monster whom we are told occupies a throne in the lower hot regions. The standard of one is truth and justice, and that of the other is lies and deception. We have heretofore challenged the "Guile," or any of its admirers, the Jesuits, to point out one single false statement made in the columns of our paper, either relating to the priests, church, or their followers. We repeat this challenge and are not afraid of the consequences. Now, let us review the untruthful character of the "Jesuitical Evening Guile." It would be putting ourselves to too much unnecessary labor, and, besides, three editions of our paper would not contain all the proofs which we could array against this miscrable rag of the false statements made in its columns against the character of some of our very best citizens, commencing with His Honor Judge McKenstry, of the Supreme Court of this State.

Those wilful lies heretofore indulged in have given such succor to that vile rag as to drive it into the very depths of infamy, a position which it unmistakably holds to day. We need not go any further to prove this fact than by using a synopsis of the language applied by His Honor Mayor Otis, last week, in his official capacity as Police Commissioner of this city, upon the investigation by the Commissioners into charges made against Police Officer Hensley in the columns of that vite and abominable

Jesuitical sheet:

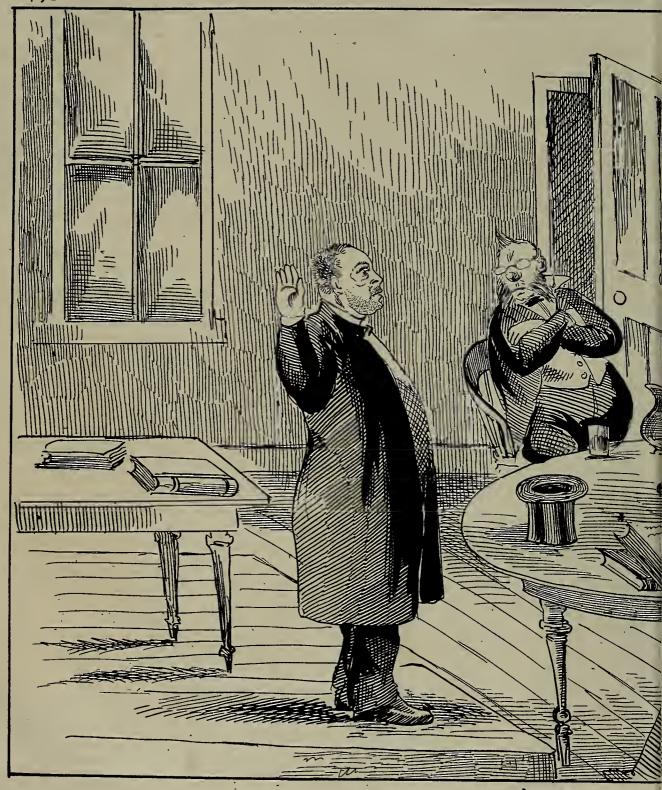
"You," said Mayor Otis, addressing the local editor of the "Guile," "can publish more lies in one copy of your paper than could be proven until the day of judgment. The public, from the nature of what appears in other truthful and respectable journals, are led into error by giving credit to what appears in the 'Post,' and thus the officer and the Commissioners are compelled to sit here and subject themselves to loss of time and other inconveniences, and all upon a heap of lies which you choose to print against a worthy man. What have you, to say for yourself or the paper which, you represent. It is needless to say that the unfortunate creature who is compelled to earn a living by working for a sheet which publishes lies and slanders at the suggestions of a corrupt presthood, had, to, drop his head with shame.

The object of all those attacks upon the policeand other public departments in our State and city by the "Guile" is simply the work of the Jesuits. The Jesuits are never idle to show the errors of heretical governments and protestant schools.

heretical governments and protestant schools.

We trust the next United. States Grand Jury will, find true bills of indictments against the publishers of the "Evening Guile," "Monitor" and "Catholic, Guardian." We Americans can well afford to lose those devoted sons of the church and followers of the Roman Ape. There is plenty of work in Spain for all the Catholic newspapers in San Francisco. The holy ape at the Vatican has indorsed Don Carlos. Go there, gentlemen, and may you never return.

— ERRATUM.—By a typographical error in last week's issue, the name of "W. E. Byrne" appeared in the case cited with reference to Coroner Rice receiving certain moneys, etc. The name should be W. E. Byano. The deceased was a colored man and followed the husiness of a runner for a sailor boarding house, kept hy Thomas Calander. No doubt Dr. Rice knows all about his death and the five dollars which he received from Mr. Harrington.



DR RICE, CALLED UPON TO EXPLAIN WHAT HE DOES WITH HIS TESTIMONY BEFORE THE INVESTIGATING COMMITTEE IN AMONGST HIS CATHOLIC COUNTRYMEN.



FIGHTING "
ROPERTY OF THE SUIGIDES. JEMMY MEGINN GIVING
RITY HALL. MORE WORK FOR THOMAS P-ATRICK RYAN,

The "Chronicle" and its Contemporaries.

We have not heretofore, nor have we now, any desire to enter into the slimy pool of journalistic abuse so common and prevalent amongst our hrethren of the press of this city. Nevertheless, we cannot remain silent when we daily see the mean jealousy evinced hy the San Francisco press towards the proprietors of the "Morning Chronicle" and the action of the late Grand Jury, in ignoring the indictment against Mr. De Young. The "Call, "Bulletin" and "Alta" have searched Wehster's Dictionary for vile epithets and used the same towards the late Grand Jury, simply because that respectable hody did not in their wisdom find an indictment against that gentleman for an attempt to kill a "man" who had grossly insulted the female members of his family. The outrage perpetrated upon these ladies was at the time condemned by the unanimous verdict of the entire press of California. The actions of the De Young Brothers towards the "creature" who outraged all sense of decency and journalistic. propriety in wilfully attacking the defenseless lady memhers of the De Young family is, we think, beneath the notice of any journal, no matter how low the same may be conducted. So far as the action of the late Grand Jury towards Mr. Charles De Young is concerned we fully agree with the verdict, and we are more than certain that the same fate will overtake the case before the next Grand Jury, notwithstanding the opposition so perceptihly shown

towards the Dc Youngs hy Judge Stanly.

The comments of the "Call," "Bulletin" and "Alta" upon the Grand Jury are of course brought forth by an nnholy jealousy towards the success of the "Chronicle" rather than a desire for the public good. This is just where we differ with those journals. If the "Chronicle" has, hy its industry and perseverance, supplanted the place of those slothful and one sided journals, we say any attempts to cramp its field of usefulness must as a matter of course revert upon the foolish heads of those who course revert npon the foolish heads of those who take this unmauly method of trying to burt its circulation. The action of the "Alta" rather surprises us; but so far as the proprietor of that miserable sheet, the "Call," is concerned, we are not at all astonished at the vile and cowardly slurs thrown upon the Grand Jury who did not find au indictment against Mr. Charles De Young. Loring Pickering himself, an outlaw and an assassin, shows, we think, a cowardly, sneaking and jealons desire to hurt the "Chronicle" rather than the person of its proprietor. If Mr. Pickering had one drop of manly hlood in his cowardly hody he would not speak about justice overtaking criminals. A man who has heen guilty of shooting at a citizen in the hack who was only armed with an umbrella, and then evading a fair manly trial for his outrages by sneaking away ont of the State, is, we think, the last man on God's earth who ought to talk about justice overtaking criminals. Charles De Young has at all events shown his courage hy remaining in this ering himself, an outlaw and an assassin, shows, we all events shown his courage hy remaining in this city to abide the results of his foolishness, and he is not afraid to-day to look his fellowman square in the face. This is more than the cowardly creature, Pickering, ever can do. His very appearance upon the street is more than a proof that his guilty conscience torments him. Look at him as he goes sneaking along the street like a whipped hound, Pshaw! such a creature to talk about justice. If justice had been properly carried out Loring Pickering would have the prefix ex-convict to adorn his name hy this time.

EXHIBITION.-Duncan S. Tyson should he compelled to procure a municipal license from the city authorities for holding a daily and nightly exhibition at bis residence, 587 Market street, near Second. We know of no reason why Mr. Duncan Second. We know of no reason why air. Duncan S. Tyson should he privileged to hold an exhibition without a license no more than any other citizen. It is true he has only received an iuvoice of "Edinburg Ale" in harrels, together with some "Centennial Scotch Whisky." But this is uo reason why he should keep an exhibition.

Mayor Otis Washes White.

It is no more than justice upon our part to tbank Mayor Otis for the valuable services which he has rendered to the people of this city since his instal. lation into public office as Mayor. time that Mayor Otis took his office the City Hall was packed from cellar to dome with Irish "chaws" who were a disgrace to any civilized community. The Police, hy virtue of the power of Patsy Crowley, had become a regular nest of Ancient Order of Hihernians. There was nothing hut "chaw, chaw," to he heard around that building. But as soon as the present administration came into power the Irish dialect seemed to die out in a very short time and the hroken "chaw" English was substituted therefor: but James Otis is by far too smart a man to be hoodwinked hy priestcraft and holy water, hence we must give him credit for his tact in killing that Irish influence previously so dominant about the City Hall. The Micks finding that their power was slipping from them, connived with their usual Jesuitical cunningness to make things hot for Chief Cockerill's appointces. This they were all the better enabled to carry into effect by the aid of the "Jesnitical Guile." The first grand volcano fired into the heretical camp was a well-directed volley fired at Detective Rogers and Prison Keeper Lundhiemer, about the prostitute's blackmailing affair, to clench—or rather to nip the thing in the bud—Misther Thomas P—atrick Ryan put the little hrains which God gave him to sqelch Rogers simply hecause Rogers is not a "chaw." The next grand attack was on Officer Hensley in connection with a lawyer named Noah Flood. This Mr. Flood is an American gentleman, who has by his brilliancy helped to drive the Irish "shyster" lawyers who have lived about the City Hall for years upon the misfortune of their countrymen-and women too-to almost utter starvation. It was deemed necessary by the Hiberuians to kill Mr. Flood's power as a lawyer. To accomplish this it was essential to put a joh up on him. All that was necessary to carry this into effect was to get the was necessary to carry this into theet was to get me "Evening Guile" into the ring. The result was that an investigation took place before the Police Commissioners, at which His Honor Mayor Otis did not fail to justly rebuke the "Guile" for its sbare in the plot. We are well pleased to note that Chief Cockerill has an able assistant in the person of Mayor Otis Judge Louderback for some reason of Mayor Otis. Judge Louderback, for some reason best known to himself, lacks backhone upon this question.

What is Necessary to Make a Romish Saint.

According to the teachings of the Romish church the blind Catholics who are stuped enough to believe all which the Pope and his villainous pricsts chose to tell them have hut little difficulty in arriving in Heaven. The Romish church has certainly made the grade to that celestial palace of easy access. All that is necessary to he done by a Roman Catholic whilst on earth is to close his eyes, "slohher" over a cross and crncifix, kiss a head, sprinkle his head with holy water, go to confession, believe in the intercession of the Virgin Mary, and swallow as much stuffing ahout the holy lives of the Romish saints as the priests wish to administer.

The early saints of the church carned that high and holy respect amongst men hy their purc devotion for God and love for Jesus Christ so as to leave an impression upon the minds of their followers that they were indeed saints. But, alas! Pius IX. of hlasphemous memory has discovered new qualities

in men to entitle them to a saintship on earth.

Not long ago this infernal wicked old man Pius has canonized one of the most cold blooded murders that ever God or the devil allowed to live on carth. We refer to Peter Arbucs, the grand Inquisitor of Saragossa in 1484. This devil—for such he

must have been-has been elevated to the same dignity in Heaven-from a Romish standpoint-as St. Peter or St. Paul. Let us see what history says

about this saint:

"Peter Arbues was appointed by Torquemada Inquisitor of Saragossa. He more than equaled the hopes of his master. 'In the proseention of the examinations,' we are told in the 'Acta Sanetorum,' aminations,' we are told in the 'Acta Sanetorum,' no groans nor cries could move him; in the execution of the dreadful sentence he was turned aside neither hy prayers nor tears.' It was in the age when Columbus was preparing to reveal a new world, and when knowledge was already teaching humanity to kings and nobles, that our modern saint was sentencing women and feeble children to the flames was filling hamps households with intol. the flames, was filling happy households with intolerable dread, was searching for his victims with barbarous assiduity, and trod among his fellow-citizens dripping with gore. Hated, no donbt, like Torquemada, who never went unarmed—feared with more than mortal dread—the Chief Iuquisitor pursucd his career of bloodshed nnchecked for several years, and deserved the highest approval of his ruthless church. At last came his martyrdom, or rather the inadequate punishment of his enormous crimes. Hc was assassinated in the church of Saragossa by two young men, the father of one of whom he had imprisoned, and hurned the sister of the other at the stake.

"Such is a Roman Catholic saiut and martyr! The murderer of the innocent is held up to his elergy by Pius IX. as an example worthy of imitation, and the most horrible form of hlind fanaticism receives the sanction of the infallible Pope!"

The A. P. A's.

We have often heen asked what does the above title mean. Our answer is, to all such inquiries the "American Protestant Association." It is a benevolent society, and is formed hy persons desiring to the utmost of their power to support and defend the liberties of this country from the designs and intrigues of Popish mercenaries, as well as for the maintenance of the public peace and tranquility. It is exclusively a Protestant Association, and the members pledge themselves, as far as in their power than the public has a superpopulation of the protection of the pro lies, by every lawful influence which they can exert, to preserve, inviolate, that most glorious privilege, "Liherty of Conscience," and to protect good citzens from violence, oppression and wrong. Any further information in reference to the formation of Lodges, etc., can he had by addressing this office.

- Removal of the Dime Savings Bank to 646 Market street, near Kearny. Incorporated April, 1869. Dime principle adopted July 19th, 1873. Depositors from that date to May 31, 1874, 1,5051 in June, 471—total in 12 months, 1976! Guarantee Fnnd, \$100,000. Deposits received in Currency, Silver and Gold, from one dime to \$10,000. payable on Demand, (no notice required), draw 6 per cent interest. Term deposits 1 per cent per month. cent. interest. Term deposits 1 per cent. per month. Deposits invested in U. S. Bonds, Currency, Gold and Silver Coin, and Bullion, and are always payable on demand. Always a cash surplus over all able on demand. Always a cash surplus over all liabilities. N. B.—Currency (greenbacks) and Silver and Gold bought and sold npon the best terms. Drafts and Certificates of Deposits collected on Technology. Eastern Banks. No entry fec or charge for hank hook. W. S. Thomson, President. J. Crocker, Secretary. Bank open from 9 o'clock A. M. till 5 Secretary. Bank open from 9 o'clock A. P. M. and Saturday evenings till 9 o'clock.

——It now hehooves all good, loyal Protestants throughtout the length and hreadth of this land to organize themselves into the American Protestant Association. Every township in the Union ought to have a Lodge under the banner of this most excel-lent society. The great trouble with the Americans is, that they are afraid to enrol themselves in this society, fearing their Catholic neighbors, when at the same time every Catholic belongs to some socalled religious society, without ever consulting the wishes of his Protestant neighbors. Come, Protestants, he men and come to the front in this hour of danger. You have a terrible enemy to fight. The Romish Church is always organizing and plotting for your destruction. All information appertaining to the working of the A. P. A.'s to be had on application at this office.

OUR MAN ABOUT TOWN.

What He Knows and Sees About Our Public and Prominent Men and Women too.

HE VISITS LORING PICKERING IN HIS OFFICE.

Finding that Our Man About Town was getting into bad company, by associating with drunken priests; and being his natural guardian, we determined to find something for him to do about our office. Consequently we prepared an advertisement for the daily papers of this city, having reference to the issuc of the Illustrated Jolly Grant, and sent him around to the various journals published in this city, to have the same inserted, let it cost what it might. After giving him a handful of money, to pay for the same, we dispatched him with orders to try every newspaper in the city. Ae left our office in good spirits, and promised to report his progress to us inside of a week. We must say here, in justice to Our Man, he is not a liar. In this particular there is a "leetle" difference between himself and "Saam." However, he returned in the early part of this week, and recited to us his troubles and amusements, in going the rounds of the San Francisco newspapers. He first visited the "Examiner" office and asked to have the "ad" inserted, Phil. Roach happened to be in the office at the time, reading an essay on hatching spiders, as soon as he heard the JOLLY GIANT mentioned, he disappeared through the key-hole and that was the last seen of him. Our Man next visited the "Post," here he met Misther Murphy, the local editor of that brackguard sheet, he received him after the fashion of an Irish farmer receiving the parish priest, when that holy man visits the residence of the farmer, with a station of confession. Mr. Murphy smiled as only an Irishman can, when he wishes to be pleasant, he took the "ad" from Our Man read it, thrucd it over and read it again, looked at the back of it, not having discovered the mark of the d-l thereon, he smiled a still sweeter smile and consented to accept the contents for the money no doubt. Our Man thanked Misther Pat Murphy and retired. He next visited the "Chroniele" office where he met Mr. Michael De "Chronicle" office where he met Mr. Michael De Young, this gentleman shook Onr Man by the little finger, which is a Masonie grip. Our Man told Mr. De Young his business, "Certainly," said he, "place this "ad" of the Jolly Giant's in the most conspienous part of the 'Chronicle.' I assure you sir, that the 'Chronicle feels friendly towards the Jolly GIANT. Your paper sir, is the salvation of this country." This being about as much as Onr Man could well bear upon a sober stomach, so he bowed himself ont backwards from the presence of Mr. De Young and went straight down to the "Call" office; after elimbing up a flight of ricketty stairs, he entered the editorial rooms of the "Bulletin." Right opposite the entrance he espied Loring Piekering sitting on an old ricketty chair, with a piece ering sitting on an old ricketty chair, with a piece of old worn out carpet under his feet. As soon as Mr. Pickering seen the manly form of Onr Man approach him, he raised his cowardly eyes, and glared at him, then he immediately dropped his head and, commenced to write something that looked like where a spider had crept ont of an inkstand npon a sheet of white paper. Onr Man here introduced himself, by saying that he desired to place an advertisement in the "Call" and "Bulletin"—, before he had time to finish the nature of his business Pickerslook him by the tumb which is an old Fallers's shook him by the thumb, which is an Odd Fellows's grip—Our Man informed the Missouri assassin that he was from the Jolly Giant office, at this Pickering turned green, blue, yellow, purple and scarlet at quick intervals. If Frank Blair or the Fire Queen had appeared to him he could not have been more embarassed, he shifted in the old broken chair, with the same nneasiness as, if his posterior had been burned or hlistered. "I am sorry," said he, "that I cannot advertise your paper in the "Call" or "Bulletin," we have made a rule in this office to crush all newspapers published in this eity, in favor of the "Call."

Our Man-Why sir, the "Chronicle" and "Post" have taken my "ad," and why don't you take it.

Pickering-Ahem, haw, be-cause we have made

a rule not to advertise any paper.

O. M.—Look! you miserable old sinner, you are to mean to be allowed to live, I intend to killyon—. Pick .- Oh! for God's sake spare me, I have a wife, I never injured you.

O. M.—Well, if you have nt injured me, you cow-

ardly creature, you shot Frank Blair in the back; I

wili whip you.

Pick.—Ah, no! mercy I beseech you, let me die in peace, you know the "Chronicle" is a filthy, lying sheet, and the 'Post' is a Jesuitical rag—.

O. M.—I know that the "Post" is what you say, but the "Chronicle" is better than the "Call," and

even if it were not, what has that to do with the

JOLLY GIANT.

Pick.—Nothing sir, but princi—.
O. M.—Don't talk about principle, you miserable assassin—your principle, why you, mean, cowardly, miserable, crawling serpent, you don't know what principle means, I will set the Fire Queen after you

Pick .- Oh, don't sir! that she devil followed me onec before on ('lay street, and I fear her ever since, I will do anything on earth for your paper if you blackguard the "Chronicle" and the De Youngs.

O. M.—No sir, you could not hire the proprietor of the ILLUSTRATED JOLLY GLANT to blackguard any man, and I am more than sure he would not abuse a dog for yon. Will you put this "ad" in-Pick .- (Commencing to shake at the knees, the

same as when he shot at Frank Blair I am not boss of the "Call," you will have to see Mr. Fitch sir.

O. M.—It is this kind of cowardly, sneaking,

dodging, miserable ways of yours that leaves your "Call" and "Bulletin" mortaged to-day, while the "Chroniele" and other papers are going ahead with a rapidity that will send you either to ——— or Stockton, before many more years. Here old Pick fainted, and Fitch came out of the local room and commenced to read a chapter out of the Old Testament over him, at this part of the scene, Our Man left the "Call" office, and headed up town in search of the "Fire Queen." From information received from a friendly police officer, Our Man found the "Queen" on Morton street, near Dupont. Having informed her majesty who he was, and the nature of his business. The "Queen," without waiting to hear any more, jumped about like a crazy woman, and said, Old Pick-cr-ing, the man who rnined me and left me what I am to-day, oh, that horrid old ——, I only wish I had got my hands on him (here the "Queen" set her fingers cat fashion, and made a horrid face, the fire actually shone in her eyes with

rage) I would like to kill him.

O. M.—Your majesty, keep cool, and tell me how the difficulty occurred between yourself and Picker-

Queen-The old villain, he lied about me in his papers and I went to the office, and knocked the d-l out of him, he promised to correct the lies, if d——I out of him, he promised to correct the lies, if I wonld spare his life. I didn't kill him then, but he never made the correction. So one day, I seen him on Clay street and I gave him chase, he ran into Mr. Porter's store, and hid behind the door. (See illustration on page 56.) At this portion of the decription, the "Queen" became quite merry, and stood up on the floor to act the character of Pickering and herself, which she did with a vividness and him was which the "Queen" only con der with a seen mor which the "Queen" only can do; with a seene, where the cowardly Pickering is the principle actor. Our Man could not, he says, attempt to give the "Queen's" hnmorous version of the flight of Piekering, on Clay street, pursued as he was. To ohviate this difficulty, Our Man has asked the artist of ate this dimently, Our man has asked the artist of this paper to give a picture of the scene; which he very kindly consented to do, hence, the illustration will speak for itself, and show the cowardly nature of the man who runs two papers for the edification of the people of this city. And blackgnard the proprietors of the "Chronicle," and other respectable journals.

— General Sherman's dogs are labelled, "The General of Army's dogs." It is thought after the marriage of the "General of the Army's" daughter, that these dogs will wear crosses blessed by Bishop Bailey. We expect to hear at no distant day that the "United States General of the Army" had a snck at the Pope's toe—"a la Denis Oliver."

The Irish Roman Catholic Coroner Gleaning Light.

(See Illustration on pages 150 and 151.)

Well may the people of San Francisco, and, indeed, the entire Pacific coast be grateful to the Jolly GLANT for the benefit and blessings which it hasand which it intends-to bring them by its indcpendent course in awaking the American people to the fact that Irish Roman Catholics are, as a class, unfit for any public office in the gift of the people.

The strennons and nnofficial efforts made by Thomas P-atrick Ryan, a bigoted Irish Roman Catholie, to have the Jolly Giant suppressed before the late Grand Jury ought in itself to be sufficient to prove what we have heretofore said upon this subject, but yet we have some more ugly facts to parade against the Irish Catholics. The late investigation into the "robberics" perpetrated by another son of the holy water-tub, Edward P-atrick Buckley, late License Collector, will help to convince those "libera! minded Americans" who are inclined to placeRoman Catholies in office, that they make a sad mistake by doing so. No sooner are we done writing up the dark doings of Buckley than we are compelled to turn over to Dr. Rice, the "Mickey Free" or "Handy Andy" of San Francisco.

Just here we pause to collect our reason- and ask the voters what in the name of common sense must they be thinking of when they elected such a confounded "Irish ass" to the office of Coroner. From the first day of Ricc's administration up to the present time there has been nothing but blunders and confusion, and, besides, the feelings of respectable people outraged for the interest of Father Gallagher, people outraged for the interest of Father Gallagher, who, it is said, owns an undertaking "shebang" on Market street, where the Morgue is kept. Rice hauls the dead bodies to the Morgue, whilst Gallagher prays the sonl out of Purgatory; then comes the scrambling over the burial like so many vultures. Flanagan & Gallagher (Father Gallagher's nephew) have the first deal. If Jimmy McGinn be fortunate enough to have the burial of a body, the Coroner keeps it in the Morgne until it decays Coroner keeps it in the Morgne until it decays rather than let McGinn have it. If this was but all we would not, perhaps, enter into the Roman Catholic fight, although God knows it is sad enough to the relatives of the deceased persons to have a sud-den death in the family without being subject to the indignity of a coarse, mulish boar, such as Rice is, indignity of a coarse, minish out, such as Rice is, to tease them for the purpose of putting money into Father Gallagher's pocket. This is bad enongh, as we have before said, but when a man is charged with putting the money belonging to a deceased man into his own pocket, as did Rice in the case of W. E. Byano, whom he received five dollars for from Mr. W. B. Harrington. This and other irregularities of which the Irish Catholic Coroner is accused of, such as the panther robe belonging to the late Dr. Farnsworth, is enough to cause an uprising of the people to drive those Popish thieves out of this country. We have seen the day in this city when Dr. Rice, alias "Mickey Free," would not be subject to an investigation before the Board of Finance. Rice should have held office when McCoppin was Mayor, and when there was a tub of holy water set in the City Hall for the "ehaws" to dip into. the tables are turned, thank God and the JOLLY

— Another Priest Caught.—A priest at Chevreuse was taken "in flagrante delicto" with the wife of a rich draper, aged 22, and the mother of two children. He was fired npon by the ineensed hnsband and brought down with four bullets in his body. The wife was struck in the thigh. This man should be elected to the Presidental chair of the United States for his brayers in wildling the United States for his hravery in ridding the world of one of the wicked imps of the Romish Church.

^{——} The usual batch of the "shupereer" stock of Hibernians I made their "eurishics" before Judge Londerback last week. This thing of a "foine Irish edecashun is good when properly known in Amerika."

Atonement.

Saturday, the 12th of September, 1874, was the Rosh Hashanah, or Hebrew New Year; and Monday, the 21st of September, was the Yom Kippurlm or Day of Atonement. These two days are fraught with intense interest for every Israelite; they are the two greatest festivals of his people. The You Kippurim occurs on the tenth day of the month, (Tisri), and is preecded by the Yemai Hanovaim, or "awful days." It is, at once, the most solemn and the most important day in the Hebrew ealendar, and the pious Israelite approaches it with miugled feelings of gratitude solemnity and awe, In its observance, however, he finds spiritual strength, comfort and hope. The days that precede it he spends in meditation and prayer, so as to be ready for its sacred services. He humbles himself before his Creator, confessing his faults and imploring forgiveness. If there is any misunderstanding, illfeeling or anger, between him and his brethren, he seeks a reconciliation, and has the eause of estrange: ment removed. The preparations for this great day partake of the solemnity of a death scene. It is customary for parents, on the evening previous, to bestow their blessing on their children, and this they do with all the fervor and emphasis of a deathbed benediction.

It was on the Day of Atonement, and on that day only, that the High Priest could enter the holy of holies, where dwelt the Shekinah between the eherubim, and it was on that day only that he was permitted to utter the unspeahable name of God. According to Hebrew tradition this day was a day of atonement ages and ages before the giving of the Law. Moses' second fast on the Mount, after he had broken the first tables containing the Law, expired on this day. It was on this day that Adam repented and received pardon for his sin; and it was on this day that Abraham entered into the covenant of circumeision.

It has been asserted of late that the Yom Kippurim is being gradually divested of the spiritnal idea with which it was originally associated. The rising generation of Hebrews, it is said, are losing interes in it. They may attend the synagogue and repeat the prayers set apart for the oceasion, but this they do more from habit than from any real interest in the festival. They love the memories that eluster around it aud, on this account, make a show of observing it; but this observance is mere form, without spirit and without life. These allegations may out spirit and without life. These allegations may be, and probably are, correct, but carnest Hebrews are, of course, loath to admit it. For them the great Day of Atonemont has all the interest it had for their fathers in the far off time. They love it and are benefited by it, and they are unable to see how it can be otherwise with those who are to follow

The origin and institutiou of this festival may be found in the twenty-third chapter of the book of Levitieus, beginning at the twenty-sixth verse: "And the Lord spake unto Moses, saying: Also on the tenth day of this seventh month shall there be a day of atonement; it shall be an holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from a control of the c among his people. And whatsoever soul it be that doeth any work in that same day, the same sonl will I destroy from among his people. Ye shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall afflet your souls; in the ninth day of the month at even, from even unto even, shall ye eelebrate your Sabbath."

of the soul. But what is meant by afflicting the soul? According to tradition it consists in abstaining from eating and drinking, from bathing, per-fuming and anointing, and from everything except sleep, which is calculated to give comfort to the body. And as the law declares that this shall be "a statute forever unto all their generatious throughout all their dwellings," its observance is most strict by every one who claims the name of Hebrew

The moral influence of such a day as this can be readily imagined. No law or regulation could be better ealculated to promote equality and fraternity than the observance of the great Day of Atonement. Before this feast commences all offenses between Hebrews are forgiven, and all differences adjusted. High and low, rieh aud poor, are, on the third day, penetrated alike with the thought of their unworthpenctrated alike with the thought of their unworthmness, and bow in lumility before the Creator imploring them to forgive them even as they have already forgiven those who had offended against them. On that day the strong man does not consider his strength as a shield; nor the wise man, his wisdom; nor the rich man, his wealth; but all with one accord of heart and voice, plead for pardon and mercy, and invoke the blessings of Heaven not only upon themselves, but also upon the stranger that may be amongst them.

The usual Yom Kippurim services were held, on Monday last, in the various synagogues of the city, and were very solemn and impressive. We had the privilege of witnessing those in "Cherith Israel," on the corner, of Post and Taylor streets, and were greatly pleased and benefited thereby. In addition to the special services of the day, an exceptionally able discourse was pronounced by the Rev. Dr. Vidaver, the Rabbi in charge. His text was the eighth verse of the first chapter of the book of the prophet Jonah: "Then said they (the mariners) unto him (Jonah) * * * * What is thine occupation? And whence comest thou? What is thy country? And of what people art thou?" Each of the questions contained in this text the learned Rabbi explanded and discussed, and made specially applicable to the solemn occasion. We shall not attempt to give a synopsis of the sermon. It would be an act of injustice to do so, for no synopsis would adequately convey an idea of the masterly effort. Its characteristics were pointedness and force. It was foreible beyond anything of the kind that we have heard for years. From beginning to end it bristled with striking expressions, and with thoughts that men wish to store away, and to use hereafter as food for reflection. It was so different from the drivel and commonplace so frequently heard in the pulpit that it cannot be too much commended. We left the synagogue with the conviction that the congregation of Cherith Israel were singularly fortunate in securing the services of this distinguished Rabbi. He has but recently arrived from the city of New York, where he is most favorably known. In Scn Francisco he is destined to do much good, and we predict for him a brilliant career and cordially wish him God speed!—[FILIUS.

Don't Give Them a Cent.

The Romish impostures, notwithstanding the just rebuke given them by our last Legislature in enacting the Compulsory Education Bill, which means in the plainest possible language that the Romish church shall not educate the children of Catholic parents, have, with their usual "brass" and audacity asked the citizens of San Francisco to subscribe \$25,000 to pay off the debt of the Powell street Convent School. The following patriotic gentlemen attended a meeting held in the basement of St. Mary's Cathedral on last Sunday week for the purpose of devising means to raise the cash. Ex-Governor Burnett presided, and speeches were made by Rev. Father Flynn, Col. Walsh, Senator Roach, Dillon Eagan, Capt. Mullen and Brother Justin. We are happy to state that not one of those gentlemen paid one single cent towards the liquidation of the "Sis-ters debt." Oh,no! the paying out is generally left to the poor hod-carriers and other blind, ignorant ereat-Such is the law ordaining the observance of the ures who are made to believe that a convent school Day of Atonement. It will be seen that it strictly is the only place on earth where their children can

Yom Kippurim, or the Hebrew Day of prohibits all work, and enjoins rest, and affliction be educated. To all such blind creatures we would respectfully ask them to turn back to the pages of Ireland, and there find out the "beautiful" state of ig norance in which the women of that country are kept in by the "darlint" sisters. It is not for imparting a good education to the children of France, Italy, Mexico, Germany, and other countries in Europe, that those sweet sisters were banished out of those countries the same as we banish thieves out of the State of California. It is because they are a lazy, good-for-nothing lot of ignorant dupes who are as completely under the power and influence of the priests as are the auimals in Woodward's meuagerie under the power and influence of their keepers. They cannot leave their cells in the convent except by permission from their superiors. Call this liberty? Ah, bosh! it is servility. It is slavery of the most damnable kind. Did Jesus Christ ever ask a man or woman to retire out of the world and be locked up like a felon for his sake? No. Priestcraft alone with the advice of the evil serpent is the author of those convents, and the soouer we Americans follow the noble examples set to us by Italy, Germany and Mexico of banishing those lazy so-ealled old maids, out of this country, it will be all the better for the welfare of the rising and unborn Give them mouey indeed, to pay off a debt of \$25,000 ou their property. Give them a broom or a wash-tub and send them out to work the same as any other "bid" in this country. That is what. they want.

Esparto Grass.

Few, perhaps, have ever heard of esparto grass, and fewer still know anything of its commercial value, or its use in the arts. This peculiar grass is a species of rush found in Southern Europe, partie_ ularly in the south of Spain, and is used for making cordage. It grows abundantly in Spain, and the people of that country are now making it one of their principal industries. Some years ago sundry experiments were performed with this grass, in order to test its value in manufacture of paper, and the result was eminently satisfactory. It was proved beyond question that in the manufacture of certain qualities of paper, the esparto grass is superior to any material known. There is great demand for his grass in the United States and Great Britain, and immense quantities of it are annually imported into both countries. The quantity consumed is Great Britain in 1871,, cost that country somewhat more than five millions of dollars, and that consumed in America cost little, if anyless. So immense was the outlay, that an effort was made to inaugurate its culture in the British Islands. Although esparto is indigenous only to the South of Spain, it will grow in almost any soil, the principal requirement being a surong summer heat. It could be sue-eessfully grown on the Pacific slope of the United Staes, and might be made a most lucrative -[FILIUS. industry.

- Ladies wanting the suit patterns that come out in Harper's Bazaar every second week, can have them as soon as out from the Agent, Mme. Morrow, 25 New Montgomery street, Grand Hotel Building. Subscriptions taken for Harper's Bazaar, Harper's Weekly and Harper's Magazine. Business persons weekly and Harper's Magazine. Business persons will find it to their advantage to advertise in the Bazaar Catalogue. Twenty thonsand circulated gratuitously every month, going into every city, town, village and house on the Pacific Coast, and to every family in the city of San Francisco; also coutaining all the arrivals at the hotels every morning. Apply to Agency of the Bazaar Patterns, New Montgomery street, San Francisco.

-Go where you can enjoy yourself. This is every person's lookout on a Sunday at this season of the year. We would advise all who may seek this eomfort and pleasure to betake themselves to the CITY GARDENS, where Captain J. Sneider will be glad to see you and leave nothing undone to make you all happy. The Gardens have been lately im-proved and everything looks really sweet and pleasant about that place,

Switzerlaud, honesty, virtue and piety are understood to be almost one and the same thing. Even among ourselves in the United States, a Swiss Protestant emigrant needs no recommendation but a certificate of his nativity. We trust him; we confide in him, because he is honest; we believe him, because he is truth himself. All the finer qualities of uncorrupted humanity seem to be his by birthright. One hundred and twenty thousand of these honorable men petitioned their Legislature to pass a law for the expulsion of Jesuits from their country, and their representative, M. Neushau, the embodiment of their honesty and integrity, supports the prayer of their petition, charging those Jesuits to their teeth proving from the history of their past and present lives, that they are collectively and individually immoral and treacherous men, the sworu enemies of freedom and the disturbers of the peace. He accuses them of being leagued together, and bound by the most awful oaths, to overthrow the government and exterminate the Protestants of Germany. He accuses them of maintaining spies in Protestant families, of tampering with their children, and introducing disobedience and disorder amongst them. I regret extremely that I have not his whole speech, but if there is a file of the Swiss papers in the city, it will be found in those of last March.

I am ready now, fellow eitizens, for your verdict. I submit the case between the Bishop of Strasburg and myself, to you without further argument. If I am correct in my charges against the Jesuits, if the various crimes, with which Eugene Suc charges them, be well founded,—and I declare, on the honor of an American citizen and a member of the American

har, that they are—I ask my fellow eltizeus of the United States for a verdict iu my favor.

But it will be said for the hundredth time, that the constitution of this country protects our people against daugers from Jesuits, or any other foreign source; and that our representatives will never betray the trust which the people proper in them. betray the trust which the people repose in them; or if they did even betray it, the constitution provides for such a contingency. True, it does. But let me observe, that our constitution never supposed nor observe, that our constitution never supposed nor made any provision for such a contingency as that the people of this country would betray themselves; and still this case is as plain to me as the noonday. It is not only possible that the people of this country could betray themselves, but they are actually doing it at the present moment. I will admit that a courageous people, such as our citizens are, can be neither cozened nor bullied out of their liberty; but it must be also admitted, that an intelligent and generous people may cease to be such; they may ahet and admit amongst them the sworn enemies of their constitution, under false ideas of toleration and liberty; they may want the wisdom and judgment necessarity downward progress of degeneracy, it is not even impossible,—such things have been before now—that they may want courage to ward off the evil when it stares them in the face.

Look back, Americans, to the history of bygone days. The Tarquins were expelled and Rome

THE SECRET OF THE AURICULAR CONFESSION EXPOSED.

The doing of the Nuns and Priests in the Convents of the United States. Startling Revelations of the Infallible Church of Rome for the Use of Pathers, Husbands and Brothers.

WRITTEN BY AN EX-CATHOLIC PRIEST FOR THE BENEFIT OF THE JESUITS.

(Continued.)

The reader may see from the ahove, proofs almost positive of the truth of every crime with which I have charged Popish Jesuits. The Hon. M. Nenhaus, a reprensentative from a people proverbially generous, distinguished as a nation for honesty and simple integrity. Switzerland audchivalry are almost synonymous since the days of William Tell. Switzerland and piety are understood Recollect that ten or fifteen years will give Papists a majority of voters in the United States, nor should I be surprised if, within a half a century, the Pope of Rome was seen in New York or the city of Boston, as he is now in Rome, on Palm Sunday, mounted upon an ass, in hlasphemous imitation of the Saviour entering Jerusalem, with thousands and tens of thousands of Papists surreading ands and tens of thousands of Papists spreading palms upon the streets, and shouling, Hosanna to "our Lord God the Pope."

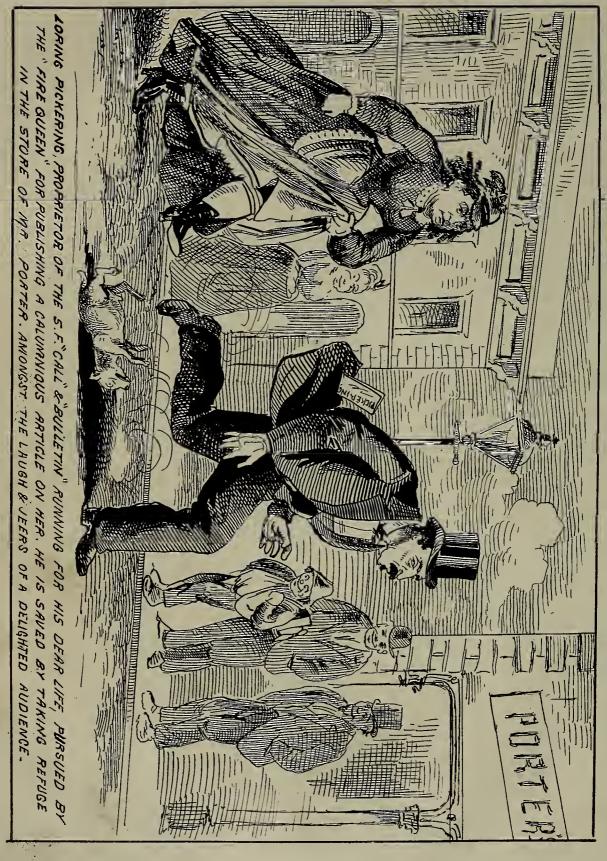
This subject, Americans, is worthy of your serious consideration, to say the least of it. You are jealous of your charters and your privileges; perhaps sufficiently so. But you seem indifferent to the peril with which your liberty is threatened by Romish pricsts, inculcating treason in their confesionals, up to your very beards. What avail your laws against treason, implied treason and constructive treason? What avail your hill of sights, either national or state, when a priest at your very door, aye, under your very roofs, is insidiously instilling into the ears of his peuiteut at the confessional, reachery to your government, to your laws, to your religion, and even to each other? What avails your trial by jury when oaths lose theirs sanctity, and a Jesuit teaches his penitent that no faith is to be held with Protestants; while there are amongst you nearly three millions of people, who are taught to disregard your laws, whose rulers—the priest—connive at its infringement, and refuse themselves to be amenable to your eivil or eriminal courts? Do not be startled at my telling you that they refuse to be amenable to your courts. This is probably new to many of you; but as I make no statement which I cannot prove, I refer you to the ease of the Romish priest, Carbury in New York. It occurred some years ago, and is duly reported. This priest, Carbury, peremptorily refused answering, while on the stand as a witness, any questions put to him by the court, in a ease of great importance affecting the government of the State of New York. He defied the judge on the hench, the sheriff, and all other officers of the court. He contended that the Constitution of the United States guaranteed to him the stitution of the Cutted States guaranteed to first free exercise of his religion, and, by implication, the right of hearing confession, and giving and receiving in the confessional such counsel and advice as his church required of him to give. Aud such was the sway which foreign Papists had in New York at that time, that the court did not and dare not commit him to prison for contempt; though under similar circumstances the officers of the court

Thus we see that in our very midst, a Romanish preist has but to go into his confessional, and there be may become accessory hefore or after the fact, to treason, arson, murder, or other erimes and hold our laws and our magistrates in utter contempt and utter defiance. This they have done before in the neighboring city of New York, and this they will do again, whenever it suits their plans and purposes. Pour in amongst us a few more millions of a people who believe and sanction this doctriue; flood our country with a population subject to a priest-hood maintaining such doctrine as this, and what must be the consequence? Vice, ignorance and laziness; just what it is in every country where Roman priests are permited to exist and exercise the perni-cious principles. There is a defect of moral principle and moral honesty wherever the Popish confessional is to be found. I know the reverse of this is believed by Americaus, and not without some apparent reason. Here I do not blame them. They are deceived, and often have I wished, often and often have I resolved to undeceive them in this and often have I resolved to undeceive them in this particular. Many and many a time have I resolved to he no longer a party to this shameful imposition upon Americans. Many and many a time have I determined to shake off from my soul any participation, directly or indirectly, in fastcuing upon the minds of American Protestants that the Romish eonfessional was the means of making Roman Catholie laborers and servauts more honest thau Catholic laborers and servants more honest than they otherwise would be. It is not so. Protestants know not the plans or schemes of Popish priests in anything. Fraud and imposition are reduced to a science in the Romish church. Let me explain how the impression has got among Protestants, that confessing sins to the priests is a very good thing "for the ignorant Irish." "It keeps them honest." I can scarcely refrain from laughing, when I hear this observation. It has been made to me by some of the most amiable, henevolent and charitable ladies and gentlemen in the city of Boston, and elsewhere; and though I understand the deception played upon them, I felt almost unwilling to remove so charitable but delusive a dream. There is au old proverb, "it is better late-than never." Let me do so now. Justice to Protestants, and even to the Roman Catholic lahorers and domestics themselves requires this at my hands.

The modus operandi of the Romish priests is as follows: When a Popish or Jesuit priest settles in a city or town, he looks about him and ascertains what the or town, he looks about him and ascertains what the character, circumstances, politics and religiou of the different families are. If he discovers that any particular Protestant family is wealthy, entirely unacquianted with Popery, and liberally disposed, he takes a note of the fact, and determines, hy some means to form an acquaintance with the head of that family. This is sometimes not easily done. It is not often that men of wealth are desirous of the personal aequaintance of elergymen of any denomination. They know that, pretty generally speaking, there is little to be gained, so far as worldly goods are concerned, from a personal intimacy with then. Of this Romish priests are well aware, and act accordingly. When one of them desires an acquaintance with the head of family, he unceremoniously calls upon him, hands him some money,—more or less according to circumstances,—and without any explanation tells him it is his and seems in no way desirous of further conversation. The gentleman or lady who receives the money; of course, detains the priest or Jesuit, and asks what he wishes him or her to do with this money; whether he deposited it for safe keeping, or whether he wished it paid over to some one. The answer of the Jesuit is, sir, or madam, "the money is yours. I received it in the discharge of my duty as a priest" and he departed.

(To be continued.) aequaintance of elergymen of any denomination.

- OUGHT TO KNOW BETTER .- Mr. James D. Lee, 33 Geary street, ought to know better than to blockade the entire sidewalk in front of his saloon blockade the entire sidewalk in front of his saloon on the above street with about "three hundred" eases of gin, which he has just received direct from England. Mr. Lee may not have room in his saloon for this large importation of liquor, yet the public should not be inconvenienced because of his inability to find storage. He told an officer, who spoke to him about this nuisance, that he knew the entire eargo would be consumed inside of one month, but this is no excuse in our eyes the Street Sunerbut this is no excuse in our eyes, the Street Super-intendent ought to look after him.





ST. FRANCIS F. C. CHURCH ON VALLEJO ST.

THISTLETON'S JULUSTRATED JOLLY GIANT. THE CRITIC.

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CENTS per week.

Anonymous communicatious sent to the Editor of the Jolly Giant will be destroyed unread. At the same time, communications of value will be thankfully received and used if found suitable. The real name and address of the writer must accompany all matter intended for use—not necessary however, for publication, but as a guarantee of good faith.

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All letters on business to be directed to Col. Geo. Thistleton, Publisher and Proprietor, 423 Wash-

ington street, near the Post Office.

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The following named gentlemen have kindly consented to act as our agents in the various towns set after their names. Parties in the interior, desirous of obtaining Thistleton's Illustrated Jolly Giant, can be accommodated on application to any of the gentlemen mentioned below.

Gentlemen who may be anxions to act as our agent, in towns and cities where we have not as yet established agencies, will please communicate with the proprietor at this office.

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The Baleful Influence of Popery.

The Count Rosencrantz, as we learn from Shakspeare, had au utter abhorrence of cats: the Jolly GIANT has an equal abhorrence of popery. But with the intensity of the feeling the parallel ends; for the Count's dislike seems to have been the result of an idiosyncrasy, whilst the Giant's is the result of conviction, produced by reading, study and reflection. With the Jolly Giant's abhorrence of popery we confess to a strong sympathy. For years popery has been a "cat" to ns; and, in the words of Couut Rosencrantz, "it seems more and more a cat," the more we study its history and familiarize ourselves with its revolting details. We are shocked at the tyrauny it has practised, at the cruelties it has inflicted, at the suffering it has caused. Its history is but the history of the darkest deeds and the foulest crimes-of patriots imprisoned or put to death, of martyrs giving up their lives at the stake,

of women violated and forced to become coucubines of wicked priests, of iunocent babes, the fruit of such coucubinage, strangled or otherwise destroyed as soon as born. The blood that popery has shed would deluge the earth. The wailing of the wives it has widowed, and the children it has orphaned, still thrills through the air, appealing for help and crying for vengeance. Some of the blackest crimes that stain the page of history, were perpetrated by men who ministered at the altars of popery and claimed to be priests of God. Some of the most loathsome monsters that ever appeared in human shape, were men that occupied the chair of St. Peter, and elaimed to be God's vicegerents ou earth. The crimes of a Borgia, for instance, are without parallel in the records of villany; and the student of history turns from them heart-sick, disgusted and indignant.

From our stand-point popery seems the climax of abominations. It appears to us like a stagnant, slimy pool, exhaling deadly vapors, and alive with filthy reptiles. Its influence upon a people is like the influence of the sirocco upon a land-scape, blighting every tender herb and scorehing every green thing. It has heen a scourge to every country where it has had power, crushing out the energies of the people, and binding their consciences with the chains of superstition. It has destroyed the peace of families, and made thousands of households to mourn. It has arrayed children against their children, wife against husband and husband against wife.

Nor has its spirit changed to this day. In Protestant countries, it is true, it seems, at the present time, to be more moderate than in days of old. But this is only in seeming and purely from policy. It has not changed. It is still the very essence of cruelty, bigotry and intolerance. It is still the same insatiate, implacable monster whose hands, though covered with lineu or lawn, are stained with the blood of its victims. Would to God that we could impress these things upon the minds of our American people! Would to God that we could induce them to study for themselves the history of popery and the character of its priests! Would to God that we could make them see the fate that awaits our beloved land if papists should ever get control of its affairs!

Reasons Why Catholics Cannot Be Good Citizens.

No man can be a devout Roman Catholic and a good Republican at the same time, for the following reasons: First, a Republican must regard the people as the proper fountain of all government, and the will of the majority, constitutionally expressed, as the supreme law, -while a Roman Catholic must believe with the Popc, that it is a damnable heresy to believe that a government should emanate from the will of the people. Second, a true Republican must hold himself in readiness to examine any question of public interest, and vote with impartial indgment upon it,—but a Roman Catholic is forbidden to think at all, on questions pertaining to the faith. Third, a true Republican must be an independent sovereign, the sequal of another man, and cringe and bow to noue, except in equal civility,while the Roman Catholic mist regard every priest as his superior. Fourth, the Republican man and his wife are sovereign in the management of their own family, the education of their children, and the disposition of their own secrets,—while the Roman Catholic family is governed by the priest, who has a knowledge of its most private concerns. Fifth, the true Republican owes allegiance to the Republic alone, and will maintain it against the world,—while the Roman Catholic owes his first and highest duty to the Pope and the Church. Sixth, the Republic requires absolute freedom of thought, to keep it pure, and direct it wisely,—but the Roman Catholic is forbidden to think on certain questions. Seventh, the Republic claims the power to prescribe what marriage shall be, and by whom the contract shall be made binding,—but the Roman Catholic cannot think it is binding unless the priest ties the knot.

A Street Car Conductor Outrages Decency and Insults a Lot of Ladies.

There is certainly enough of well conducted men to be found in San Francisco who would be only too willing to accept the positiou of conductors upon the street cars without the companies employing rough, ignorant, boorish, half-civilized barbarians, as is the ease with the Howard and North Beach line at the present time. We have been creditably informed by a gentleman whose uame the company can have on application to this office, that a conductor on No. 6 car of this line was intoxicated on last Saturday afternoou, between 4 and 5 o'clock; and in addition to this offense, this same conductor ontraged the feelings of three ladies and some children who were passengers on the car under the following circumstances, as related to us by the gentleman horetofore referred to:

It appears that No. 6 car was on its way out towards the Mission when it met another car belonging to the same company at Eighth and Howard streets. Here, by a signal from the driver of the incoming car, No. 6 car stopped and three ladies and three children got off the incoming car and got on to No. 6 car. One of the ladies was very unwell and scarce able to walk. Shortly after the car set in motion the intoxicated conductor went to collect the fares from those ladies. From what transpired hetween them aud the conductor, it appeared to our informant that the ladies were strangers to the city and had ridden too far on the incoming car, and merely wished to go back upon No. 6 car to where they wished to get out. However, after a little wrangling, the conductor forced them to pay four fares-one for a child about six years of age. fares—one for a cuild about six years of age. The other two children were between three and four years each; for those the mulish conductor demanded full fares. The ladies remonstrated with the drunken brute, and in place of explaining in a civil manner the rules of the company upon the conditions of carrying children, the brute commenced to swear and curse like what he is, a drunken, foul-monthed Irishman. He walked up and down the car like a caged bear, swearing by - that he allowed no privileges to any G d—passenger. Having pumped himself dry on this key, for some time he rang the bell for the driver to stop the car, which was done. He then ordered the ladies out of the car; they were forced to comply, but very plucky they demanded their fares back, which the drunken, foul-mouthed Mick had to comply with. After they had left he still continued to use quotations clipped purely from an Irish Catholic text-book. Our informant says he felt the blood boil within his veins at the indignity heaped upon these refined-looking ladies-one of whom must be up to seventy years of age—by a half-civilized barbarian from the Irish soil. We asked this geutleman "Why he did not report the case at the company's office?" His answer was: "Because it is no use to complain of an Irish 'chaw' to the superintendeut; I would get no satisfaction; I rather come here, because I know the Jolly I rather come here, because I know the Jolly Giant will pay attention to the wants of the public." This gentleman desires us to ask the ladies alluded to in this article to send their names and address to this office, so as the drnnken conductor can be punished before the Police Judge. We hope they will do so, as soon as they see this.

——Bishop Merrill don't like "she" preachers; he slighted Van Codd a few days since; served ber well right. Why does she make a fool of herself? The best place for her is on a chicken ranch.

POLICE GAZETTE."

The above is the name of a new paper to be issued from this office on Wednesday, October 14th, The want of a criminal newspaper in San Francisco has been long felt. To meet this much desired necessity, It is the intention of the proprietor of this paper to issue a Weekly Illistrated Police Gazetteevery Wednesday afternoon at 3 o'clock. The paper will be devoted purely to crime and its detection, and will not in any shape or form touch upon politics or religion. Unlike the Jolly Giant its columns will be open to advertisers, and will not in any way touch sectarian or political questions. All communications intended for the Hllustrated Police GAZETTE are to be addressed to the office of the HLLUSTRATED JOLLY GIANT.

A Horrible Case of Cruelty Perpetrated upon a poor deformed Girl by the Nuns at Mount St. Joseph, South San Francisco.

(Sec Illustration on page 162.)

In years gone by priests and ministers have pictured the agony of the damned souls in hell to be really something horrible, but if hell he any worse than a Cafholie Convent we would like to know it.

A case has just transpired in this city where we think we are fully justified in saying that the nuns are most certainly the equals of the devil so far as the practice of eruelty is concerned. Not many days ago a messenger came into the City Hall from South San Francisco in great haste, saying that there was an insane woman out at the Convent known as Monnt St. Joseph, where the orphan girls are housed under the wings of Irish Bids who call themselves Sisters of the Blessed Virgin, or some such good lady. Chief Cockerill lost no time in sending out the largest and most powerful man then about the office to bring in this crazy woman.

Upon the arrival of the officer at the consecrated ground he was admitted by the senior "Bid," known as Sister Mary McGinness. This Irish dowdy-looking old thing told the officer where he could find the mad creature whom he came after. The officer, with a strap in one hand and a elnb in the other, stole into the room quietly where the mad woman was pointed out to him by the scnior "Bid." Disgust would be no name for what the officer felt when, instead of a crazy mad woman he discovered a poor emaciated-looking deformed woman sitting on a bench crying. He approached her aud asked what was the matter. She told him that the sisters heat her. (Here the senior "Bid" motioned at the officer not to mind her statements, but take her away to the City Hall, which he did.) She was locked up in the city prison all night and brought before the Commissioners in Lunacy the following morning, when they sconted the idea of the woman being insance. She was then taken before Mayor Otis, who offered to send her to the Alms House, hut this she declined, prefering to work for a family or do something out-side for herself in the shape of sewing, etc. She made her statement to the prison keeper, to Mayor Otis and to Mr. Bunker, a reporter of the "Bulletin," but of course that sneaking, old, miserable creature Pickering would not publish anything against the Catholics, and the same can be said of all the other journals in this city except the Illustrated Jolly Giant. Shortly after this poor woman had been arrested we were informed of the whole case, but chose not to publish it in piecement, hut contented ourselves until we had held an interview with her visits the Couvent; they look so sweet and pleasant,

"THISTLETON'S ILLUSTRATED self in person and, if possible, get an inside view of those dammable convents which are now permitted to carse this free country. This we succeeded in to curse this free country. This we succeeded in doing. The following is the statement made by Hannah Sheelian, the unfortunate woman alluded to in the above:

"I am twenty-two years of age; I was born in the Eastern States, but raised in Butte county in this State; I entered the Convent eleven years ago on Market street as an orphan; my father and mother are both dead. When my mother died some friends of our family sold out everything we had, and a gentleman brought me to this city and placed me in the Convent; he also brought all the money that my mother's goods sold for at auction; this he gave to the sisters at the same time when he placed me in the Convent; I think there was about \$250, or perhaps \$300; at all events I have never seen any of it since; I was treated pretty good for the first seven years, whilst I was going to school; but since then no dog could be treated worse than what I have been. The sisters are regular tyrants; they are so wicked and spiteful-

Our Representative-What caused the trouble first

between you and the sisters?

Miss Sheehan-As soon as I discovered that the sisters took me from school without giving me much education at all, as I might say, they only learned me how to read my prayer book, and just write my own name very poorly; then I asked them to give me more education so as I could carn my own living; or, as I was deformed, that I might help to treach the orphans instead of working so hard. As soon as I asked this, Sister Mary Vincent laughed at my cheek, and brought all the girls in the Convent to look at the "crippled school mistress;" they made the greatest langle of me in the Convent that they could. Ever since they have abused me, insnlted and beat me.

O. R.—Snrely, you don't mean to say that the sis-

ters struck you?
Miss S.—Yes, sir, I do; Sisters Francis and Mary Vincent hit me in the face with their shut-hands and pulled my hair; Sister Francis told Sister Mary not to hit me with her hand, but to go and get a stick and give me a good beating so as the devil would be beat out of me. After that I ran away and went into a Protestant house in South San Francisco and told the lady of the honse how I was treated. As soon as the sisters found out where I was they sent for Father Fitzpatrick, who lives over there, and he had me brought back to the Convent, and chastised me for exposing the church of Christ and the sisters. My troubles never commenced in carnest antil after that. From that time until I left the Convent they that. From that time that I telt the Convenctiney insulted me; called me bad names, such names as reflected upon the virtue of my mother; all those things made me feel very sad. The day the Sisters heat me I was too much grieved to go to mass; so when I refused to attend mass they said that the devil had got possession of me, and that I was not safe to he in the Convent; the sisters brought all the children and girls in the Convent into the room where I was locked up so as they would see the devil, meaning me. From that room I was taken to the City Hall as being insane.

O. R.—You were not committed to Stockton then?
Miss S.—Of course not; I only wished my body
was as strong as my mind.
O. R.—How are the orphans treated ont in that

Convent?

Miss S.—Very bad; there is an ignorant old Irish woman in charge of them, named Mrs. Hagerty. This woman is a devil, sir; excuse me for using the word. She strips these little children naked and ducks them in a large tub of cold water for the slightest offense; sometimes she keeps their heads nuder the water for three seconds or more, until they are nearly suffocated. Oh! sir, I often cried to see these poor little orphans whipped and punished by that woman for the slightest little error.

that woman for the stigntest little error.

O. R.—How do the sisters generally live?

Miss S.—They live good; they have plenty of wine, brandy and whisky there.

O. R.—Do the priests visit often?

Miss S.—Do we frequently when the priests

Miss S.—Oh, yes, frequently; when the priests come the sisters take them into the parlors and close the doors. I saw them bring in wine often to the

R.—Then the sisters are not very religious;

but when they are by themselves they are cross and rough, when they are not singing or otherwise amus-

ing themselves,"
Fearing our intelligent Romish readers may doubt the above statement, we can refer them to His Honor Mayor Otis, Mr. Bunker (reporter on the San Francisco Bulletin), Police Officers Cole, Alden and Johnston for the truth of this statement, as Miss Sheehan has repeatedly made the same statement whilst in the city prison.

This unfortunate woman, who has been subject

to all this abuse from those cursed sisters, is sadly deformed. She stands about three feet high with a broken back and other physical inabilities suf-ficient to create the sympathy of any man or wo-men except an Irish Catholic nun. His Honor

Mayor Otts felt so bad for the poor woman that he offered to send her to the Alms House.

This is but another link in the chain of our previous remarks about the hellish conduct of the Romish Church and her untold hordes of lazy, ignorant priests with their concomitants, the nnns, alias the Irish maiden Bids. Oh! that the earth would open and swallow the whole church, priests, nnns and all down away down into its bowels.

More Irish Catholie Thieving Detected in the City Hall.

(See Illustration on page 162.)

It is to be hoped that the tax-payers of this eity have seen sufficient of the Irish Catholic thicking clement around the City Hall for the past six months to open their eyes to the daily truths which appear in the columns of the Illustrated Jolly Giant with reference to the atter inability of those Irish Roman Catholics to be honest or trustful when dealing with hereties. It is the infallible teachings of the Romish Church to break faith with heretics. Every intelligent man knows that no Roman Catholic considers an oath administered by a heretic to he hinding upon his conscience.

What wonder, then, we ask, is it that Mr. Edward P-atrick Buckley, Dr. James R. Rice, or Messrs. Casey and Morgan, are eaught stealing from the city and from the dead, as in the case of 'Mickey Free " Rice?

The last hanl, so successfully engineered by Mayor Otis, is the grand crowning point of all. We cannot find sufficient words to sound forth the praise which Mayor Otis deserves from the people of this city for the thorough fumigation which he has given the City Hall. A few more years of Mayor Otis' administration would do more to drive the holy water-dipping thieves ont of the public offices which they now so shamefully conduct than all other means put together.

We confess our sorrow at the downfall of Mr. Rosener. We expected better of him, because he is a German Jew, but alas! we are disappointed. He proves to he one of the black sheep so often spoken of as being amongst the chosen flock. If Mr. Rose, ner intended to preserve his good uame he most as suredly would never have taken a lot of Irish Roman Catholics around him. But we are compelled to say that Mr. Rosener is a l-i-t-t-le fast himself and scarce comes up to the standard of our much-respected

comes up to the standard of our much-respected Israelites in this city.

There can be but little doubt that the Assessorknew well how the Casey boys and Morgan were living. If he did not he must he a fool, hecause there is scarce a man in this city who has not seen the Deputy Assessors disgracing themselves with "fast" women on Kearny street and elsewhere. Mr. Rosener is certainly much to be blamed; he had no have been compleyment to such pets.

husiness to give employment to such pets.
But thanks to Mayor Otis and Captain Lees, their days are ended in living fast lives on the money of the people by stealth. We must be thankful to God that the good days of the Micks are numbered in San Francisco.

—— A. M. Heslep, the rooster shyter of the City Hall, has got caged for embezzling \$150. This old sinner does not want hanging, but we know what we would do with him if we had the power.

MUNICIPAL GLEANINGS.

How Calvin died! This has been settled at last by the Romish Church and properly ventilated by a genuis known as "four-eyed Joe," who resides in the Montgomery House, on Second street. Our Man About Town, with his usual tact for picking up things of this kind, heard a lively debate in the sitting-room of that hotel one day last week. discussion commenced about Luther dying a Catholic. "Joe," said "the priesth wouldn't attend Luther, and as far as Calvin was consarned he died after he ate a whole peck of salt." This as a matter of course, caused roars of laughter from the Protestants. Joe, who claims to be a thoroughly educated man, became quite mad; he jumped up and left the honse, saying that there were devils about bim, "jest as many as there was grains of salt in Calvin." Our Man laughed along with the rest of the heretics at "Joe." The last seen of "four-eyed Joe" was his coat skirts turning a sharp curve on one of the wharfs. The probabilities are that he has gone after the Borgia family of Popes.

- Mayor Otis is without exception the best — Mayor Otis is without exception the best Mayor ever we bad in this city. This little geutleman bas quite disappointed us; we thought him a second Tom Selby, at first, and Tom Selby is not nnlike the "General of the Army" at Washington, in Selby's time; it was nothing but His Honor Mayor Selby did this, and bis Honor Mayor Selby had a party last night at his princely unausion on Harrison street, etc., but James Otis is James Otis, whether he is Mayor or not, and besides he is honest James Otis, and he is inst the stamp of a little Bos James Otis, and he is just the stamp of a little Boston gentleman that cau see through a devilish Mick as quick as any other mau. We do most earnestly hope that he will remain Mayor of this city for the next six years, so as to clip the wings of those thieving Micks around the City Hall.

Mr. Dan. Delehanty, the right hand supporter of Father Lewis and the mumbler of Latin, in response to Lewis' mass on board the "United States response to Lewis mass on board the "United States Independence" is undergoing a courtmartial this week at the Navy Yard, Mare Islaud, for conduct unbecoming an officer. The detail of the court is as follows: Captain Paul Shirley, President; Commander Bancroft Gherardi, Lieutenant-Commander C. H. Davis, Lieuteuant Timothy A. Lyons, Lieutenant Richard M. Cutts, Pay Inspector Caspar Schenck, Judge Advocate. This court martial is in consequence of the little affair that happened on the Independence last month.

- The Supreme Court has taken the "pinfeathers" ont of the clucker's wings by their decision upon the unconstitutionality of the Local Option law. Now, we ask the hair-brained 'sible-pounders,' who made such consummated asses of themselves by following the filthy old cluckers around some few months ago, are they really ashamed of them-selves now or not? Why don't they pray now? Psbaw! we hate fools, whether they be ministers or

— Doctor Dogberry, the "Micky Free" of San Francisco, the Tralec born donkey and the Dublin graduate, has had his case referred to the next Grand Jury. Better give that pauther robe to Father Gallagber for the sake of the church before he goes to San Quentin to reside. We defy any nation on earth to supply more foolish rogues, mur-derers, cut-throats, villains and drunken priests than Ireland.

The "Jesuitical Guile" has sent to St. Ignatius College for a new lot of imported curses from the Vatican, to be applied to our three Supreme Court Judges who have declared the Local Optionist to be worse than the small pox or yellow fever.
The "Guile" will die like all the Popes—cursing somebody or something.

- John Wallace made a mistake the other night by going to bed with the frou of John Lundehu. The Dutebman didn't yout to understand his marriage contract in that light, so he put von head on Wallace. Judge Louderback decided that the from is common property and can be thus converted.

— W. C. Ralston only knows how to knock the wind out a lot of Irish "chaw" hod-carriers We say bully for Ralston every time.

and the Alms House have become too small for the Irish; they are going to build a Catholic Hall. We hope the United States will give them Goat Island. Father Gleason is after the living-out Bid's money.

Father Jimmy McGinn said a high mass on last Tuesday morning in honor of Dr Dogberry's downfall. The ignorant, old, cursing priest Gallagher was not present; he was looking after the Morgne in the interest of his nephew.

The Beecher scandal smells sweeter by its preservation in the columns of the press. If Beecher was a Rouish priest he would he deserving of canonization, but as he is not he deserves to go to

The Irish Catholic hoodlums have again figured in the city prison. This time Michael Foley and Frank O'Connor had it all to themselves; more pupils from the St. Ignatius College.

Rev. Father Henneberry gave the pledge to one hundred and fifty Catholics iu St. Patrick's Church on last Sunday week. The good father should next try the hoodlums.

Samuel P. Blaisdell missed the bull's eve on last Sunday, but hit the calf's head instead. The body of Sam. was buried since.

The infallible idol at Rome has 200,000,000 worshippers on this earth.

Stirring up the Beast.

Having seen advertisements in the daily papers, as also notices posted on the walls throughout the city, to the effect that an ex-nun, named Mary Malachy, would deliver a lecture on "Popery aud Couvent Life" in Mercantile Library Hall, on the evening of October 6th, 1874, we deemed it of sufficient importance to hunt up the ex nun and, if possible, hold an interview with her previous to her first appearance on the rostrum before a Sau Franaudience. After considerable inquiries we found the object of our search on Fourth street. were admitted into the presence of ex-Sister Mary Malachy, who expressed her joy at our visit. Sister Malachy, as we very reverently called her, is a woulan of low stature, with a clear voice and a sharp brown eye; she does not look much like a "Bid" notwithstanding the fact that she was born in the "oild sod." We broached our business to the exnun in a friendly way inquiring if she was really going to str up the infallible filth-pool once more in this city?

She smiled and said, "yes, she was." Reporter—Where were you born madam? Ex-Nnn—I was born near Belfast, Ireland, but came to the United States in my childhood. Rep .- How long were you in the Convent?

Ex-Nun-Fonr years, nine mouths in Frauce, one year in England, one year in Louisville, and one year aud three months in St. Lonis.

Rep.—What order did you belong to? Ex-Nun—The Trepist, the most severe order known.

Rep.—During your four years of convent life you must have seen considerable of the "good" lives of the sisters?

Ex-Nun-Ha! ha! you make me laugh with "good" lives. No, sir! I have never seen any of the good" lives of the sisters, but I have seen plenty of the "bad" lives of the sisters.

Rep .- What would you call "bad" lives? Ex-Nun-I call drunkenness, immorality, infanti-

cide and generally speaking, the most wicked acts which women could commit, "bad lives."

Rep.—Did you say infanticide? Ex Nun—Yes, sir, I did. I tell you that those Catholic Hospitals are daily dyed with the blood of iufants born from the nuns and priests.

Rep.—What made you leave the Convent? Ex Nnn—My conscience and the horribic sights which I daily had seen together with Bishop Kenner-ick's injustice in robbing me ont of my property. Rep.—Will you lecture upon the immoralities of

Ex-Nun-With Gods help I will aud I defy them to contradict me upon anything which I set forth. Rep.—How long are you in this city?

Ex-Nun-Twelve months this fall. Rep.—How is it you have not icetured before

Ex-Nun-Tbat I will explain when I go on the platform.

Rep .- I suppose you do not wish me to give any portion of your lecture from MS. previous to its delivery

Ex-Nun-I would much rather not, yet I thank you for your kindness in calling to see me and taking so much interest in me.

Rep.—It is only our duty to assist you?

Ex-Nuu—You will please excuse me, I have an engagement with some Protestant ladies at three o'clock.

Rep.—Certainly, madam.

Here the interview ceased. We hope that Mercantile Library Hall will be well filled on next Tnesday evening. We are more than certain that the old beast will get such a rousing up as will do the American Protestant's good.

Another of the Holy Priests Caught.

In last week's issue we published a short, "squib", under the above heading. Siuce then we have received further particulars from our excellent exchange, the "National Police Gazette." This we publish in full, for the cdification of our Roman Catholic readers who have chuckled so much of late over the Beecher Scandal. It will no doubt bave a good effect upon Catholic husbands wbo have such faith in their priests, as to resigu the entire charge of their wives and daughters to the priests for a good moral education, not to speak of the frequent application of the confessional and the conveut life.

"A CLERGYMAN CAUGHT IN ADULTERY.—The case of the French priest who was caught at Chevreusc in "flagrante delicto" with the wife of a local mer-chant came before the Correctional Tribuual of Rambouillet on Fricav. The husband deposed that having gone to Falaise on business he was not expected home before the 14th, but he happened to come back on the 13th at two in the morning, and ou entering the room found the Abhe M—, vicar of the parish, and his wife together. He shut the door and rau to fetch his revolver. On returning the priest was trying to escape by the window, and he fired four shots at him and one shot at his wife. The former was wonnded in the neck and chest and the latter in the leg. The abbe, who is a good-looking young man of twenty-six, did not deny the charge. He hid his face with his handkerchief throughout the trial. He was still weak and suffer-ing from his wounds. The guilty woman, who is the mother of two children, also hid her face under a thick veil. She had nothing to reply to the charge. The couple were each senteuced to six month's imprisonment. The busband will shortly be tried for attempting to kill the priest, but under the circumstances he must be acquitted."

We should think so; pity he did not kill the wretch.

Something for the Chief Engineer of the Fire Department.

In our rambles through the fair a few nights ago, our attention was directed to a new "Patent Fireman's Ladder," invented by Mr. Heyman Fox of this city. It would be useless on our part to attempt to describe the superior qualities of this ladder over the present style of ladders now used in the Fire Department, simply because we could not do it justice. It is necessary to see Mr. Fox's ladder, to form anything like an adequate estimation of its superiority over anything heretofore ever used by firemen. We hope the San Francisco Fire Commissioners will without delay purchase the necessary supply of those ladders for the department.

Who wants a first-class bookeeper? A Protestaut young man is now open to an engagment as a bookeeper in all its branches. The very best of reference cau be given. Address "Bookeeper"

The Holy Father's Appeal to America.

Pity the sorrows of a poor old man,
Whose limb infallible is bruised and sore,
Whose days are dwindled to the shortest spau—
Oh! give relief, and heaven will bless your store.

Once I was great and mighty on the earth, And swayed my sceptre o'er this world of sbow; Nations rejoiced to cetebrate my hirth, But now I am reduced to want and woc.

That cursed Luther—a bold monk of mine— Became a traitor, and assailed my power; He threw my kingdom into sad decline, And it has wasted till this doleful hour.

Then Britain rose, with Bible in her hand, And spread her heresics both far and wide; And now I'm left without a spot of land, Or even a bed on which to stretch my side.

Napoleon the First my dearest, eldest son, To vilest rebels my estates has sold; And now, when all my property is gone, I am to starve and shiver in the cold.

The triple crown once deeked my holy brow;
On kings and princes I looked down with seorn;
Oh! saints above, behold my tatters now—
The cast-off garbs that heretics have worn!

These tattered clothes my poverty hespeak;
Purple and scarlet I shall wear no more
My poor old throbbing heart is like to hreak,
When'er I glance at happier days of yore.

Yon house, creeted on the rising ground, . Where proud Bismarck dwells in regal state, In it I hoped a refuge would be found, To hide me from the elamors raised of late.

Hard is the fate of the infirm and poor:
Once I could send him to the land of the dead;
But he politely drove me from his door,
And bade me find in Rome an humbler shed.

Oh! take me to your hospitable home, Iu deep distress, I know not where to go; The citizens have shut the gates of Rome, In shouts of horror about want and woe.

Ye Irishmen, of high and low degree!
Sons of St. Patrick and the Virgin Mary;
I pray you now have pity upon me,
And take me home to lodge with Paddy Carey.

Should I reveal the sources of my grief, [assent: Bismarck would laugh, and Austria would nod Some would, and some would not, afford relief, According as they cat, or fast, in Lent.

Heaven sends misfortunes, why should I repine? Repiue I do, that they should fall on me; Can rehels break the firm decree diviue, Tuat I should always reign in Peter's see?

A little farm was my paternal lot, Willed hy Saint Peter—fisherman divine; Rebelliou now has drove me from my cot, Aud hid me use my fishing-hook and line.

My daughter, once the comfort of my age, Mct with mistortune by Napoleon's hand, And Anstria uow cauuot my grief assuage, Or in my favor make a uohle stand.

My tender wife, sweet soother of my eare— My holy Church—stung by this stern decrce, Is doomed to unourn a victim to despair, And linger out her days in misery.

Pity the sorrows of a poor old man,
Whose temporal power are not as days of yore;
Bear with me now, and help me if you can,
I will shortly die and then you'll see my holy face
no more.

— The Appollo Vereins had quite a good time in Schuetzeu Park on last Sunday. The day was lovely, which had the effect of hringing out a goodly number of the smiling German ladies. As a matter of course the gentlemen followed, and between all every person who attended seemed happy. There were no hoodlums; they don't tbrive well amougst the Germaus.

Gleanings from the Vatican.

The Holy and Apostolic Church of Jesus Christ, of which the holy Roman Catholic Church is the only true representative of, on earth, is and will always he without error. She is infallible and has always been so. Her Popes must he infallible, because Jesus Christ has said: "I am with yon all days even unto the end of the world." Such is the language of the lying Jesuit, Father Buehard, a few Sundays ago in St. Ignatius Church, on Market street. All right! Rev. Father, let us invite your special attention to the infallible Pope John XII. Here is his infallible life condensed, so as you (Buchard) can read it hefore your breakfast, or after your evening "cup" of Santa Clara vintage:

"John the Twelfth ascended the papal throne in 955, in the eighteenth year of his age. His yonthful drys were characterized by harbarity and pollution. He surpassed all his predecessors, says Platina, in dehauchery. His holiness, in a Roman synod, before Otho the Great, was found guilty of blasphemy, perjury, profanation, impiety, simony, saerilege, adultery, incest, consturpation, and murder. He swore allegiance to Otho, and afterwards revolted to his enemy. Ordination, which he often hartered for money, he conferred on a deacon in a stahle, and on a hoy ten years old by constituting him a bishop. He killed John, a suh-deacon, hy emasculation, Benedict by putting out his eyes, and, in the wautonness of cruelty, amputated the nose of one cardinal, and the hand of another. He drank a health to the devil, invoked Jupitor and Venus, lived in public adultery with the Roman matrons, and committed incest with Stephania, his father's conculning. The Laterau palace, formerly the habitation of purity, he converted into a siuk of infamy and prostitution. Fear of violation from Peter's snecessor deterred female pilgrims, maids, matrons, and widows, from visiting Peter's tomb. His infallibility, when summoued to attend the synod to answer for these charges, refused; but excommunicated the council in the name of Almighty God. The clergy and larty, however, declared his guilt, and prayed, if the accusations were unfounded, that they might be accursed, and placed on the left hand in the day of judgment. The pontifical villain was deposed by the Roman council. But he afterward regained the Holy See, and, being caught in adultery, was killed, says Lnitprand, hy the devil, or more probably by the injured hisband. John, says Bellarmine, 'was nearly the wickedest of popes.' Some of the vice-gods, the eardinal suggests, surpassed his holiness in misereancy.''

The next infallible Holy Father whom we will trot out for the reflection of the lying Jesuit and his believers is Boniface VII.:

"Boniface the Seventh, who scized the papal chair in 974, murdered his predecessor and successor. Historians represent him as the hasest and wickedest of mankind. Baronius calls him a thief, a miscreant and a murderer, who is to be reckoned, not amoug the Roman pontiffs, but among the not orious robbers of the age. Gerbert and Vignier characterize this vice-god as a monster, who surpassed all mankind in his miscreancy. Prompted by Boniface, Crescentius strangled Benedict the Sixth, Bouiface's predecessor, and placed Boniface on the papal chair. But the Roman citizens, provoked with the pontiff's atrocity, deposed him from his dignity and expelled him from the city. The exiled pontiff was not, it appears, ambitious of traveling in the train of poverty. The treasury of the Vatican was rifled hy this apostolical robher, and its sacred ornaments and vessels conveyed by his holy hands to Constantinople. Benedict the Seventh was, by universal suffrage, substituted in his stead. He held the papacy nine years in opposition to Boniface, and was succeeded hy John the Fonteenth. Boniface, fin the meantime, having sold the spoils of the Vatican and amassed a vast sum of money, returned to Rome. This treasure he expended in the bribery of his partisans, who, by main violence, replaced the ruffian, in 985, on the pontifical throne. John, who had succeeded during his abseuce, he imprisoned in the castle of Angelo, where, four months after, he died of starvation and misery. But even the death of his rival

could not satiate the vengeance of Boniface. John's cold, pale, stiffened, emaciated corpse was placed at the door of the castle, and there, in all its gbastly and haggard frightfulness, exposed to the public gaze. But the murderer did not long survive this nault on the dead. He died suddenly, and his naked carcass, mangled and lacerated hy his former partisans, to whom he had become odious, was, with the utmost indignity, dragged through the streets."

Will the good Father of the "Society of Jesus" please inform his congregation the next time he preaches on the infallibility of the Holy Father, the relationship that must have existed between those popes and the devil?

Bishop Gilmour's Opposition to the Public Schools Ought to Cease Now.

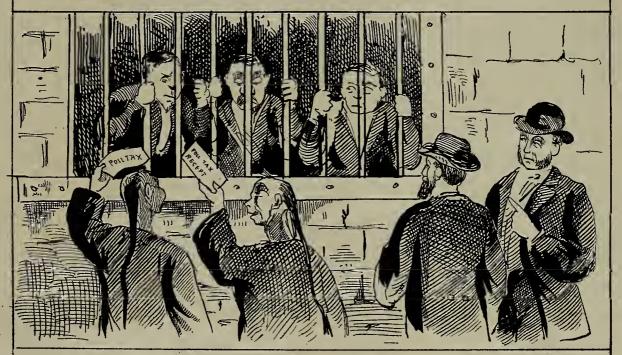
In his hot warfare against the "Godless education" of our common schools as provided by the Ohio Constitution of 1851, it is to be hoped that Bishop Gilmour will not fail to look after the ease of Fa-Gilmour will not fail to look after the ease of Father Fleming, a sleek and oily priest who has been for some time dispensing the hread of life to the Catholic laity of Bishop Gilmour's diocese. It is much to be regretted that the reverend father could not find his ministrations sufficient good work to keep him out of the evil ways that lead down to utter darkness. But he did not, and the consequence was that he found him peeping out through the bars of a cell at the Police Station, in Cleveland, Ohio. It came in this way: A policemau patrolling Champlain street about an hour after midnight heard sereams from a notorious hagnio in that region. Supposing that some one was heing murdered the sereams from a notorious hagrio in that region. Supposing that some one was heing murdered the minion of justice made for the door whence the yelling proceeded and met two men rushing out one of whom he nabled. A nyuph came to the door and explained that the captured gent was a frequent visitor of the honse, hut had come there that night drunk and quarrelsome and, having called for and drank a bottle of wine, he and his comrade had got into a row ahout paying for the same, and during the dispute the latter had dragged the mistress of the den aeross the room, and slammed the door in her face to the imminent peril of her nose and front teeth. This started the sereaming and the two men started to run, with the result already described. It was clear to the policeman that ready described. It was clear to the policeman that ready described. It was clear to the policeman that Judge Abhey would need an interview with his captive, so he brought him to the loekup. On coming to the light it appeared that the prisouer was clad in the fatigue uniform of the Mother Church. His glossy silk hat had heen lost in his flight, but his black vest huttoned close up to his ehnbly chiu and the white stock around his red neck showed him to be, outwardly at least, a man of God. "What was his name?" asked the sergeant. "Rev. N. Eleming," was the reply. "His profession?" "Priest of the Roman Catholic Church." Further than this he exhibited the certificate of Bishon Gil. than this he exhibited the certificate of Bishop Gil-mour, that he was a priest of the Holy Faith. Whether the other reveler who escaped was another priest or not will probably never he known in this priest or not will probably never he known in this world, for Father Fleming tells no tales out of sehool. It is bad husiness all round. The bagnio keeper and her nymphs lose a regular and liberal customer, and Bishop Gilmour finds that there is a wolf in-his fold. Was Father Fleming operating under a plenary indulgence, or was he simply going it hlind?

going it hlind?

However, it matters very little to the American people, whether Father Fleming was drunk or sober, it is all the same thing. He has only added another link in our chain of argument as to the immoral character of the priests of the Romish Church. In Sau Francisco, we find them beastly drunk on the streets. In Ohio, they visit honses of ill-fame. In Chevreuse, they are eaught in the criminal act of seducing the wife of a Roman Catholic draper, and so it is all over the United States. Turn to South America and Mexico and there a worse spectacle is to be observed. Every priest, in these places, have a house tull of bastards by a recogized concubine. In Ireland, they rob young girls of their virtue and then send them either to a convent or the United States. Yet they have the barefaced audacity to condemu our public school system, and call our wives coucubines and our children bastards.



THE TWO NUNS, SISTERS FRANCIS AND MARY VINCENT, ASSAULTING THE DEFORMED ORPHAN, HANNAH SHEHAN AT MOUNT ST. JOSEPH'S ROMAN CATHOLIC ORPHANAGE.



THE POLL-TAX FORGERS, CASEY, MORGAN AND ECKSTEIN, IN THE CITY PRISON, VIEWED BY MAYUR OTIS AND CAPTLEES, THE CHINESE MAKING FUN OF THEM.



THE ABOMINABLE "FIVE GALLON CLUCKERS" GETTING WHIPPED BY THE CODESS OF JUSTICE FOR THEIR DUTRAGEDUS CONDUCT,

The "St." Sallie Collins Miracle Knocked into a Cocked Hat.

It is more than astounding in this age of the world to hear that the d- lies which the cunning Romish priests of this country are capable of giving birth to. We are doubly sure that no agency on earth or in hell can commence to lie with the same brazen effrontery with which a Romish priest eau for the interest of his church. There is such a thing as lying for the last of lying, and there is such a thing as lying for God's sake amongst the Connaught Irish Catholies; hut these lies are harmless and excusable, heeause the perpetrators are supposed to be a low, ignorant class of the human family that knows no hetter. But when we turn back to the Romish priesthood and there find men who elaim equal, if not greater power than Jesus Christ himself, lying for the purpose of turning the hearts of men away from God Almighty to the Virgin Mary and the Pope, we pause and ask ourselves how long, oh God! will this lying popish church be permitted to blaspheme against thy holy name

We cannot present the lies of which the popish church is competent of uttering in any more foreible lauguage thau to use the words of one of her own priests, which are as follows:

MIRACULOUS CURE OF CONSUMPTION.—Reverend MIRACULOUS CURE OF CONSUMPTION.—Reverend Father Krauthauer, Chaplain of Notre Dame, in Milwaukee, has given the editor of the "Catholie Vindicator" what he calls "the facts" concerning a miracle that was performed at the chapel of the convent on the 17th of June last, through the interposition of the Blessed Virgin in behalf of a faithful and devoted client, Miss Maria Rossman, a native of Hanover, aged at that time over nineteen years. He says:

years. He says:
"The particulars regarding the picture before which the above named invalid poured forth her devotions immediately before her miraculous cure, are as follows: Right Rev. Bishop Henni, when about to return from the late Vatican Conneil, pur about to return from the late Vatican Conneil, purchased an exact copy, as regards size, character of painting and material, having been painted on wood, of our Mother of Perpetual Succor, preserved in the Church of St. Alphonsus of the Redemptorist Fathers in Rome, this copy having been blessed by the Holy Father, Pius IX., and touched to the original miraculous picture itself. Right Rev. Bishop Henni, for the sake of greater security in the couveyance of the picture to its destination, caused it to be boxed, labeling both the box and the picture itself with the address of the School Sisters of Notre Dame, Milwankee, and shipped it Sisters of Notre Dame, Milwankee, and shipped it in another vessel than that in which he himself sailed on his return. It arrived safely, and is now located over the Virgin's altar in the above named located over the Virgin's altar in the above named convent, and hefore it the miracle we are about to relate took place. The following are the particulars in a brief form: Maria Rossman was taken scriensly ill in Septemher, 1873, in the convent above named, heing at the time a candidate. The best medical attendance the city could firnish was engaged to treat her, all declaring her ease to be pulmonary consumption. She continued to decline until all hope of her recovery was abandoned even hy her physicians. When her condition was pronounced hopeless, on the 21st of February last, the chaplain administered to her the last sacraments of chaplain administered to her the last sacraments of holy eucharist and extreme unction; she was at that time so weak as to be unable to leave her bed and could only be removed by the bands of others. She lingered, declining, until May 25th, when the chaplain again administered the Holy Viaticum and the benediction of the church "in articulo mortical" they her shrightness declared that the could and the detection of the chulch in attention more than the could not survive more than twenty-four hours. In this condition she begged of the Sisters to early her into the chapel that there she might pray for a little time. After much urging on her part, her sup-posed dying request was granted, she was taken to the chapel, and there prayed before the picture the chapel, and there prayed before the picture aforementioned about one-quarter of an hour; she then arose, alone, walked through the convent, presenting herself before the Sisters and joyfully pro-

elaimed herself cured. Drs. Zelowski and Flynn. her previous attendants, were notified of the change but declined to credit the stated cure until they had ocular proof. They called and saw the young girl, when they at once pronounced the cure a miracle and expressed themselves as ready to testify to its miraculous origin. Lest the cure might prove transient, or he only apparent and due to nervous excitement, nothing was said about the matter. The patient was sent into the country, from which sbe returned improved, and continued to improve, and at present is enjoying good health and is able to perform a full share of the arduous labors of the establishment. We have seen the subject of the miraele, and are personally able to vouch for her apparently fully, restored health, and we are also able to vouch for the perfect reliability of the source from which these facts are derived."

Oh! Those Herctical Schools.

It is, indeed, no wouder that our priests would raise their voices against the evils of an heretical educatiou. All the crimes committed in San Fraucisco are committed chiefly by the children of Chinese parents, who have been educated in our ungodly public schools. No later thau last Saturday did those wieked hoodlums again steep their hands in blood. The eireumstances are as follows: Two of those heathens, named Ryan and Golden, not having the love or fear of God before them, chose to open their bar-room for the sale of intoxicating liquors right under the holy cross of the blessed and consecrated church of St. Patrick on Mission street. Those Chinese heathens place of sin is situated ou the corner of Third and Everett streets, a place one would naturally consider to be blessed and holy from the very presence of the living God being hung up before a burning dip, within the walls of that sacred edifice. But, no! those heathens seemed to forget the holiness of the vicinity where they are permitted to live, and as we have already said, opened their grog shop for the sale of liquor at the very time when the ministers of Jesus Christ were sitting in their confessionals forgiving the sins were sitting in their confessionals forgiving the sins of the "devout and good Roman Catholics" who live in our midst and who by their good examples bave placed a heavenly gnard around ourselves and our children. In this grog shop, kept by Ryan and Golden, there is a back room, where the countrymen of the proprietors assemble for the purpose of gambling. Upon this occasion two hoodlum heathens named John Murphy and John Caldwell, were gam hiling, and, as usual, a dispute arose between them bling, and, as usual, a dispute arose between them over the stakes; hot and ugly words were ex-changed, whereupon the hoodlum Murphy drew his pistol and put a hole through the heathen hody of Caldwell, which will be the means of making worm feed of his body for the slimy insects in Lone

Onr object in reviewing this horror at such length, is to show the people of this city the evils of those "Chinese" places of education and religious training. Right under the shadow of the cross of Christ did this murder—as we may term it, because Caldwell cannot survive—take place, and in that holy edifice no later than last Snnday week, did the saintly father Heneberry administer the pledge to one hundred and fifty of his devoted followers, yet this good influence seems to be lost among those horrid "Chinese." Oh! if those heathens would but open their eyes to the teachings of that holy church which shadows the scene of this outrage, how much better off they would be as citizens, and how much more proud would we be to take them by the right hand of fellowship. But there is no use in reasoning with them. Had Johnny Murphy but gone into that church, and thrown himself at the knees of one of the holy fathers who was sitting in the chair of Christ, at the very time when Mmphy shed his fellowman's; blood; there would have been no crime committed. Oh, indeed! well may the Catholic priests raise their voice against our American un-

street. What wonder, then, that we hear of them playing cards and committing murder under the shadow of the true church of Christ. Had those two young hoodlums been the children of Irish Catholic parents, they would have been in their rooms examining their consciences preparatory to their going to confession and holy communion that afternoon and the following morning. But it is all moonshine, no child can be properly raised outside the Roman Catholic Church. See this example of Murphy and Caldwell.

How Germany Tames the Popish Priests.

If all other Protestant governments on this earth would but use the same diligence as what Germany does to compel the Popish priests to walk straight, and keep their sedulous and foul tongues from sowing the seditions seed of rebellion amongst good citizens, we here in America would hearless of this demon howling of "ungodly and heretical schools," and also less of those Popish insults hurled out annually by the little Spanish Archbishop with the long nose, who resides on California street, with his \$3,250,000 worth of real estate. This kind-hearted old monk, who prohably never knew what it was to have the eare of a kind mother, and who most eertainly does not know the comfort of a good loving wife, loses no opportunity to insult our American Protestant ladies by declaring "ex cathedra," that they are common concubines to their busbands, because these good ladies have not chosen to have themselves marked by the beast at the Vatiean, at their marriage contract. The old long-nosed hishop goes further and declares that the children of those good pure ladies are bastards! Yes, bastards, that good pure ladies are bastards! Yes, bastards, that is the word! No wonder then that we admire Germany for her pluck in sending those howling demons to prison for their foul language to the people. But Germany does even more. The following will show how the Romish priests must conduct themselves when in Germany:

A scandalous incident has recently taken place in Germany. A French priest, the Abbe Louis, of the Department of the Meurthe et-Moselle, travelling in a steamer between Coblenz and Mayence, uttered an imprudent word in conversation with one Pnehler, a journalist of Berlin. Passing hefore the Chateau of Biberieh, formerly the Summer residence of the Duke of Nassau, and since 1868 incorporated in the domain of the King of Prussia, the porated in the domain of the King of Frissia, the Abbe, after asking the name of the property, said, in speaking of the new proprietor, "He is a robber of that, like everything else." Puchler, at the moment of landing, denounced the priest to a gendame, who immediately arrested him. The consequence was a trial for less-majesto hefore the Correctional Police of Mayange. Praise is the to the advocate lice of Mayence. Praise is due to the advocate Grossman, who defended the accused. "Pueller," Grossman, who detended the accused. Theme, said he, "belongs absolutely to that class of informers, already so much despised by the Romans; he has in this way compromised all Germany, and we ought to be ashamed of him." The learned counsel added that he had often travelled in France and sel added that he had often travelled in France and had heard the most violent abuse of Louis Philippe and Napoleon, but had never learned that the anthors of such language were denonneed. The Procureur du Roi replied, blaming the advocate for pleading with such warmth for a Frenchman. Grossman, in turn, repeated that nobody in France would ever report to the anthorities a private conversation; he regretted "that such a thing had happened in Germany, in the interest of the honor and dignity of that great nation.'

In spite of this defense, the Abhe, who had already undergone two months of preventive imprisonment, was condemned to a further detention of the same

There is one useful man in Los Angeles, and this one is Sam. Berge. Mr. Berge keepe the only news office in that city, and besides this, lecturers, theatrical men and others find him more than use-

OUR MAN ABOUT TOWN.

that He Knows and Sees About Our Public and Prominent Men and Women too.

HE APPEARS IN A NEW ROLE.

There is no knowing what mischief this "Man bout Town" of ours will get into yet. We have me and time again cautioned him about keeping nd company, but he don't seem to heed us; howver, the result of his way wardness has brought him to trouble at last. On last Sunday night he left ir office for the purpose, as he said, of attending spers at one of the Catholic churches in this city. ut, like a good many more of the "bhoys" who retend to go to church, he went to a saloon on First reet to gamble and drink vinegar bitters in-There he met Tim. O'Grady, John Brien, Patrick Ryan (not the District Attorney) nd several others of the same kit; they all drank hisky straight-God save the mark; vitriol would e more proper to call it, but as poison is called by sany names to hide its dangerous influence, we ill call what was sold in the First st. saloon whisky. r shortness: However, they all drank until they ecame blind-drunk; the saloou keeper, who is a gular graduate from the Barbary Coast-for mind, ur Man says, "That the old Barbary Coast has ecome too small to accommodate the steady inrease of Irish Catholic hoodlums now growing up n this city; hence First, Second, Third and Fourth reets, from Market to the water front, has been stely mapped out as an additional rendezvous for he Irish Catholic hoodlums who cannot be accomnodated in the old Barhary Coast." But this has othing to do with Our Man's adventures. We hust follow him up and show how he figured in is new role. As soon as the saloon keeper found hat the "bhoys" had no more money to spend he leared them out in a "jiffy." The usual Irish row ook place outside of the saloon door, and Our Man ot having been accustomed to hod-carrying his ands were too soft to leave dye-marks upon the thiz of his Irish companions; the result was that e got the worst of the fight and found himself in he grip of Police Officer Patrick Barry, who took im off to the station-house, in the name of God and is Blessed Mother. After Our Man got inside he vas roughly handled by two trustics, who backed im up against a railing at the elerk's desk and went "through him" with a science really admirable to themselves at all events. Our Man was locked ip in cell No. 2 among the drunks; the ladies' cell s along side of No. 2, and Our Man says be never enjoyed himself better in his life than on this occaion on hearing the choice language made use of by he "darlint Irish Catholie Bids." The following is bout as near a description of the language made use of by ten drunken Irish women as Our Man can remember:

"Misther Officer, will ye give me a dhrop ov wa-

her, for God's sake."

"Howl yer tongue, musha; had luck to ye, an' yer health to wear it, this blessed an' holy night. God an' his Blessed Mother parden me for swearen

"Ay, Misther, ain't this Sunday, is it?"
"Ay, Misther, ain't this Sunday, is it?"
"Drunk, indeed, Surra; fear me been drunk; musha, the devil's luck to the dhirty officer that musha, the devit's face to the unity officer that rested me; I'm a dacenther woman than nver his mother dare be. It's meself that was raised in full an' plenty in Thurles'own town, an' if I was but there th' night the devil a lock np I'd be."

"Say, Misther Reporther, are ye Irish? if ye are, go for Frather Crooke for me; I know I'll die 'fore

mornin' in this horrid place,"

"Say, Misther gentlemau, have ye a small wee piece of 'bacca, an' ye the devil a bite or snp I ate

"Wait till mornin', till I go 'fore Shudge Ludtherback; I'll make yez pay fur this; I will, so I will, jest as sure as the Blessed Vargin is in Heaven, th'

night protecting me.'

This seeme was interrupted by the arrival of Mary Crowley, an ugly, vicious-looking little Irish Bid, who was arrested on Broadway and Buchanan sts. for being drenk. Mary's appearance as she entered the prison indicated that she had not been in a convent for at least the past nine months. Officer Sam, Alden was on duty when Mrs. Crowley arrived, and he took particular pains to inquire for her health. She gave him an evasive answer not mentioned in good society. Sam. sent Mary off to the new prison, and winked at Our Man who hy this time got the ran of prison corridor.

Things assumed their usual hell-like appearance once more, only to be interrupted upon the arrival of another drunk in charge of an officer.

The usual seene is once more interrupted, and this time by the voice of a trusty calling upon Offithis time by the voice of a trusty sching approach cer Aldeu that Mary Crowley wants the priest and doctor; she is dying. Sam. Alden don't helieve much in priests at any time, and he believes less in them since he became a police officer, from the effects of the many disgusting sights which he has seen in the followers of those priests in and ahout the City Hall. Consequently, he did not break his neck running for the priest to save Mary's soul, but he sent for Dr. Stivers who arrived in time to deliv-

er Mrs. Mary Crowley of a son.

No sooner did the news spread about the birth of young Crowley, through the prisoners, than the greatest merriment imaginable was created; the Bids laughed and wanted to know was he Christened yet; the "toughs" and "roughs" wished to know what would be done with the heir; another "vag" wished to know who was its father. A Bid said, if it was her baby she would choke it rather than have it said that he was horn in the lock-up with a drunken mother. A heretic said, it would be a good idea to make a priest of hint. Such were the remarks passed by the select of the cells during the remainder of the night. Sam. Alden offered to baptize the babe, but its mother persistently refused to have it Christened until Father Crooke or Father Harrington came. Our Man mumbled a few words of Latin over it; this soothed the mother's anxiety considerahly, and had also the effect of springing up a mutual friendship between Mrs. Crowley and himself. This Our Man had a motive, in which he afterwards explained to us. He said: "I only wanted to get explained to us. He said: "Tonly wanted to get off from having to pay a fine and escape exposure in the Police Court, so I asked Mary Crowley to re-quest Judge Lounderback to allow me to nurse the baby and take care of the mother on her way home in a carriage the next morning." This the Judge bady and take care of the mother of her way home in a carriage the next morning." This the Judge very fatherly-like acceded to, and Our Man by this means escaped paying his fine of \$5 for fighting with two Irish Mikes. However, he having seen Mrs. Mary Crowley and young Crowley home safe, he wished her many returns of the happy event under precisely similar circunstance.

This ends Our Man's first night in city prison amongst the "shipperior" race of the priestly educated "chaws." The prison register contained 35 names for sundry offenses on Sunday night, and out of these there were 25 Irish Catholie names.

How is this for a priestly education?

More Work for Bishop Alemany--Another Drunken Priest on the Loose.

(See Illustration on Title Page.)

It is truly refreshing to witness the drunken Irish Catholic priests in this city, more particularly hecause of the unlimited abuse which those lazy, drnnken sots heap upon our public school system also npon the entire Protestant and Jewish population of this city. To say that all the Irish priests are a drunken set, would he to speak only the truth. However, we propose to deal with facts rather than with theory npon this accusation. We have boldly asserted that the Irish priests are as a rnle drnnkards. We have, we think, established our case; but fearing that some of our readers may yet remain debions we will cite one more instance of the drnnken propensities of those Irish Roman Catholie priests.

On last Tnesday week, Septemher 22d, on the afternoon boat to Vallejo, an Irish Romish priest belonging to St. Francis Chnrch, on Vallejo street,

in this city, cut a pretty figure among the passengers on board the hoat, by his appearance on deck a drunk as any Barbary Coaster could possibly wish to be. From the description of the man, together with the fact that there is but one Irish priest-Father J. F. Harrington—connected with the St. Francis Catholic Church, we have come to the conclusion that it must be no other than him. However, the Rev. Futher, whether it be Harrington or not, like all his ignorant followers, is not possessed of sufficient intelligence to betake himself to some private room and there "snore" off the effects of his caps, but he chose on this occasion, drunk as he was to parade the decks of the steamer, thereby bringing disgrace, not only upon himself but upon the intallible church of which he is an unworthy priest. The Irish Father not content with making an exhibition of himself on saloon deeks, he went below between deeks, where the roughs and Chinamen generally bunk; here he met some sailors belonging to the United States Navy, who were on their way up to the Navy Yard; with these men the Rev. Father found his affiliation, be talked to them, treated them at the bar, and finally would up with an impressive oration to them as to their duty in ease of war (meaning no doubt the war between his church and this heretical government.) From this he proceeded into the dining scloon, where he made himself so obnoxious as to cause the pantry-man to order him out; from there Le went to one of the cabin boys named Hingh, whom he offered \$5 to, for the use of a saloon and another bottle of wine; this was also refused him. the trip up, we learned that he had an altercation with the eaptain of the boat, but as to the truth of this we cannot say. We have been informed that the father returned in about a week from the time be went up. On his return he remained down between decks, although there were three other priests on board the boat, yet he did not associate with ther, perhaps he chose to remain near the bar. Be this perhaps he chose to remain tear the oar. Be this statement upon information furnished to us by reliable persons. If Father Harrington has any statement to make in contradiction, we will be happy to give him space in our columns.

Just What We Expected of Him.

The French people, and, indeed, not a few of the Americans, thought when Marshal McMahon became President of the French Republic, that he would make an easy slide for some scion of blue blood to step into the Imperial chair and wear the crown left off in haste by Napoleon. In this they were a little mistaken; we thought quite different. We happen to know more of the Hibernian tendency of McMahou for honor and power than to believe that he will give up his present position to honor any other man on earth. It is contrary to the nature of an Irishman to do any such thing. nature of an Irishman to do any such thing. They are of a very different stamp. See, for instance, how Frank McCoppiu appealed to the Catholic church to prove lies in his favor at the time that Mr. Selhy was elected over him as Mayor of this city. So it is with McMahon. He would appeal to the Pope or the d—— if he thought such appeals would help him to rule France. But there is one thing which we will credit McMahon with, and that is, he will most assuredly sell out to the highest hidder as soon as he finds his power slivning from bidder as soon as he finds his power slipping from him as President of the French Republic. This the French can rest assured of. There will never be a stable Republic in France so long as the President remains a firm believer in the infallibility of the Pope. McMahon possesses all those qualities he is wrapped up in the holy Father, and as such he is too daugerous a man to ever build up a firm form of Republicanism in France.

-Go where you can enjoy yourself. This is every person's lookout on a Sunday at this season of the year. We would advise all who may seek this comfort and pleasure to hetake themselves to the CITY GARDENS, where Captain J. Sneider will he glad to see you and leave nothing undone to make yon all happy. The Gardens have been lately improved and everything looks really sweet and pleasant about that place.

TEETH.

Teeth are the organs of mastication; and as mastieation is a very important part in the process of digestion the organs that perform it. must also be important. A consideration, therefore, of the different varieties of taste in the animal kingdom is not without interest.

COMPOSITION OF TEETH.

Tceth are peculiar to vertebrate animals; the socalled teeth or denticles of invertebrate animals are not true teeth.

True teeth are composed of three substances, viz: ivory or dentine, enamel and cement. Cement is true bone, and covers the fang; dentine is a modific ition of bone, and forms the greater part of the tooth; enamel is the dense white covering that protects the exposed parts of the teeth. Enamel is the hardest of dental substances; indeed it is the hardest of animal tissnes. It contains 9612 per cent. of earthy matter, and 31/2 of animal matter. The inner part of a tooth is dentine, the outer enamel. This is the general rule, but, like most rules, it has exceptions, or, at least, modifications. In herbivorous animals. the two substances are arranged in apright layers and the result of this arrangement is that, as the softer dentine wears away faster than the harder enamel, the surface of the tooth always presents projecting hard ridges, thus fitting it for the thorough grinding of the food, and keeping it in the condition of a properly picked millstone.

NUMBER OF TEETH IN ANIMALS.

Teeth are entirely absent in birds; but are generally, though not, universally, present in fishes, amphibia, reptiles and mammals.

In the different classes of vertebrate animals the teeth differ remarkably in number, shape, position,

and mode of insertion.

In mammals the number of teeth ranges from 2 in the narwhal, to as many as 190 in dolphins. The elephant has, at most, 10, but usually not more than 6. In rodents the ordinary number is 20, but there are sometimes only 12, and the hare and rabbit have as many as 28. In ruminants, in the apes of the old world, and commonly throughout the mammals, as in man, there are 32; but 44 is said to be the typical number. Armadilloes, as a genus, have no teeth, yet one species has 98. Amongst the cetacea, the narwhal, as stated before, and some other species, have only 2; the cachalot has more than 60; the common porpoise, between 80 and 90; and the dolphia 100 to 190.

TEETH OF REPTILES.

In reptiles, the typical form of the teeth is conical. These conical teeth vary greatly in size, from the minute teeth of the blind worm, to the powerful canine-like teeth of an alligator or crocodile. The teeth are relatively longest in serpents, and, in the case of poison-teeth or fangs, present a very remarkable structure. These fangs are strongly recurved. and contain a canal opening at both ends, on the anterior aspect of the tooth; the opening above is close to the gum, the opening below is a short distance from the point of the tooth. The poison is secreted or elaborated by a gland which is found at the side of the serpent's head, and is conveyed by a duct to the opening of the poison-canal near the base of the tooth. It is forced into the duct by the action of certain muscles which compress the gland by tightening the little capsule that covers tt; from the duct it finds its way into the canal in the tooth; and through the opening near the point of the tooth, it is conveyed into any wound. The poisonfangs arc, in surgical parlance, anchylosed to the upper jaw;—that is, they are fixed or fastened to it by bony union; but since, in the poisonous serpents, these bones are movable, the poison teeth can either lie flat upon the gum, as they do when they are at rest, or they can be brought into a vertical position, as they are in the act of striking,

PROVISION FOR A NEW SUPPLY OF TEETH.

It is curious that as the teeth of reptiles wear out and fall away they are immediately replaced by new ones. This provision is anomalous, at least nothing like it is to be found amongst mammals. In that class, as in man, when the teeth are worn down to the fang, they loosen and fall out. The teeth of mammals undergo very little repair; after the attainment of their growth, there is a gradual shrinkage of the pulp, and a gradual wearing ont of the

whole tooth. But there is a remarkable provision for the preservation of the cutting edge of the chisellike incisor teeth of rodents which deserves notice. These teeth show a persistent growth; and from this persistent growth it happens that if one of them is drawn or accidently lost, the opposing tooth which is no longer worn by use, continues to elongate, and, following its natural curve, attains an unusnal size and shape. It grows and its point turns round, until it penetrates the opposite lip. An instance of this singular growth was seen some years ago in Texas. A hunter shot a grey squirrel which, he found on examination, had lost one of its upper incisors. The opposing tooth in the lower jaw had become so enormously elongated that in a short time it would have touched the upper lip!

INFLUENCE OF SEX ON THE DEVELOPMENT OF TEETH.

In many animals sex exercises a remarkable influence on the development of certain teeth. Thus in the quadrumana—especially the anthropoid apes—the upper canine teeth in the male, are more than twice the size of the same teeth in the female. The tusks of the boar, of the male elephant, and the musk deer of Java, are much larger than the tusks of the female animals. In the dugong, which is a grass-eating mammal, resembling in general form the manatee or sca-cow, the upper permanent incisors project beyond the gnm in the male, but in the female the permanent incisors in both jaws remain concealed throughout life. This rudimentary condition of certain teeth is, however, sometimes independent of sex, but characterizes groups of animals. Thus in the ox tribe, although the temporary incisors appear above the gnm in both jaws, the permanent incisors are not developed in the upper jaw, but remain in a rudimentary condition within the bone. The four canine teeth also exist in a rudimentary state in all young ruminants, but they never rise above the gnm. In both jaws of the young whale-hone whale, rudiments of teeth exist which are never fmther developed.

DIFFERENCE IN THE SHAPE OF TEETH.

Tceth arc of different shapes for different modes of action. They are long and pointed for tearing; chisel-edged for cutting; broad and irregular for bruising, crusining or grinding. They are differently shaped therefore, according to the kind of food that the animal feeds upon. Herbivorous animals or grass-eaters, have grinding teeth to brnise their food, whilst carnivorous animals or flesh-eaters, have sharp-edged, and long-pointed teeth to tear and cnt their food to pieces. In animals that subsist on insects, the teeth presents conical points which pass into corresponding depressions in the opposite jaw. In animals that live on soft fruits the eeth are rounded, and are in marked contrast with the tearing teeth of flesh-eaters and the grinding teeth of the grass-eaters.

MOVEMENT OF THE JAWS.

It is worthy of notice that the movement of the jaws is always correspondent with the character of the In carnivora the motions are limited to an np and down movement, in which not only is a general firm hold secured, but the notched edges of the laterally-compressed molar teeth pass close by each the blades of scissors

In rodents, besides shutting powerfully in gnawing, the jaw executes rapid backward and forward movements across the ridges of their molar teeth, so as easily to grind tough vegetable substances.

In Herbivora, the lower jaw is not limited to an np and down movement only, as in carnivora; nor to that, and a superadded backward and forward movement, as in rodents; but in addition to the two movements just indicated, it is capable of motion from side to side.

WHEN DOES THE HUMAN JAWS CONTAIN MOST TEETH.

Not one perhaps in every hundred, outside of the medical profession, could answer this question correctly. Even medical students have been known to blander over it. A certain professor of physiology in New York, used to propound it every year to the new matriculants; and in comparatively few instances was the correct answer given. A large majority would deelare it as their opinion that at a mature age, after the wisdom teeth have been developed, and provided none of the others have been extracted or lost, the human jaw contains the largest number | Francisco.

of teeth. This, however, is not correct. The proper answer is "at or about the age of five years be fore the shedding of any of the milk teeth." A that time the milk teeth are fully developed on the gnm or outside the jaw bone, and in addition to these all the permanent teeth(the wisdoms excepted are found in an advanced stage of growth imbedded in its inside.—[FILIUS.

The "Chronicle" Reprints Our Article but gives us no credit.

Without feeling at all annoyed at our contempor I ary, the "Chronicle," republishing our article with reference to the attacks made by the "Call," "Bullcan tin" and "Alta" upon the late Grand Jury. The "Chronicle" should have at least honosty enough to give us credit for what it republished from our page. per. This is something that we scarce expected from the "Chronicle." We have heretofore been unde the impression that that journal was above bowing to the Catholic Church; but "by its colors shall we know its nationality." It may be, that it was some of the "holy water-dipping" attachees of that pape who prepared our article for republication; if so, w will excuse Mr. Charles De Young.

"Saam" Kent's Office.

It is to earnestly be hoped that Supervisor Mer zies will carry out his promise to give "Saam Kent's office an overhanling. If what we hav heard be correct, a little light thrown into "Saam's administration won't hurt. If it was nothing morthan to make Stephen Parker, the outside Deputy attend to the holes in the streets, and also to shot the public how certain portions of our sidewalk car be obstructed by some people under the supervision of Misther Thomas E. Finley, one of "Saam's" der uties. Come, Mayor Otis, go through with your good work.

The "San Jnan Times," of the 26th ult., ha handled the San Francisco Pioneers without gloves for their outrageons treatment of the country mems bers who were invited to this city to partake of the hospitalities of their brothers of '49 memory. When the "Times" wishes to ent, all it has to do is to dray the sarcasm ont of the sprightly brain of its editor to O. P. Stidger. The Pioneers can honestly voncer for this after reading the article alluded to.

— Erratum.—By a typographical error in lar-week's issue, the name of "W. E. Byrne" appears in in the ease cited with reference to Coroner Rice reserves cciving certain moneys, etc. The name should by W. E. Byano. The deceased was a colored man an tollowed the business of a runner for a sailor board ing house, kept by Thomas Calander. No don't Dr-Rice knows all about his death and the five do lars which he received from Mr. Harrington.

OUGHT TO KNOW BETTER .- Mr. James I Lee, 33 Geary street, ought to know better than the blockade the entire sidewalk in front of his saloo on the above street with about "three hundred cases of gin, which he has just received direct from England. Mr. Lee may not have room in his saloo for this large importation of liquor, yet the publi should not be inconvenienced because of his in ability to find storage. He told an officer, whi spoke to him about this nuisance, that he knew th entire cargo would be consumed inside of one month but this is no excuse in our eyes, the Street Supe intendent ought to look after him.

— Exhibition.—Duncan S. Tyson should be compelled to procure a municipal license from the city anthorities for holding a daily and nightly ethihition at his residence, 587 Market street, ner Inhition at his residence, 857 Market street, net second. We know of no reason why Mr. Donica S. Tyson should be privileged to hold an exhibition without a license no more than any other citizet. It is true he has only received an invoice of "Edin burg Ale" in barrels, together with some "Centennis Scotch Whisky." But this is no reason why should keep an exhibition.

— The place to lnnch is at Van Bergen's, 4 hr. Sansome street, near Clay. Mr. Van Bergen keep the finest lunch, beer and wines of any man in Segarate.

HE SECRET OF THE AURICULAR wards Catholie domestic, who are really as honest as CONFESSION EXPOSED.

e doing of the Nuns and Priests in the Convents of the United States .-- Startling Revelations of the Infallthic Church of Rome for the Use of Fathers, Husbands and Brothers,

HTTEN BY AN EN-CATHOLIC PRIEST FOR THE BENEFIT OF THE JESUITS.

(Continued)

The result of this piece of Jesuit acting is obvious. e gentleman mentions the circumstance to his nily, the merchant to his neighboring merchants, mother mentions it to her children, and to every ther on her list of visitors, and all finally come the conclusion that the money has been received the confessional; that some poor Roman Cathoin their employment had stolen it, and that the est in the confessional caused restitution to be ede; that, after all, this "going to confessional s a good thing,-it kept the Catholic servants nest; and if it were not for it, there would be no ety in giving them employment." The husband ls his wife to throw no obstacles in the way her domestics going to confession, as he believed vas a check upon their dishonesty, and makes up mind that it is at least good policy to sustain pery and Popish priests. He calls upon the uit bishop or priest, touches his hat for him ould he meet him upon the streets, tells him he ald be happy to see him at his house; and thus, this tedions, though sure process, does a reverend uit priest gain his end. The family is now at mercy; and the best recommendation a domesean bring to this family, or any of their aequainees, is that of a scheming deceitful Popish est or bishop, with whom, if properly known, uo pectable man would be seen walking the streets. en have I done this while a Romish priest.

his process, by which Popish priests and Jesnits n insinuate themselves into the confidence of some most respectable Protestant families, has in it nething ineffably mean, contemptible and wick-

There is something worm-like and vampire-like he whole process. The bold robber is an honore man, compared with a skulking Jesuit priest. e robber runs some risk in gaining possession is booty; he has, at least, the redeeming qualof personal bravery. The eagle, which takes prey to the very pinuaele of the lofticst rock, nigh that prey should be the infant of the fondest ther, and there devours it before the eyes of its nized parent, must elaim more or less admira-i for its boldness. There is a majesty in its the which diminishes the atrocity of the act; by bound the noble bird gains his point. But the uit, like the worm, like the loathesome reptile, ns his by beginning at the root, at the base of dostic happiness and virtne, and creeps and gnaws way until he reaches its summit, and then laughs

ne sees it mouldering under his feet.

But this is not all. The Protestant family with om he forms acquaintance by these dishonorable ans are not the only sufferers. Injustice is done the Catholie domestics in Protestant families. pable imputation of dishonesty is thrown upon whole body of them. An implied impression eft upon the minds of Protestants that they are honest,—that they would all rob, pilfer and steal, hey were not forhidden and compelled to make titution in the confessional. But what signifies it a Jesuit priest, what Protestants think of poor man Catholies? If they only believe that priests I Jesnits are saiuts, that is all they care for. If ests can only manage to cause Protestauts to

other people, if their priests will let them be; and who might be as good citizens as others, were it not for the priests and Jesuits. Do away with the supremacy of the Pope and auricular confession, and the foreigners who come among us from Ireland and other Catholic countries would be as peaceable, as industrious and as worthy eitizens as any we have, but never can these poor people enjoy the blessings of freedom here or cisewhere, while they have any connection with priests, confessionals, or Popes. Americans are not inimical to foreigners who conduct themselves with propriety, and pay a dne respect to the laws of their country; but they are inimical-and it is their duty to be so,-to all who traitorously interfere with their civil rights; and it is not a little singular, that among the millions of foreigners which have fled to this land of freedom, none hut Papists have interfered with their laws, their institutions, or their customs. I have resided in the United States for thirty years or thereabout, and never have I heard a Protestant say that he has been ill-treated or unkindly dealt with by Americans. on account of his foreign hirth; and I can declare, with equal sincerity, that I have never known a Roman Catholic satisfied with our republican form of government, and who did not avow,-when he could do so without being heard by Protestants,—that he wished a Roman Catholic government established

It is a strange circumstance, but nevertheless true, that Americans have no difficulties with any foreigners amongst them except the Roman Catholics. There are various denominations of foreigners in the United States, but all others enjoy the hlessings of liberty, quietly and thankfully. Papists alone are dissatisfied; they alone refuse to hear reasou, and seem inclined to govern by force. No Protes-tant Jesnit in the United States has ever been known to be controlled in the discharge of his duty by a foreign potentate. Noue of them were ever known to harangue their flocks and march them through American eitics, with banners bearing the treasonable unoto, written in eonspicating after a "Americans shan't rule us." Popish bishops and papists alone, have dared to do this. Far he it from me, and foreign indeed is it from my thoughts to say or do, or write anything that may injure the true welfare of the poor Irish Catholics. I would serve them, and in the full flow of my affection for them I would beg of them to panse and look seriously into their condition. In the year 1843, the Irish people paid to O'Connell twenty-eight thousand pounds. This was ealled the O'Connell tribute. In the same year, they paid the repeal rent, amounting to the enormous sum of seventy-eight thousand five hundred pounds sterling; amounting in all to one hundred and six thousand five hundred pounds British money. The above I take from the accounts and estimates of the repeal journals. Let us add to the above sum the amount which the Irish in the United States have sent over to Ireland, and some idea may be formed of the grinding tyranny which the Romish church and her agents exercise over their deluded vietims here and elsewhere.

Under these circumstances, is it not my duty, is Under these circumstanees, is it not my duty, is to the duty of every friend of humanity, to appeal to the good sense of the Irish, to their "sober second thought," and ask them, why submit to such imposition as this? Why not resist these tyrannical exactions of the Church of Rome? For ttey know well, that it is not Irish repeal or American repeal, that the Pope and his priests have in view; but church repeal. What have the Irish received in exchange for the vast sums which they have given, and the blood which they have shed, to effect this Irish, or rather church repeal, and the loss of that confidence and esteem, which they loss of that confidence and esteem, which they might otherwise have from Americans? Nothing. Emphatically nothing, suppose they succeeded in overthrowing the Constitution; suppose they reduced to sad reality the words of their daring and treason-able motto, "Americaus shan't rule us," and the Ameriean Constitution were trampled under their feet; suppose the "Protestant heretics of the United States" were extirpated and exterminated, "qui bono," whose advantage would it be? Would it be yours, ribute the honesty of Papists to themselves, and cause the Catholies to hate and despise Protests for suspecting them of dishouesty, their point cained, though at the expense of injustice both rotestant and Catholic. It is peculiarly unjust to-laity, or patriotism, than the signers of the catholic rotestant and Catholic.

tion of Independence of the United States? Let the civitized world answer the question. I shall not record it. It should be registered only in Heaven.

cord it. It should be registered only in Heaven.

Poor Papists! you are not only slaves, but you are denied the privilege of choosing your own master. Your task-master, the Pope, and his overseers, the bishops, will not even allow you to choose your own teachers, or have priests of your choice. They will not even give you a voice in the choice of your pastors. Do you call this freedom of conscience? A bishop, some insolent tool of the Pope, tells you to build a church; puts his hand in your pockets, takes ont the last dollar some of you have, huilds a magnificeut chapel, and when you want a priest, whom you believe most competent to instruct yourselves and your children, you cannot have him; and if you insist upon your just right to choose him, you are told by your tyrant overseer, the bishop, to be silent, or he will look up the church, and curse you, and every one belonging to you. Call you this freedom of conscience? Yes, Such is your infatuation. I ask you Irish Papists, whether I am exaggerating or even disclosing the truth, in what I here

About the year 1818, the Roman Catholics of Norfolk, Virgiuia, had for their priest a man supposed by them to be among the best of the order. They wished him continued among them; hat their bishop would not allow it; and when they murunred, he threatened to enrse them; they sent a remonstrance to the Pope of Rome, but he did not deign to notice it; they had to submit. Here was liberty of conscience with a vengeuce! The Roman Catholics of Philadelphia, New Orleans, Charleston, and New York, sent similar remonstrances to his royal holiness, the sent similar remonstrances to his royal nonliess, like Pope; but in place of redress, he reprimanded them for their insolence, and threatened to curse them, if they exhibited any further symptoms of contumacy; and they crouched like so many whipped spanicls, perfectly content with the privilege of paying out their money and huilding magnificent churches for the Pope's agents

(To be continued.)

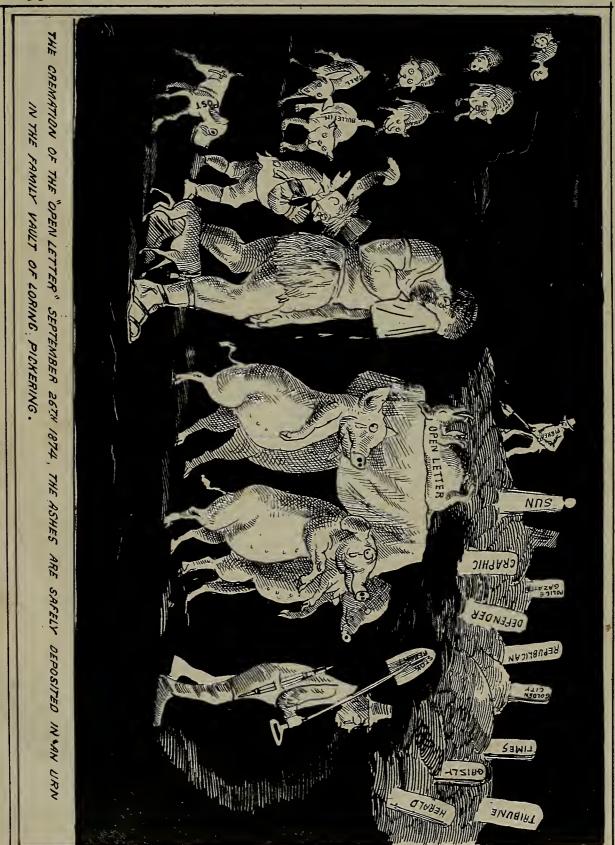
The Priest Claims More Power than God Almighty.

The above may seem preposterous at a first glauce, as it undoubtedly does, to au educated and enlightened mind, but we intend to prove its truth beyond a shaddow of doubt.

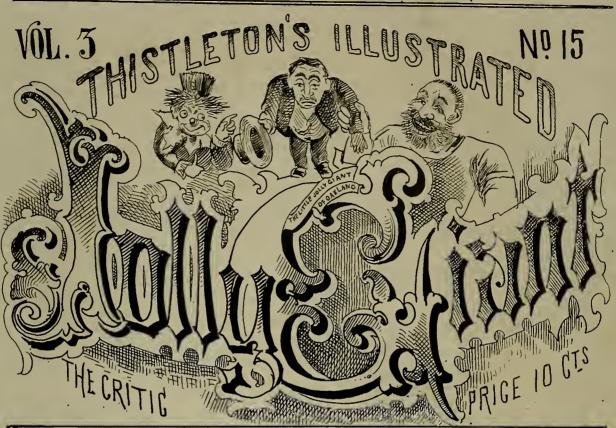
The Romish Church, in its instruction to its ignorant followers, tell them: "That a sin or sins, committed between the (so-ealled) sacrament of penance and the sacrament of the Eucharist can be forgiveu by God Almighty, by the person making an act of eoutrition (which means asking God's pardon for having sinned) upon the following conditious: That the person promises God that he or she will go to confession as soon after as is convenient and confess this identical sin or sins so committed hetween the two sacraments to the priest." These are the instructions. Now, let us see what they teach: They teach that God A!mighty has given his entire power to the priest, and that he cannot of himself forgive any sin except the priest first forgives it. The church further teaches, that if the sinner so offending neglects to go to confession and dies without the sacraments the soul is instantly damned to everlasting perdition.

This blasphemy is, as a matter of conrse, offensive to the dignity and power of God, hut what does the Romish priests care about this crime so long as they can supplant the great Creator by an infallible monster at the Vatican, and draw the mouey out of the poekets of their unfortunate dupes under this belief. We hold that if the devil had his choice of all the snares for entrapping souls he would choose the coufessional as being the very best devise for filling his den; there is no other power known on carth, or beneath the earth, to come up to the private confessionals for iniquity and wickedness. Just imagine if you can a church teaching that God Almichter has transferred his entire newer to the permighty has transferred his entire power to the persons of a drunken set of men, such as the priests undoubtedly are to-day all over the world.

Oh, horror of horrors! what wonder is it that Pius IX. is without a home to-day? Surely this must be the work of a jealous God.



SAN FRANCISCO, SATURDAY OCTOBER 10TH 1874





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"THISTLETON'S HALUSTRATED POLICE GAZDIDE."

The above is the name of thew proper to be is to 1 from this office on Wedness' () on . 14th. The wasta . Chan. tws... been long felt. To meet this make the second it is the intention of the properties of (1/2, 1/2)issue a Weekly Illustration to a grazette. every Wednesday afternoon at 3 o'clock. The paper will be devoted purely to crime and its letection, and will not in any shape or form touch upon polities or religion. Unlike the JOLLY GLANT its colour as will be open to advertisers, and will not in any-way touch sectarian or political questions. All com nunications intended for the ILLUSTRATED POLICE GAZETTE are to be addressed to the office of the ILLUSTRATED JOLLY GIANT.

A Splendid Gift to the Subscribers of the | cold, and the Inquisition was an invention of the

The Jesuits. BY FILIUS.

By "the Jesuits" we understand a well-trained body of men that might with propriety be called an army. They are really an array commanded by a General-in-chief, bound to absolute obedience, under no known responsibility and practising secresy, disguises and reserve to any extent that policy may require. This army is most admirably organized, and is noted alike for the silence of its movements, and is noted alike for the silence of its movements, the peculiarity of its facties, and the perfection of its discipline. It is composed of priests of the Romish Church, and the rank and file, as well as the officers, are men of culture and literary attainments. Its headquarters is Rome, and its field of operations the world. To be qualified to serve in this array requires a trying noviate and a protracted curriculum. The young recruit enters upon his apprenticeship at the early age of fourteen, and his training from the first is rigorous and austere. The first lesson he tearns is obedience—implicit unonestion. lesson he learns is obedience-implicit, unquestioning obedience to the will of the Superior and his subordinates; and this duty is enjoined again and again throughout his novitiate and curriculum. If the young recruit cannot settle himself in a life of obedience, or if he cannot completely subject his own opinions and judgment, he is regarded as an unpromising candidate and is dismissed from the codity. If he manifests any dismissed from the society. If he manifests any disposition to pride, he is immediately put to more abject occupations, so that his pride may be humbled. He is not permitted to leave the house without the sanction of his superior, and when he does go he is always accompanted by such companions as the Superior allows. He cats and sleeps, rises and retires to bed according to rules of rigid self-denial. Everything is done to make him a machine, and, when this is ts done to make him a machine, and, when him is accomplished, his novitiate ends and his literary training begins. His studies are directed by the Superior. He is thoroughly drifted in the Latin language, Latin being the language spoken in the colleges by the students in belies-letters. When a good foundation has been laid in Latin, he takes up the study of the languages in which the seciotages. the study of the languages in which the scriptures were originally written, together with logic, meta-Physics, natural and moral phisiology and theology. No pains is spared to make him a polished scholar, with pleasing manuers and pleasant address, and every effort is used to teach him the art of governing men as well as the art of imparting instruction. During all the years of his training, the lessons of obedience, secrecy and vigilance are constantly enjoined; and when those years have ended he is an accomplished Jesuit soldier, ready to enter the Jesuit ranks, and prepared to execute the will of his General in almost any capacity. He is a ripe scholar, and, if he chooses, can be a conteous gentleman. If is peculiar training has given him great skill in adaptability, and he can accommodate himself to poverty in the lut of the peasant as well as around the peasant as well as uxury in the palace of the peer.

The object for which the Jesuit army was organ-

ized was to wage a universal and irrepressible war in behalf of the pretentions of Popery—to stop, in fact, the grand wave of progress and reform that was then spreading over Europe. The Pope, at that time, was in great trouble and perplexity. His power and prestige were fast slipping away. The various religious orders had lost, or was losing their influence over the minds of the people. Monks and friars, priests and bishops, were caries tured and lampoored. It was necessary that some-thing should be done to change all this. Some thing should be done to change all this. Some remedy was needed to check the progress of heretical free thought, and to bring back the people to a proper frame of mind, and to their allegience to their spiritual rulers. A remedy was snggesjed by a Spaniard. Ignatius Loyola saw the emergency, and proposed to meet it by the organization of the Society of lessis with binself at its bod of Control of the control Society of Jesus, with himself at its head as General-in-chief. The ambitious Spaniard was not mistaken. The army he organized more than fulfilled taken. The army he organized more than fulfilled his expectations as the history of Spain and Italy sufficiently attest. The rack, and the stake and the dungeon—the artillery and small arms of his army—effectually did their work. Liberty was erushed and the wave of progress rolled back. But in effecting these objects, the crucities perpetrated and the barbarities practiced by the Jesnit hosts, are too frightful for revelation—too incredible for belief. The horrors of the Inquisition make the blood run cold and the Inquisition was an invention of the

Jesuits. We fancy we can yet hear, ringing through the air, the cry of the victim at the stake, and the sigh of the captive in the dungeon. Those cries, we think ought to have touched the hardest nature, ought to have entered the hardest hadre, ought to have melted the stoniest heat. But they did not. They were powerless to move the sympathies of men like Loyola, they had no effect upon the obdurate hearts of the Jesuits. This will seem less strange if we reflect that the education of Jesuits. uits polishes their manners and shorpens their uits potsaces their manners and sneepeas each intellect, only severes to sear their conscience and petrify their feeling. The Jesuit is no longer a man, but a machine. Kindness, if he ever had any, has been disciplined out of him. Thes warmto of affection has become cold, and the milk of human kindness frozen. Of all men upon earth Jesuits are to be dreaded. With them up promise is sacred, and no oath or obligation binding, it policy or interest dictate its violation. Wherever Josuits have terest dictate its viciation. Wherever about its have prevailed, despotism, and every kind of civil and religious oppression, have reigned. They have always been credited with the vilest phots and the darke t deeds; and were they not spirity, bey would certainly be the most culminated of mon. But of their guilt there is not a semilla of doubt. History proves beyond question that they have always schemed for the aquistion of power and the destruction of liberty; and they, in the accomplishment of their plans, they have not hesitated to perpetuate the most atrootors of crimes. So terrible were the deeds of these men that the peace terrible were the deeds of these men that the peace of States was disturbed and the happiness of society destroyed. The voice of humanity was uplifted against them. Their fearful enormities crossed their against them. Their learnifier crussed their expulsion from many of the containers of Europe, and, after a time, their superssion by the sovereign pointiff. Their "society" was abolished by Clement XIV in 1673, and, in his bull of suppression the Poper deliberately prenounced the society viaherently whicked and mischievous, dangerous to the peace of the world, and unworthy of toleration." The order was formally established in 1540 by Pope P. ad III; and during the two centuries of its existence, from Paul to Clement, it had rendered itself so odious to the States of Europe, that in thirty-seven of those states it had been suppressed. In France the indignation against the Jesuits was fierce and out-spoken. Their villany was exposed in the law-courts of the country, and the people in consequence were aroused to madness. They were bitterly demounced and their expulsion from the country demanded. And the Parlament of France, warmly responding to the strongly-expressed wish of the masses, passed an act of suppression and banishment. The language of that act or decree is singularly strong and expressive, and ununistakably indicates the horror with which Jesuit p lests were recorded. The language is this effice of the consequence were recorded. expulsion from many of the countries of Europe indicates the horror with which Jesuit priests were regarded. The language is this: "The consequences of Jesuit doctrines destroy the law of mature; they break all the bonds of civil society by authorizing then, lying, perjury, the utmost licentiousness, murder, criminal passions, and all manner of sins. These doctrines, moreover, root out all sentiments These doctrines, moreover, root out all sentiments of humanity: they overthrow all governments, excite rebellion and uproot the foundation and practice of religion. And further, they substitute for religion all sorts of superstitions, irreligion, blasphemy and idolatry." This forcible language is as as appropriate to day as it was on the day it was promutgated. The doctrines of the Jesuits are unchanged, and have to day the same permedous in the case where demonstrates tendency that fluence and the same demoralizing tendency that they had in days gone by. Nor have the Jesuits taemselves changed. They may have modified their plans or their tactics so as to accommodate their peculiar local surroundings, but they have not modpecuniar tocal surroundings, but they have not most erated their ambilious aspirations nor their love of power. They are the same scheming, plotting, bad men that they ever were—men dangerous in the community, without scruple, without principle and without feeling. To those who take an interest in the spread of evangelical principles, the movements of the Jasuits have turnished cause for alarm. They have been making rapid progress both in England have been making rapid progress both in England and America. In both countries they have formd their way into colleges and theological institutes. Pretending to be converted, they have formally renounced the Romish faith, and entered Protestant churches. Disguising their name, their dress, their language, their manners and their profession, they enter all the ranks of society and every trade and vocation, and knowing, yet unknown, they move about with the caution and the cunning of roxes and the treathers and silvace of east the treachery and silence of cats.

THE SECRET OF THE AURICULAR Father Morrisey of St. Patrick's Roman CONFESSION EXPOSED.

The doing of the Nuns and Priests in the Convents of the United States --- Startling Revelations of the Infallible Church of Rome for the Use of Fathers, Husbands and Brothers,

WRITTEN BY AN EX-CATROLIC PRIEST FOR THE BENEFIT OF THE JESUITS.

(Continued.)

A similar case occurred in the City of Boston, if I am correctly informed. A large majority of one of the most respectable Roman Catholic congregations in that city wished to have for their pastor a priest whom they believed to be a man of talents: hut their hishop, Fenwick, a practical Jesnit, with talents below mediocrity, but possessing all the craft, cunning and intrigue of his order, had the unparalleled assurance to tell them that they should not have the pastor of their choice; that they had no voice in the matter; that he was the Church within the limits of his diocese; that they who did not hear the Church, "were worse than heathens and publicans;" and that if they did not shut up heir mouths, he would shut up their church at once, and curse them if they became continuacious. Is this freedom of conscience? And yet we hear that this very majority, this insulted, down-trodden majority, talk of the right of worshipping God according to the dictates of their own conscience. Shameful proceedings these in a free country! Base tyranny over a generous people! Why not say to this would-be despot, Fenwick, we acknowledge you our Bishop; we will hear any objections which you have to make against the pastor of our choice; but if you have none to make, we shall have him; the church is our property, and you and your interdicts, curses, and all such "raw-heads and bloody bones," may go to Rome; we want you not in a free country. No longer shall we submit in blind obedience to you or a foreign Pope.

The great mass of Irish Catholics, on whom the arts of elements and bliograms are the statements.

The great mass of Irish Catholics, on whom the arts of delusion and chicanery are chiefly practised, do not understant the meaning of the word freedom. They are taught by priest and Jesuits in the confessional to misapply the term altogether. Freedom or liberty means, in its true sense, a faithful and consciencious adherence to law and the confessional to misapply the structure of the country in which we like and of stitution of the country in which we live, and of which we are members. It is the obedience of duty, and anticipates compulsion. It is not a blind obedience, such as that taught by Popish priests, and which favors the extension of their power. Priests and bishops would, if they could, limit the comprchensive term, liberty, to the privilege of bowing to his "holiness," the Pope, and building churches for him. But even Papists are beginning to doubt the legitimacy of this application of the term, and, I am much mistaken if there are not, even now, thousands of them who will unite with even now, thousands of them who will unite with Americans in petitioning Congress to pass a law making it treason in any man in the United States, whether native or foreigner, to hold any correspondence, or to avow any allegiance of any kind or any name or title, spiritual or temporal, with the Pope of Rome, knowing as they do, that he is a temporal potentate. Let the whole people unite in one great national petition to the Congress of the United States, and in one fervent and loud prayer to the God of Mercy, that he may give the said Congress a correct view of their duty, and cause them to hear and grant our prayer. This, with such improvements as wiser heads may surgest, is the course that ments as wiser heads may suggest, is the conrse that I would advise to be pursued in the present posture of our national and moral condition. The time seems propitious; our executive is said to be a Christian. God grant that he may prove so; and that the blandishments of office may not blind him to a sense of his duty to God and his country.

— Every person must read the Police Gazette next Wednesday. It will contain nothing but crime and punishment.

Catholic Church advises his Congregation to Attack the "Jolly Giant."

We have always held that the Romish priests were common disturbers of the peace and harmony of the people. This fact we have heretofore fully proved by citing several instances in Ireland, Spain, Mexico and Central America, where the priests were the real instigators of murders and other cruelties, which make the blood curdle in the viens of eivilized people.

The San Francisco Irish priesthood are no exception to the rule of crucl priests elsewhere. No later than last Sunday evening week, were we treated to one of those insidious orations by an Irish hoodlum priest, named (we believe) Father Morrisey in St. Patrick's Roman Catholic church, on Mission

The Rev. Father took his text from St. John, x ch., xiv. to xvii verses; however, this intelligent holy-water maker did not confine himself long to his text. He branched off into a regular harangue about Protestants and the Protestant press of this city, alluding to the ILLUSTRATED JOLLY GIANT. This Protestant paper he denounced in the most vulgar and blackguard language-language which vulgar and biackgrand language—language which a Romish priest could only think of. Amongst some of his remarks, here is a sample with reference to Protestants: "Protestants cannot be saved; they will be consigned to hell; they have neither faith, hope, nor charity, and without them tis im possible to be saved. Some Protestants would make you believe that they are charitable; that is a mistake, they are only philanthrophists, and desire only to have their names brought before the people for the sake of making money out of them, and have their good deeds praised; but no matter what they do, they cannot be saved until they come into the fold of Peter. The press, the heretical press, is a disgrace to this country; it makes up more lies against the holy Catholic Church, and abuses the holy and ordained ministers of Jesus Christ at every turn. The people ought to rise en massa and purge such scurrillious rascals and cheats out

of the community."
Such was the hoodlum harangue made by this chaw priest to a lot of ignorant Irish Catholics on the Lord's Sabbath, in the house of God. What wonder is it that San Francisco is full of Irish Catholic hoodlums when they have such leaders as this foul-mouthed priest to drive them along into crime. What care Father Morrisey for the life of two or three of his countrymen, suppose they were hung for murdering the proprietor of this paper. Nothing, so long as the paper could be suppressed. When Mr. Thomas Patrick Ryan failed to have it suppressed by the Grand Jury, then does the Irish priests commence to incite some of their dirty-faced followers to brand their hands in the blood of their fellow-man, with a certainty of having their necks broken at a rope's end, as in the days of the Vigillance Committee. Father Morriscy, or whatever your name may be,

go ahead and stir up a mobbish riot as soon as you have a mind; we are of the opinion that you will be sorry before you see it half over. You can understand from us now, that we are not one particle afraid of you or any of your followers, simply because we comply with the laws of this country. cause we comply with the laws of this country.

Rev. Father, we defy you or any other priest or layuan in this city, to show us where we ever lied
about your Church. We have the same right to expose the rottenness of your priestly system_as
you have to stand upon your alter and tell your
dirty-faced congregation that all the Protestants ou
this agrit will be damped except they provide the this earth will be damned except they worship the infallible beast at Rome.

Now, sir, where is the difference? Your wings are completely clipped, so long as you and other pricsts in this city blackguard the Protestants, curse the public schools, and belie the wives and children of our Protestant citizens, by calling them concubines and bastards, so long will we expose you and the system which you uphold.

The Mountain Queen.

ny J. M. Ronbins.

In yonder valley there dwelt alone A youth whose moments had ealmly flown, 'Till spells came o'er him, as might be seen— He was haunted by his Mountain Queen,

As he by mooulight went wandering o'er The mountain, at the Fountain House door, A footprint sparkled in the grass so green— 'Twas the fairy foot of his Mountain Queen.

At the Fountain House, one sunny day, As before a bright mirror he lay, Behind him stole two eyes so keen-And he saw in that mirror his Mountain Queen.

He turned-but, lo! like a startled bird, The fairy fled, and the youth but heard A sweet voice—'was a gentle scream, Like silvery music—from his Mountain Queen.

One night, pursued by that dazzling look, The youth, bewildered, his pencil took, And guided by this memory scene, Drew the fairy form of his Mountain Queen.

"Oh! thou who lov'st the picture," cried A voice, low whispering at his side; "Now turn and see." Here the youth I mean Sealed the rosy lips of his Mountain Queen.

"Of all the fairies of land and sea, Exclaimed he then, "there is none like thee!"
And long, oh! long, may this fairy reign
In that lonely heart, his sweet Mountain Queen

- Removal of the Dime Savings Bank to 646 Market street, near Kearny. Incorporated April, Market street, near Kearny. Incorporated April, 1869. Dime principle adopted July 19th, 1873. Depositors from that date to May 31, 1874, 1,505! in June, 471—total in 12 months, 1976! Guarantee Fund, \$100,000. Deposits received in Currency, Silver and Gold, from one dime to \$10,000. payable on Demand, (no notice required), draw 6 per cent. interest. Term deposits 1 per cent. per month. Deposits invested in U. S. Bonds, Currency, Gold and Silver Coin, and Bullion, and are always payable on demand. Always a cash surplus over all liabilities. N. B.—Currency (greenhacks) and Silver and Gold bought and sold upon the best terms. Drafts and Certificates of Deposits collected on Drafts and Certificates of Deposits collected on Eastern Banks. No entry fee or charge for bank book. W. S. Thomson, President. J. Crocker, Secretary. Bank open from 9 o'clock A. M. till 5 P. M. and Saturday evenings till 9 o'clock.

There is one useful man in Los Angeles, and this one is Sam. Berge. Mr. Berge keepe the only news office in that city, and besides this, lecturers, theatrical men and others find him more than useful and accommodating in his branch of bill-posting in aud around the city and neighborhood. Men who wish to get well-advertised shoul send their orders to Sam, at once,

- Ladies wanting the suit patterns that come out in Harper's Bazaar every second week, can have them as soon as out from the Agent, Mme. Morrow, 25 New Montgomery street, Grand Hotel Building. Subscriptions taken for Harper's Bazaar, Harper Weekly and Harper's Magazine. Business persons weekly and harper's Magazine. Business persons will find it to their advantage to advertise in the Bazaar Catalogue. Twenty thousand circulated gratuitously every month, going into every city, town, village and house on the Pacific Coast, and to every family in the city of San Francisco; also containing all the arrivals at the hotels every morning. Apply to Agency of the Bazaar Patterns, New Montgomery street, San Francsco.

-Go where you can enjoy yourself. This is every person's lookout on a Sunday at this season of the year. We would advise all who may seek this comfort and pleasure to betake themselves to the CITY GARDENS, where Captain J. Sneider will be glad to see you and leave nothing undone to make you all happy. The Gardens have been lately improved and everything looks really sweet and pleasure that bless. ant about that place.

The Ex-Nun's Lecture.

The Ex-Nun, Sister Mary Malachy, delivered her promised leeture, on "Popery and Convent Life," to a well-filled house, in the Mercantile Library Hall, on last Tuesday evening. Long before the hour appointed for the lecture, the passage-way leading to the hall was well-filled with some of our most popnlar eitizens, who were anxions to gain admittance. By 8 o'clock the hall-was well-filled with a very respectable and mixed andience of ladies and gentlemen.

THE FIRST APPEARANCE OF THE NUN.

At ten minutes past 8 o'clock the Ex-Nun appeared upon the platform in the full rohes of her order, (See illustration, title page,) ("The Teipest," without an escort or any person on the platform to introduce her. She advanced to the front of the platform and commenced her lecture at once, under the heading of "Fonr Years in a Convent." The lecturess spoke very slow and entirely too low for the audience in the centre of the hall to hear what she said. So soon as she commenced her lecture there was a slight confusion amongst the andience to gain front seats, so great was the interest taken in her announced lecture by the people. The first half-hour was occupied entirely by the lady in minutely detailing how she hecame a Sister, and how Bishop Kennerick robbed her out of \$12,000 in money and jewelery. From this she suddenly hranched off

HORRID IMMORALITIES OF CONVENT LIVE.

Showing where the ontside world are gulled by the hypoerisy and the smiling faces of the Sisters to the people of the world, wherein they are morally rotten inside. "The worst vices," said she, "that I ever knew or heard of having been committed in the world, were committed in the Convents in France, and in this country, too. I have known one Convent in St. Louis where there were four Sisters who seek in St. Boths where there extend to steek out used to get beastly drunk on gin. The daties," said she, "of the Teipest Order is to pray for the sonls in Purgatory. This the Sisters do by getting ap every morning at 2 o'clock and praying until 5 o'clock. At the latter hour they go into the chapel, which is attached to the Convent, and there join in more prayer; but," said the lecturess, turning away quick-The Sisters don't helieve in what they do, hut they cannot help themselves. They are kept there hy the priests and bishops. The Rev. Mother is always in league with the Bishop, and thus what she says is law. To disobey her is the greatest sin which a Sister could commit. Indeed, I recollect one Rev. Mother telling me that if she commanded me to commit mnrder, that I should do so, and that God would pardon me." [Great sensation.]

HOW JESUITS WORK.

"The Jesnits," said the lecturess, "are everywhere and under every sphere of human deviltry. lustrate this more foreibly, I need only recite one instance of how dark are their deeds. Previous to my departure from the Mother House in France, the Rev. Mother often told me how uneasy she felt about an American Sister, who died at sea on the voyage home; hnt this was all she would tell me, however. On my arrival in New York I learned all ahout this Sister's death. It appears that the Sister, like myself, became disgusted with the Convent horrors, and resolved to return to the United States and publish a hook about the Sisters. This the Rev. Mother suspected, and in good time she reported it to the Bishop, who had a young Jesnit priest placed on board the steamer, as a physician, which she was a passenger on. This Jesnit, true to his teaching and instructions, watched this Sister on board, and in due time insidiously ingratiated himself into her confidence, and succeeded in obtaining her secret about the exposure to he made in the United States. In a day or so after this the physician advised the Sister to take a little medicine. She consented, and in fifteen minutes after she had swallowed the draught s.c died in her chair on deck. She was poisoned, of course!" [Sensation.]

HOW SISTERS MAKE ACTS OF MORTIFICATION.

"The Sisters," said the lecturess, "have certain

fense to be subject to make acts of mortification. Amongst some of the acts I recollect one which often amused me. We had an old Irish Sister who was passionately fond of eggs. Her act of mortifi-cation was to take a little of the egg on her spoon and put it to her mouth ninety times without tasting it. This she done at the table, but after breakfast was over she went into the store-room and eat seven large dnck eggs to get even with the Rev. Mother." [Laughter.] Here the Ex-Nun exhibited the Sis-[Langliter.] ter's torture-belt, and the eat-o'-nine tails, which is used every Friday mording by each Sister to subdue their natural womanly desires for the opposite sex. [Great amnsement.] The belt is worn around the waist until the flesh is cut cleau in to the ribs. This, with a liberal use of the cat-o'ninetails, is said to keep these passions of the Sisters in subjection.

The visits of the priests to the Couvents in the The visits of the priests to the Couvents in the night-time next came in for a full exposure, and how the "good fathers" rang the hell in day-time, but let themselves in at night with keys. [Applause.] The result of the priests' visits are, alas! too often and easily known from the fact that a good many of the handsomest of the Sisters are seut away. under very singular circumstances, if not "interest ing." "The fact of it is," said Sister Malachy, "there are more children born and slain iu Convents than there are in the outside world." [Great excitement.1

AFTER PROTESTANT CHILDREN.

The fair lecturess next illustrated how each Sister is bound to induce all the Protestant girls which they can to come to the Convent schools, so as to convert them if possible.

We regret that space will not permit us to follow np this much-admired lecture. It is something that every American Protestant should hear, iu order to show them the horrors of convent life.

We understand that Ex-Sister Malachy will deiiver another lecture at an early day-

EDUCATION.

Seculur and Sectarian.

There are those among ns who would abolish our public schools, and divide the money devoted thereto among the different church organizations. that they might take charge of the education of the rising generation. They complain that seenlar education—that is, education without dogmatic religion, does not succeed in imparting a proper character to the student, or subduing the mind to the higher principles of honor, integrity, humanity and self-regulation. They claim that religious teachers could do this, and raise the moral tone of the nation, by laying the foundations of religion and virtue deep in the virgin soil of the infant mind. It is a claim which should be well con-sidered. We have need of all the aids possible, to restrain the headlong tendency of our people to new views' new modes of action, lax virtue and integrity, and that reckless dissipation of thought and action which just now characterizes us as a nation. be true that secular education encourages this spirit of insubordination to all the higher principles of virtue and patriotism, and, that sectarian training would seenre a more desirable character for the future American, it is surely worthy of considera-tion whether we should not at once abandon the former for the latter.

Let us see, if possible, with an impartial eye, how

the matter really stands.

Our people are gathered from all the ends of the They come to us with all the peculiarities and prejudices of their countries and religions, and are too frequently bitter enemies of each other. It is our desire and object to make of them one homogenous people, loving each other, respecting the rights of all, and supporting with heart and soul, as one man, the glorions institutions of freedom which our Government throws around them To this end we desire to place them in one school. where they may acquire the same rudiments of learning, the same ideas of right, the same devotion to one common country, and a general respect and regard for each other. We desire to soften and regard for cach other. educate away those rigid prejudices that make them acts which they call 'acts of mortification.' These acts are imposed by the Rev. Mother for the slightest are imposed by the Rev. Mother for the slightest of enemics of cach other. It is necessary to our peace enemics of cach other. It is necessary to our peace enemics of cach other. It is necessary to our peace enemics of cach other. It is necessary to our peace enemics of cach other. It is necessary to our peace enemics of cach other. It is necessary to our peace enemics of cach other. It is necessary to our peace enemics of cach other. It is necessary to our peace enemics of cach other. It is necessary to our peace enemics of cach other. It is necessary to our peace.

might be the more easily divided and governed; and the more hitterly hostile they were, the more agreeable it was to the usurpers who govern them. But we have no such motive.

It is not true that secular education ignores the great principles of justice, virtue and patriotism. On the contrary, the writings of sectarian teachers may be seanned in vain to find passages in which sound morality is set forth in more glowing and lofty tones than are found in our school readers; and the pulpit itself, will scarcely pretend to more refined or correct conduct than that of the majority of our public teachers. And, after all, the example and verbal instruction of the living preceptor, enters more into the soul of the pupil, than all the printed formulas in the world.

Against this system, it is proposed to inaugurate a series of schools under the influence of our several churches, in which all our children would he strictly trained in the religion and prejudices of their ancesters. The feuds of the Orangemau and the Catholic, of the Frank and German, would be perpetuated for ever; and the battles of Sedan and the Boyne be fought over again on American soil, in each succeeding generation. Our Roman Catholie in each succeeding generation. Our komain canonic clergy especially yearn for the power of making higots and peace-breakers at the public expense. They would gladly educate all our people, to sometime infallibility of a foreign priest—in the necessity of his blessing to salvation, in his right to carse and persecute and torment all who do not bow down before him and acknowledge his supremacy, and hefore him and acknowledge his supremacy, and that all who speak against him should he silenced by fire and imprisonment, or hounded by mobs till death puts an end to their sufferings; and we say we do not want this style of teaching. These are not the virtues that are needed to make our people either wiser or happier in themselves, or more agreeable among their neighbours.

Neither does our experience of what is called a religious edneation prepossess us in its favor. With our secular system we have peace in our cities. Our people discuss every theme at their pleasure, and dwell together in security. While in those countries where the priests controls the schools, riot, bloodshed and destruction of property follow every effort to introduce new ruth and greater light. Neither do we find the individual character improved by these priestly teachers. Don Carlos of Spain, is doubtless a most exemplary pupil of the Pope, and yet a monster of cruelty and nurder. More men have suffered death at his hands in cold blood, than in all our rebellion, though most of our generals and soldiers were educated in secnlar schools. The Prince of Wales has been most religiously educated, and yet, few of our young American sovereigns have reached the pinnacle of vice attained by that young man. We might cite a thousand instances in which the young princes of Europe, with all the "advantages" of good Catholic instructors, have been guilty of crimes yet unknown even to our hoodlums. The men who planned the massacre of St. Bartholomew in Paris, in which thousands of Protestants were shot and sabred in cold blood, because they did not how down before the Pope, were educated in Roman Catholie schools.

No, we do not want that style of education. We want peace in our cities. We want respect for each other's opinions. We want humanity, even in war. We want a patient hearing for new truths. We want our people to be men and women and think for themselves; and therefore, we want secular education such as we now have, improved if it can be. But least of all do we want one child in all our country educated to be a slave to the Church of Rome, and an intolerent rioter against every other opinion and people.

- A scientific schoolboy demonstrated to his teacher that "heat generates motion" hy slipping a piece of punk into the teacher's chair. The demonstration was triumphant, and the "motion" generated the heat was startlingly spontaneous.

Some of the Old Shoalers still live at the Isles, and one of them, eying with critical eyes a pretty little yacht that was moored at Star, one day last year, spied its name, "Psyche." Spelt the old man slowly, P-s-y-c-h-e. "Wall. if that ain't the durndest way I ever did see to spell fish!" said he.

Gleanings from the Vatican.

"The Haly and Apos die Carrel is mereiful unt) in a sac i dway willing to for ive her country appeal of an for 30 r trans resslets. Her Population be relways kind to fid, and until the best of his power is privent he shedding

So the beautiful made us of daily in the Real school oby the priors. There may be some execution of a high history through ignorance Chris, to fullity history, except, it he for the purpose of propping up a rott molds rec'ure with an im. Pible monster at its head, such as Pins IX, aby claimantable. How any man can have the gall to an 'useral tell the people of the present age of the world, had the Popes of Rome were kindhearted and charitable, we are at a loss to know, It may be that Buchard and his colaborers consider the burning of heretics a work of charity and kimlheartedness. It'so, Pins V, was a kind-hearted old savage. Here is what history says about his kindheartedne.s:

"His holiness, though freed from the enemies of the Curaffa, gave no relaxation to the executioners of the holy office; he fell upon the heretics, east them, by thousands, into prison, and even wished to be side over the executions. Among other examples of the ferocity of Pius, the historian Volatteran, cites the case of a young woman, who had been denonaced by the spies of the inquisitors, for having sided the Hight, from Rome, of one of her sisters, who had embraced Calvanism. This unfortunate female was torn, by night, from her family, and wi bout any regard to her state of pregnacy was plunged into a dark and infected cell, where she was delivized of her child from fright. In the morning the cruel Pius, brought her before his tribunal, and without being moved by the protestanate whom, be ordered the prayers of this molortunate whom, be ordered the monks, who filled the office of termentors, to do their duty. Three Domoffice of formeafors, to do their duty. inicans then seized her, tore off her clothes, and left her entirely naked; they then bent her body on the rack, fastened her feet and arms to cords which were retained to the wall in iron rings, and drew her with so muc a violence, that her delicate and weak members were cut to the bone. They then inflicted on her the torrure of water. But after she had swallowed eight whole measures, she vomited it up with torrests of blood, and fainted. His holiness then ordered the executioners to apply plates of heated brase to the most sensitive parts of her body, and to light a fire under her feet, which recalled her from the swoon. Finally, as she persisted in her innocured. they to & ber down from the rack, and carried her back to her dungeon to her child, who had died from cold, whilst they were torturing her; she herfrom earl, whist they were fortuning user, six has a self died the next day. Pins having discovered that she leaf been falsely accused, contented himself with restoring her dead body to her family.

"Aonius Palearins, one of the most celebrated authors of the sixteenth century, became also the victim of this monster on the following account. A spy of the inquisition having informed the court of Rome, that Aonius had said that the inquisition was a dagger, whose blade was directed at the heart of all men of letters, the pope sent shirri to Milan, seized the guilty man by night, and conducted him to Rome, where he was at once thrown into the pri sons of the Vatieun. He was then put to forture, sons of the yackin. The was then pin to force, and compell of to sign a writing, in which he admitted that the pope had the power to just hereties to death; that the church could appoint ministers to earry out the sentences inflicted by the inquistors; that the Roman pentill houself might, with his own band, after the example of Samuel and St. Peter, seize the sword and strike his enemies. When the unfortunate man had placed his name to this, they used his own avowals against him, and Pius caused

him to be hing before his eyes.

li lethe infulcit lity of every Pope who preceded pair. Hence Pius V. must have been infullible. X we God Almighty must have changed very much since he spoke to Cain about the murder of Abel, end since he appeared to Moles on the Mount. Here from a Romi h standpoint he has endorsed the nineder of thousands of innocert men, women priests, that this Romish mouster is infallible, and all his prodecessors were kinthearted and charitaldb men. Oh, lying wonder! Your days are numbered. The blood of those thous indr of murdered people have ere this cried to Heaven for vengeam ie, and the Almighty has heard their lamenes. The downfall of the Vatiean is the best possible proof of this that we could adduce,

A Nation of Thieving Officials

"Flat Justif Runt Ceolum,"

There is nothing connected with our Republican form of government which all rds so much amusement to English politicians, and statesmen in general as the corruption in public office by almost all onr public oilleials: Turn where you will, either to the smallest or largest office-holder and there is more than a moral certainty that you will find thicking. bare fixed thicking, going on. We have not time just now to hunt up the national statistics of this country, to show the public how they have been swindled out of millions of dollars by those national thieves. Our object, however, is to review our own city, and, if possible, to place those black-hearted wretches who so unscupulously rob the poor taxpayers out of their hard carned money, before the public. To be sure, there is danger in saying that a man is a robber, although we may know him to be such, yet we might lack the proof sufficient to justify us in using this expression lowards any of our thieving officials. Yet we know we have thieving officials in this city, and we know that they have been, and will be detected, providing Mayor Otis remains in office sufficiently long to spot those blackhearted villains out.

The capture of Edward P-atrick Buckley was something good, but yet it was no more than what was expected by those who knew the flushness of with which Mr. P-atrick was always to be

found with in saloons and eight stores.

"Doctor Dogberry" alias "Micky Free," was good, if this Irish Catholic "omadhaun" he really guilty of the charges laid against him we know of no punishment severe enough for him. Then comes the capture of the two Irish Casevis and the German in the Assessor's office. This capture we entirely give the credit of to Mayor Ois. [Of course, Capt. Lees did his duty like a man, but he was put on the track by our worthy little mayor. Now the probabilities are that every one of those thieves will not be convicted before a petty jury. If this should be the case. and that the festimony addreed be of such a nature, as ought in justice to convict each and every one of them, then we hope and trust that every man, from the Poundman up to the Governor of the State, will steal until the very devil himself becomes ashamed. The people must then blame themselves for letting off such rascals. Having said so much upon the rogues who are already caught, it is but just that we should draw the attention of our excellent little May-or to other officials. We hold that there are other charges besides stealing out of the public purse to be locked after by the Mayor, Let us for in-stance single out the office of the Sarect Superintendent. Without saying anything about the utter inability of Sam. H. Kent as a street superintendent, we will pass on to his little game of petty persecution upon a few poor store-keepers on Fourth Street, wherein, at the same time he leaves hundreds of store-keepers on the City Front undesturbed, with their cases, hogsheads, barrels, crates, wagons, office bracks, etc., on the sidewalks, or to be more brief with our friend "Saum" and his deputy, Thomas E. Finley, of good Irish Catholic extraction, This is what the Bonish priests call kindheart the Bonish priests call kin

free from obstruction in consequence of the many to the Oakland Boats. But the truth of it is that "seam" and his departies, Finley, Bark to a cl. Robotts; know very little about the requirements of the Street Superintendent's office. This me active favvorition, we consider equally as black as this vine; we don't say that "Sarm" would steal, but we do say that he has not done his duty fairly and honestly, between the city and her people. It may be that "Saam" Kent's opinion of justice had ours is different; but we think when a man becomes so confoundedly blind as to go out to Fourth street to hunt up a few poor Irish dealer, who I ave a single bedstead or chair on the sidewalk, and pass by the mountains of obstructions down in the busy portions of this city, he must be either a fool or a rogue. It is whispered around pretty freely that "Saam" is in heavy in street contracts; but of its truth or falsehood we do not know. At all events we hope the Board of Supervisors will order an investigation into "Saam's" work. If Mayor Otis? view of lost young men be a sign of badly conducted offices, then we say the sooner that Sam's office is overhauled the better, and when that place is properly cleaned out, the investigating committee might adjourn up stairs to the County Clerk's office, and see how some of the "fast" boys up there get their money, which they spend so freely around the houses of prostituton in this city.

Let us, for God sake, have honest moral men for city officials! At the present time it is the greatest rascals or fools in the community who aspire for office. Oh, that we could get such man as Mayor Otis to fill every public office in this city. Then, indeed, would the people find that their taxes were not boused to support common prostitutes and gambling dens. When, oh Lord, will we have a

chunge?

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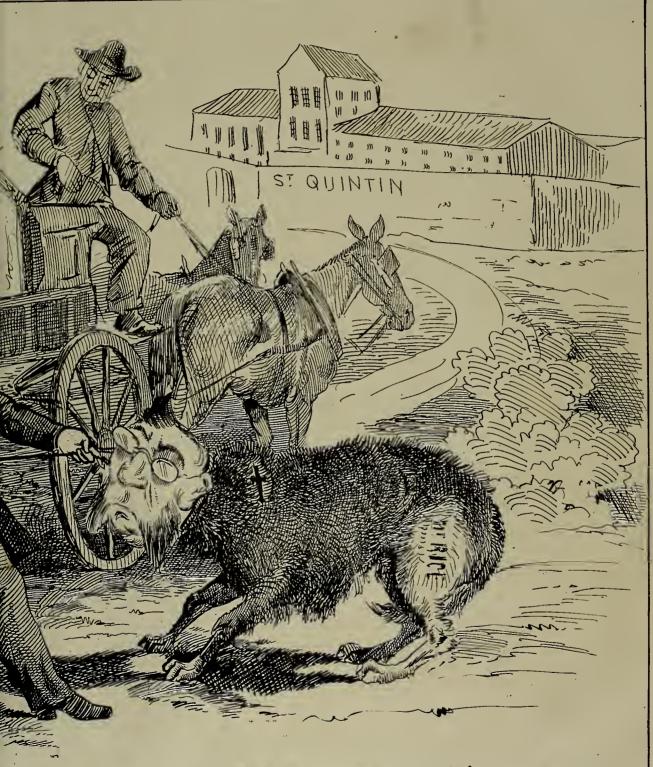
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receipt of two dollars, with full instructions how to play the game. A liberal discount to dealers.

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The Tenth Ward is known to contain some "fough" grog-shops; but, like all other general rues there are exceptions; so it is in this case. Mr. Conrad Mindelius, who keeps the "Berliner Beer Hall," at 947 Folson street, between Fifth and sixth streets, is a notable exception indeed. The thirsty and ex-hansted can rely upon getting good liquors and civil





RGO OF OFFICIAL THIEVES FOR THE STATES PRISON.

The Celibacy of the Romish Priests.

"Forbidden to Marry is the Doctrine of Devils." St. Paul, The more we examine into the hellish system of

priesteraft and popery, the more we are astonished at how complete the evil one himself has gained complete control of the entire Popish system. We have examined the Old and New Testaments in search of any authority for the celibacy of the clergy, but alas our scarch was in vain. We have failed to find any authority commanding man or woman to remain single for God's sake. But on the contrary, we find abundant proof, both in the New and Old Testament, anthorizing marriage. The Jews countenanced neither celibacy nor maidenhood, and the Jewish nation contained neither unmatrimonial priests nor cloistered nuns. The patriarchs, Abraham, Isaac and Jacob were married and had large families; Moses was married and had a family; Noah, Joseph, Samuel, David, Isaiah and Ezekiel were married and had sons and daughters. In fact, it was looked upon as a command from God for the priests of old to marry. The sous of the Daronical priests succeeded in consequence of their birthright to the administration of the sacerdotal functions. On coming down to the time of Jesus Christ on earth, we find that St. Peter was a married man and, in fact, all the Apostles except John and Paul. Simon, whose pretended successors have become the vicegerents of Heaven, was a married man and the sacred historians mention his mother-in-law. There is a contradiction of authority as regards the marriage of St. Paul; Clement, Ignatius and Eusebius held that he was married; Tertulian, Hilary, Epiphanius, Jerome, Ambrosius and Augustine held the contrary. However, it matters nothing just here whether Paul was married or not. We know he never forbid others to marry, but, on the contrary, when writing to Timothy and Titus, he says "a bishop should be the husband of one wife;" he also said, "forbidding to marry is the doctrine of | the devils." We find no attempt to enforce the celihave of the priests for three hundred years after Jesus Christ left this earth. Jerome and Epiphanius were the first to set the example of celibacy at the end of the fourth century; these were followed by the monk of Palestine and the bishop of Salamis. Yet it would seem that some of the most learned divines in the early Romish Church had opposed celibacy amongst them; we find such men as Justin, Irenaus, Clemens, Origen, Tertullian, Minucuis, Athenagoras, Cyprian, Hermas, Clemens, Barnadas, Polycarp and Ignatius, all of whom agreed with St. Paul that to forbid man to marry was not the work of God, but the devil. Dionysius, a learned bishop of Corinth, in the year 170, rebuked bishop Pinytus, a Cretan bishop, for his attempt to compel priests to live different from other men. Clemens, who lived in the year 200 testifies to the same doctrine as Dionysius. Orijen, who lived in the third century, held the same opinious. Bellarmine followed on the same strain, and so it was with all the early Fathers of the Church until the Devil obtained complete control of the Vatican and its incumbents. The only way in which we can account for the eclibacy of the Romish priests is by tracing back to the time when heathenism crept into the Popish the time when heatherism crept into the Poptsh concern. We find it written by St. Jerome, where he says the Athenian Hierophants unmanned themselves by drinking hemlock to kill their natural desire for connubation. The Egyptian priesthood adopted similar continency. The priests of Cybele, in like manner, in entering on their priestly office, vanquished the enemy by mutilation. The Gnostic and Manichean system also declared against matrianous and in two of colliner. Thus has Pomery mony and in favor of celibacy. Thus has Popery followed in footsteps of heathenism and heresy Not, however, without tremendous opposition from the good men of the early Christian church. We also find in the fifth Apostolican Canon enactments and excommunications pronounced against any bishop or priest, or deacon, who, under pretext of

religion, puts away their wives. It was not until the devil obtained complete control of popery, however, that the order of ceitbacy and numeries were finally established on earth. If marriage is half as bad as the language made use of by some of the early hermits in describing their trials against the temptation of women, we are more than convinced that celibacy must have been originated in hell. We dare not attempt to describe the filthy language made use of by the monk of Palestine in subduing his passions under this heading it, could be used no doubt by a "Barbary Coaster" of the present age with a beneficent effect upon the present school of Irish Catholic phrases indulged in by this class.

The Jesuits of the present day make a daily study of conversing about women in the most fifthy language as a remedy against evil thoughts, as they term it. But this is not all. The priests of to-day live lives of sin with married women, and those who do not go so far make in the end excellent students for insane asylums from self-abuse. As for the nuns, if any man can find a convent without a Roman Catholic lying-in-hospital and an orphanage in close proximity to it, we will say that he has dis-covered something worthy of being recorded in history for the benefit of the Romish Church, would invite the attention of our readers to the excellent system which governs the convents in this We have several convents in and about San Francisco, and as usual we have the concomitantthe orphanage and the hospital,-and to make things doubly sure, the private cemetery out at the Magdalene Asylum. What are those for—for the Catholic orphans, no the poor Catholics are told, that this burying ground is for the sisters. Pray, why should the sisters or the reformed prostitutes be buried in select ground no more than the priests or the men and women who daily die in this city, and who are buried out in Lone Mountain. Pshaw! this won't do; the people of this age of the world cannot be blinded in this way. This burying ground is for another purpose altogether, if the people could only discover it. But sufficient at all events is known from the exposures made by ex-nuns Maria Monk, Edith O'Gorman and Mary Malachy, the latter who lectured on Tuesday evening to prove to the contrary. If marriage be any worse than the state of convent life thus exposed, we say God help our people. The sooner God would destroy the whole human race the better, if celibacy and convent life be acceptable to the Creator lemms have changed very much since Jesus Christ was on earth.

---How to Close Their Mouths.

Roman Catholies are invariably heard to say that Gevery word which appears in the Joian Giant are lies." We rather like this because it just comes up to what we want. We want the Roman Catholies, the Irish particularly, to start a thinking, so as they may some day see the errors of Popery and the absurdities of priestcraft,

We will publish the canonical laws passed by the Council of Trent, upon the baptism question in order to show those Roman Catholics that we know, at least, something about the deviltry of the Pope's church, and at the same time it will have the effect of enlightening the Americans as to how those sleek priests and nuns curse them daily in their prayers, notwithstanding their plausibility towards them when they want one of their children to attend a Romish school.

CANONS OF THE COUNCIL TRENT CONCERING EAP-TISM.

"1. Whoever shall say that the baptism of John had the same virtue as the baptism of Christ; let him be accursed!

"2. Whoever shall say that true and natural water is not absolutely necessary for baptism, and therefore wrests those words of our Lord Jesus Christ, as though they had been a kind of metaphor: Except a man be born of water, and the Holy Spirit;' let him be accursed!

'3. Whoever shall say that in the Roman church, which is the mother and mistress of all churches,

the doctrine concerning the sacrament of baptism is not true; let him be accursed!

64. Whoever half say that in the baption which is also given by hereties, in the name of the Father and of the Son and of the Holy Ghesa, with the intention of doing what the church does is it not true baptism; let him be accursed!

[Here is another of those rules, by which the holy Romish church leaves herself room to impose upon teamsh church leaves herself room to impose upon the public. Can any man believe, can any one even suppose a case, where a latteries at sor intends to act, according to the intention of the church of Rome? The very act of heresy was against that church and her doctines; and the truth is, if the church would speak honestly, or her priests and bishops do so for her, all who are not baptized in the Romish church, are eternally damned. So thinks, and so teaches, the Ponish church. and so teaches, the Popish church.]

©. Whoever shall say that baptism is optional, that is,not necessary to salvation; let him be ac-

"6. Whoever shall say that a baptized person cannot, even if he would, loose grace, hew much soever he may sin, unless he is unwilling to believe; let him be accursed!

"7. Whoever shall say that haptized persons, by baptism itself, become debtors to preserve faith alone, and not the whole law of Christ; let him be accursed!

"8. Whoever shall say that bentized persons are free from all precepts of holy claurch, which are either written or traditional, so that they are not bound to observe them, unless they choose to submit themselves to them of their own accord; let him be accursed!

9. Whoever shall say men are so to be recalled to the memory of the baptism which they have received, that they may regard all the vows which are made after baptism as null and void, by virtue of the promise already made in baptism itself, as if by it they detract from the faith which they have professed, and from the baptism itself; let him be accursed.

"10. Whoever shall say all the sins which are committed after baptism, by mere remembrance and faith of the baptism received, are either dismissed or become venial; let him be accursed!

"II. Whoever shall say that a baptism, t mly and with due ceremory confered, is to be repeated on him who has denied the faith of Christ among infidels, when he is converted to repentence; let him be accursed!

*12. Whoever shall say that no one i: to be bap-tized, except at that age at which Christ was baptized, or in the article of death; let him be accursed!

"13. Whoever shall say that infames, because they have not the act of faith, are not to be reckoned among believers after having receive 1 baptism, and on this account are to re-baptized when they arrive baptized in the faith only of the church, when they do not believe by their own act; let him be ac-

914. Whoever shall say that baptized children of this kind, when they have grown up, as to be asked whether they wish to have that ratified which their sponsors promised in their name when they were baptized, and that when they roply that they are unwilling, they are to be left to the cown choice; and that they are not in the meantime to be compelled by any other punishment, to a Christian life, except that they be propilited the enjoyment of the Eucharist, and other sacraments, and they repent; let him be necursed?"

Now any Roman Catholic, who can sufficitively deny that the above is not a "verbatim" quotation from the Council of Trent upon this question, we will be only too willing to publish his quotation of the Council, and, at the same time we will cankly admit that we are liars of the deepest dvc, provided he proves that we have falsefied the church coda passed by that Council on this question. This surely is sufficient encouragement, for some bright son of the church to distinguish himself and become immortalized in the estimation of has co-religionists. Who will come to the front, now is the time.

The Priest and the Giant.

A priest on Market Street, with mitred crown, A mighty gossip in our golden town, Was much annoyed by a stout, wiry Giant, Who never would be complaced or pliant. The priest could never step aside from duty. To take a nip, or ogle passing beauty, But Brobdignag would set up a loud laugh, And set on other sinners, too, to scot!. He could not whip a woman, by the Powers! But squibs came raining down like April showers, He could not ling a lamp-past on a bender, But up comes Brobdignag, like witch of Eudor, And with the Jolly Giant's coming number, Gives church and priest atike particular thunder.

One day, so pestered was the Papal legate, His words were too emphatic just to relate, He swore by Pio Nino's triple crown, On the first chance, to knock the Giaut down; Or, what was just as good, to lock him up, The nasty, overgrown, know-nothing pup. He sent for Ryan, P. Atrick by name, The Hon Mick's aturney, just that same. Now, Mister Ryan, said the arch intriguer, Resolved the Giant forthwith to beleagner; "I'll grant you an includence to forget Your oath of office, its all right, yon bet! Free speech, free press—freedom's most sacred crown!

You have sworn to cherish, but may now fall down And I, with power sacred and legatory, Will save you twenty years in purgatory." And Ryan, feeling need of some such grace, Accepted the compact without preface.

But the jury! ah, there came the trouble! They could not make hard brick of Ryan's stubble. Phey could not without evidence indict. The festive free-tongued Giant; they did right. Besides, they were not Catholics, absolved From every oath; nor yet involved, Like Ryan, in such sin, that to remit Some coals of fire, they'd serve the Church a bit.

The Giant has his medium, who foreknows, And sees and hears all knowledge as its flows Through the surrounding atmosphere; reveals What's in the air, the bishop's rage he feels, The attorney's deep vexation he imbibes, And dips his pen afresh in jeers and jibes. What! in this land of liberty and light, Shall freemen fear to do and say the right? Shall priests frown freedom out of countenauce? Or lawyers Pio Nino's schemes advance? And must we curb the fiery ash of truth, Because it scourges Jesuits, forsooth? Never believe it! In the foremost van, Shall we be found, still fighting while we can; Till in our glorious country's happy round, Not one poor slave of Rome is to be found.

A Little of the Biography of Dr. James R. Rice.

At the time that Dr. Rice was ruuning for Coroner, he came to the front of his own free will and volunteered a statement, to the effect that he had served in the English army out in India, as surgeon in one of H. B. M. regiments; but strange to say that the Doctor's memory failed him like the celebrated perjurer, Alias, in the O'Gorman case, Dr. Rice had quite forgotten to mention that he was also in Hong Kong in 1865, and left that place and went to Hankew, on the Yangtse-Kiang River, in company with a woman whom it was said could not boast of a virtuous record. Here the Doctor distinguished himself by killing a Chinaman who was one of a band of travelers that made some disturbance among themselves of magnitude to ruffle the grnffly temper of the burley Tralee physician. In consequence of this outrage, our worthy Coroner had to leave that place rather suddenly. However, so far as we can learn, the Doctor had an eye to business during his stay in China. It appears that the silver belonging to the steamer "Hangwang," which was commanded by Captain Johnston, was stolen from off this office.

that vessel. The detectives afterwards discovered the whole pile in the residence of our worthy Coroner, where it was taken by the captain of the steamer. Messrs. Russell & Co., agents for the coast of China, were the agents of the boat thus robbed. After this exposure, Dr. James R. Riec, together with his anamoratte, left China for this coast. The Doctor's beautiful companion must have died on the voyage, as our worthy Coroner arrived in this city a batchelor of very high notions. Captain Johnston was dismissed from the service for his share in the plunder, and our worthy Tralee graduate was rewarded with the office of City and County Coroner at the bandsome salary of \$4,000 per annum and all he could steal from the estate of dead people.

We merely give this little biographical sketch of our worthy Coroner so as the people of this city may know how valuable he may yet be to this city, by studying medicine at the State institute across the Bay, where there are some hundreds of his Catholic countrymen, employed in various branches of industry for the benefit of the taxpayers.

How Poor Roman Catholics are Buried by Gallager & Flanagan.

There is one thing that Irish Catholies are notable for, and this is that they will gull each other every time that an opportunity offers. Whether it be a Fenian liberator after the model of James Stevens or an undertaker after the model of Father Gallagher's nephew of the firm of Flanagau & Gallar, or a priest after the model of Father Gallagher, it matters not, they will gull and betray each other every time. In proof of this it will be sufficient to show how the undertakers in the interest of Father Gallagher bury poor Catholics in the Potter's Field. We have two instances of this kind of burial. The first was a widow woman named Ellen Stray, who nrst was a widow woman named Ellen Stray, who died last January. At the time of her death she owned a house which was on leased property, her furniture was sold at Spear's Auction House on California street for \$25, the house was sold by Coroner Riee for \$30 (pretty good bargain, whoever got it), and her body was buried in the pauper's cemetery amongst the unknown smeides, small-pox "stiffs" and unearedfor Chinamen, in a rough pine box, minus shroud, cleaning, pillow or varnish on the coffin. For this burial the city paid Messrs, Flanagan & Gallagher \$25. Dr. "Dogberry," alias "Mickey Free," can account for the mouey which he received from Spear and for the house, but the Treasurer or Public Administrator cannot tell where the Doctor put it. The next case is that of an unthe Doctor put it. The next ease is that of an un-known woman who died suddenly on Stockton street near Green, about one mouth since. Previ-ous to this woman's death Father Vallintina, from St. Francis Church, attended her, and she died a Roman Catholic. Flanagan & Gallagher buried her in the Potter's Field also. Shortly after her death ker Giends became acquainted with the fact death her friends became acquainted with the fact, and her clothes were recognized, which led to her name being known as Hanora Roach. This woman had \$10.35 on her person when she died. Strange ina \$10.35 on her person when she died. Steange to say, this snm was paid into the Treasurer's office by the Coroner; but the body was buvied by the firm of Father Gallagher in the usual way. When the friends of this woman wanted to have the body exhanced for the purpose of having it buried in the Catholic burying-ground, Messrs. Flanagan & Gallagher wanted \$60 for the job. This sum the friends refused to give, whereupon Jimmy Me-Ginu was engaged and done the work for \$25, putting a handsome coffin around the body. This goes to show the respect which the nepher of a Romish priests has for the bodies of Irish Catholics. Who wouldn't be gulled by a priest, after this!

— In an Irish paper was an advertisement for horses to stand at livery on the following terms: "Long-tailed horses at 3s, 6d, per week; short-tailed horses at 3s per week." On inquiry into the cause of the difference, it was answered that that the horses with long tails could brush the flies off their backs while eating, whereas the short-tailed horses were obliged to take their heads from the manger.

— Who wants a first-class bookeeper? A Protestant young man is now open to an engagment as a bookeeper in all its branches. The very best of reterence can be given. Address "Bookeeper"

A Little Job for the Police Commissioners.

We are more than sure that Mayor Otis and Chief Cockerill will pay a little attention to officer Edward Devitt. This worthy young man in consequence of certain good qualities only known to ex-Chief Crowley and his secretary, Alfred Clark; was appointed some time ago to look after the wayward young Catholic hoodlum girls who take it into fheir heads to become common protitutes before they become of age. Mr Devitt has other good qualities too, if they were only generally known, but like all other respectable men the does not exhibit his good traits in public. He generally takes himself to whisky and oyster saloons, when he wishes to edify his associates upon the high estimation in which he holds his present chief. Mr. Devitt gave an exhibition of his skill in the art of using some very choice "billings. gate" in the "Pacific Oyster House," on Bush street last Friday morning. If Chief Cockerill had been prescut he would have treated Mr. Devitt to a cell in the City Prison, for the admirable language which he used towards him. But, as he was not; nor any other officer; Mr. Devitt still sports his nor any other officer; Mr. Devitt still sports his star underneath his handsome black frock coat, and has the privilege of visiting all the assignation houses in this city in search of his country "gals," From the "Pacific Oyster House" Devitt went to Con. Mooney's saloon, and there he finished up in a regular boisterons manner, he was finally thrown a regular boisterons manner, he was manly thrown out on the street, where he drew his pistol and challenged any s—of a b—to fight him. In the oyster saloon he made things decidedly lively, so far as breaking dishes and throwing tumblers at prostitues who happened to be in there at that time (2 o'clock in the morning). This is the kind of a police officer that Chief Cockerill has employed on special duty. After this it is no wonder that Mayor Otis should employ Detective Lees to keep an eye on the "fast" city officials. This is not the first outburst of Mr. Devitt's drunken rowdyism. If parties in the rear of the City Hall wished to speak, another such a disgraceful scene as the one above another step a disginer blin, but so long as Devitt has the good wishes of Secretary Clark, what need he eare for what the public say about him.

Tpe Arrogauce of Popish Bishops.

"On the left side of the sanctuary was erected a throne, decorated with white lace and crimson damask, for Bishop Wood of Philadelphia, and on the right a similiar one for Archbishop Bailey of Baltimore." These words occur in the description given of a wedding that recently took place in Washington city—the wedding of the daughter of the General of the Army"—whoever he may be, for his name seems to have been lost somehow and somewhere in the office!

Dnring the marriage eeremony Messieurs Wood of Philadelphia and Bailey of Baltimore sat upon gorgeous thrones one ou each side of the church; whilst, as the description also informs us, General Grant, President of the United States, had simply a seat in a pew. No special attention shown to the Chief Magistrate of a great nation, but these underlings of the Pope, who acknowledge no allegiance except to a foreign power, who hate our country and its inhabitants, are treated as monarchs. What wretched taste ou the part of the managers! What arrogance in the part of Messieurs Baily and Wood! Would it not be well for these latter gentlemen to imitate the humility of the Teacher whom they profess to follow? Would it not be well for them to study the lessons taught by him? If they did, they would guard against making broad their phylacteries, and enlarging the borders of their garments, and would eschew "the uppermost rooms at feasts," as well as "the chief seats in the synagogues."

—[Filings.

— The place to lunch is at Van Bergen's, 425 Sansome street, near Clay. Mr. Van Bergen keeps the finest lunch, beer and wines of any man in San Francisco.

— The price of the Illustrated Police Gazette will be only ten cents. Agents and others will please send in their orders early to the office of the Illustrated Jolly Giant.

MUNICIPAL GLEANINGS.

— It is really amnsing to attend week after week, the "Presbyterian ministerial association meetings," as they are termed. We have now attended for over a month and we confess that we never enjoyed ourselves balf so well in any place of amnsement; but last Monday afternoon's meeting was the grand climax of all others. The questions were: "Shall parsons visit the houses of their parishoners, during the absence of the men." The distingnished Rev. Poage, who so lately crept into notoriety through our giving him gratis notice in our paper, believed in visiting every house in the city where there were pretty women. Rev. Carpenter, the new disciple of the pepper and salt religion, was opposed to ministers poking their noses into families where they were not invited or welcome. Bro. Woodworth believed in visiting pretty women when the whim took him. Dr Burrows did not see that it was anybody's business whether ministers visited or not, so long as the husbands of the ladies visited had no objection. Carpenter must gave a handsome wife.) Here Poage the whipper of Tyndall and the devil, insisted upon his right to visit. The meeting adjourned without settling the question.

— A Dog Growl. Several gentlemen who ought to know hetter, have made a regular hubbub over a nasty, dirty, mangy, scurvy, bastardly cur, that came very near causing injury to one of our most public citizens and lawyers, John W. Dwinelle, brother of the kindhearted Judge Dwinelle of the Fifteenth District Court. The action of those gentlemen seems to us to be a little bragadocia game, in briuging such a popular gentleman as Mr. Dwinelle before the Police Court. All we have to say is, that Mr. Dwinelle's loss to, the bar and to society, had he been killed by this contemptible cur, would have been a much greater loss than if all the dogs on earth with their protectors, the Cruelty to Animals "gentry," who are about as useless a society as we know of except it be the Chinese rag-pickers. The idea of arresting a man like John W. Dwinelle for the sake of a d— cur, it is too far-fetched Mr. Cruelty to Animals "gentry."

— Hallelujah Cox is like all other bible pounders in the world, he wants notoriety— in this we will gratify him. We will inform the public, that himself and another bible pounder of less renown, had a regular blackguarding match on last Sunday morning in front of the classic What Cheer House, for "Christ's sake." We like Cox personally, few indeed, that don't like Cox, even the ladies now are beginning to like Cox, since he nas become a widower. Hence we will give Cox some advice. "Cox, you better go out to the City and County Hospital and there use your talents as a minister of Christ's gospel. You will find on your arrival there, a horde of horrid looking nuns, who has never heard of the Christian Cox. No doubt as soon as they hear of you, Cox, they will get out of the Hospital and permit poor sickly creatures to enjoy rest. Now Cox, that is the place for you to do good"

— In this age of corruption and theiving it is necessary to have good men to fill our public offices. With this view, we will give the names of some of our citizans who we know to be honest and truthful, and whom we cau recoumend to the voters at the next election,—Eugene Casserly, Jasper O'Farrell, John J. Marks, Edward P—atrick Bnckley, Dr James R. Rice, Henry Case, Joseph Casey, Newton Morgan, Alf. Eckstein, "Saam" H. Kent, and Thomas E. Finley. Several other gentlemen's names could he added, but as they are ont of town just now, being engaged at their country residence in San Quetin, it would be useless to place their names before the public at this early date, but, by and by we will have several other distinguished candidates to place before the public for their suffrage.

—— Our valuable and much respected citizen, Gen. A. M. Winn, has succeeded in obtaining a training ship for the Catholic hoodlinms of San Francisco. We suppose, M. M. Estee will not call this work,—all right; let Estee show us where he has ever done even half this much good for this city.

— A model Police officer, named John Manley, a native of Japan, as the following grammatical note will show, has become involved in a fivorce suit with his wife under another name. In consequence of some remarks made in the press, he has taken umbrage at certain journals in the city in publishing his name, he has issued the following, which will show that John has not been educated in our public schools, but on the contrary can show his diploma from a Romish Catholic College in Ireland. Here is what John says: "The Man Or Or Woman That Publish that in the Call About Officeir Manley is A Base false Hood and a Lyar.

John Manley."

— We are at loss to know why the Immigration Commissioners make a distinction between Chinese and white prostitutes, There has been a considerable noise made over the arrival of a few Chinese prostitutes a few weeks ago, wherein at the same time, we know of two white proenteresses who imported white stock into this city from the Eastern market. One of these brothel keepers can be found on Commercial street above Kearney, and the other on Post street above Dupont. Why not have those bawds sent hack the same as the Chinese-Judge Field is right after all.

— The "Monitor" puts forth the Hon. Philip Roach, as a candidate for Governor at the next Gubernatorial election. Mr. Roach is an excellent man, and there is no donbt but he would make an excellent Governor. Notwithstanding all these qualities we think Mr. Roach's prospects for Sacramento are very thin, after the late Romish exhibition in Washington. Mr. Roach has one great fault' he dips his fingers too often in holy water, ever to be Governor of this State.

— The House Carpenters Eight-honr Leagne has purchased, and elegantly framed, the portrait of Gen. A. M. Winn, which they have ou exhibition at Currier & Winters, on Kearny street, in this city. The compliment speaks for itself. The picture is a splendid likeness, and a fine painting by the late and celebrated artist J. Wise

— The "Jesuitical Guile" is about the aptest pupil which we ever have seen turned out of a Romish school. It can use all the Jesuitical phrases now known, and very creditably can pick up new ones as they are coined by the Romish priests. The manner in which it blackguards the Illustrated Jolly Giant, and our public schools is, we think sufficient proof of this.

— The paving of Clay street from Front to Davis is another illustration of what "Sam Kent knows about street-paving." Was there ever such a swindle? Just look at it! Sam must have been "seen" pretty heavy to "pass" on that job." How long is the city to be cursed with such a "monotonously incompetent official" as the present Superintendent of Streets. Better abolish the office than be robbed in this manner!

— Here is \$10 for "me and mc wife" said a well known American Protestant in Vallejo, when Bishop Alemany blessed the bells, for the Romish church. This is the kind of American Protestant creatures who subscribe to support the Romish church in this country.

— After nine months exposure in the Illustra.
TED JOLLY GLANT, the eity press is beginning to see
that "Saam" Kent must be either a fool or a rogne.
This is enterprise with a vengeance.

— Thanks to the Board of Snpervisors for their excellent law in prohibiting the bawds of this city, from exhibiting themselves in an almost naked condition in the various underground dives. We expect a reformation in our young men hereafter.

— The "Jesuitical Gile" is now after John W. Dwinelle. If Mr. Dwinelle was a "chaw gentleman" the "Guile" would be silent. Jesuitism again!

— Gen. Grant bas given up the notion of a third term. We should say it was time, after allowing himself to be insulted by the Romish church.

—— The Masonic Grand Lodge will meet in this city on next Tuesday.

— An excellent oil painting of Gen. Winn adorns the window of Currier and Winter, on Kearney street.

A Most Salutatory Lesson.

Nothing has ever occured in the history of this Republic to teach such a lesson to the people of this nation, as the late disgraceful "Bull-frog" exhibitions at Washington, over the marriages of Princess Nellie, and the shoddy danghter of a "General in the Army." These "finmmery" shows have done more to further the ends, which we, in conjunction with the "Harpers Weekly," and other "sound journals," published in this country are daily advocating; than all that could be said or written for the next ten years. In fact, comment is unnecessay, the peo-ple throughout the length and breadth of this conntry, have read the late Romish display made at the the Capital over the "shoddy" danghter of Mr. Sherman. Miss Sherman is not to be blamed, nor, indeed, was she ever consulted in regard to the grand Romish exhibition, held over her nuptials; the whole thing was fixed by the Romish priests as a grand opportunity of showing the cloven foot of the beast at the Vatican. There was just one thing wanting to make the affair a complete success, and this was, a third throne in the centre between the this was, a third throne in the centre between the thrones of Bishop Baily and Bishop Woods, for the "infallible" representative of the lower regions. It was humiliating to the diguity of this great country to see the President occupy a common seat among the invited guests, while the two Romish bishops occupied two "thrones" upon an elevated platform on each side of the altar. President Grant has wilfully or through ignorance deliberately insulted the entire American nation. How come the President of tire American nation. How come the President of this country to sit beneath any man on a throne, be this country to sit behavior and an artifact, what in the name of God is our country coming to when our President thus deliberately bows before any man on earth. However, we are content, the beast and his servants, the priests and bishops, have shown the American people what they would do had they but the power. We trust that every true American will backle on his armor all the tighter after reading this disgraceful Rourish exhibition of power and priesterals. We have just one simple duty before us and this is, never vote for any Roman Catholic for any office in the gift of the people, better do this now than have the blood of some of our valuable men shed hereafter.

A Smart Police Officer.

Police officer, Leouard Guion, is about the soundest sleeper which we have ever heard of. Not many weeks ago this smart officer who draws his \$125 per month for watching thieves, took a nap on the coalbox at the Harbor Police Station, during his nap it must be supposed that Mr. Guion had a beautiful vision of Paradise or Pargatory, or some such place, because when he awoke, some sixteen honrs afterwards, he missed his gold watch and chain, valued at \$325 in U. S. gold coin. Now if any city in the world can produce a smarter police officer than Mr. Leonard Guion, we would like to know it. We are happy to state that this gentleman is not an American, but a Dutchman from Limerick. "Do ye moind that now."

Something for Busy Officials.

During the last ten days certain high-strnng officials belonging to the "Crnelty to Animals Brigade" have kicked np quite a furore about the City Hall, trying to obtain a warrant for the arrest of one of our very best citizens, whom it is said kicked a mangy cur hecause he (the cur) frightened the horse which this gentleman was riding on at the time. This action on the part of those gentlemeu looks to us like trying to gain notoriety. We can tell those officials where there is real cruelty practised every day in the year. If any of those men wish to do good they can go ont to Butcher Town any day, and there see some of the most revolting cruelty practised upon the animals brought in to be slaughtered by the butchers, who, with long spikes gauge out the eyes of the cattle previous to stabbing or killing them in a humane and decent way.

Why Were the Children Punished?

When I have but two children of the EDI have Street old I were verely reprintanded s med to see they refered to make decr sense the pin pries who though it to visit to the tempth of Vitotic not is lespossible. note a think to Surely, Markin Remore is only le hep less. We are not aware that it lip been the case of in our sade schools to require the pupil to more also the income of visitors. If say. We were the tracked of the configurations lieving how and that it has not been the custom, we have the the latesty. Why exact for Dopish priests, a correction to denied, or at least, not extree for the second who are they that any special at ention should be shown them? Why should they expect to both and with great reposideration than others? Do they I'll more kindly-disposed to our schools, or take a creater interest in them than our citizens d ? N i, verily. So very far from it, they are the openly loclar demonies of those schools proclaimmes them to be codless institutions and Do they leve and respect our people so much that our claidren in bound to recognize them as friends and honor them as superior Leings? Not so. regar I one wives as concubines and our children as basturd, and both parents and children as beretics bust only and both parents and children as beretes whom it is their duty to exterminate. These are the men on who e a count, as rumor reports it, two children were punished. What right bave such men to cour rour schools at the any role? What busters have they within their sacred precists? Their parents it is a surcharged with the malaria of translation of the sacred precise. rounds to 11 1888 societaryou with the mataria of tyranny a d de poism that it taints the pure air of freed on. It is like the frost that kills the tender bud of Spring, or Fl.e the hot stroom of the South that blights the smanner flower.

But were the colldren really reprimanded, or is the times, as we half suspect, simply a naughty little fib of the hundred-tongued lady? If they were reprimanted, then we pronounce the act an outrage; an we do and that the matter be thoroughly investigated, and the teacher guilty of

the entrage. Its missed.

We are turth informed that, in the Eighth street public, chool, of the sixteen teachers employed, ten are Papist, and only six Protestants. On first hearing this statement, we had doubts of its correctness; but on further inquiry, we found it to be true, as I we are astonished and indignant that it is so. Papish Laymen believe precisely what their priests teach them, and are no more favorable to our schools than the priests themselves. They would annihilate our system of schools if they could, and They would establish in its place such a system as would loster Popery, detroy P and in, and overthrow our Popery, detrey P attin, and overthrow our republic. The Papest teachers that have crept into cur schools, have done so simply to carn money, and advance their religion. They care not for our schools, and ought not to be employed in them. We are unwilling that our chitdren should be taught by them, and we protest against it. This is an issue we admit that ought never to have been made in our free country, and it never would have been, but for the Papists themselves. They have made it and forced it upon us, and we have been obliged to accept it. But, we ask, why are there so many Papist teachers in the Eighth street settool? What are the members of the Board of Education thinking about? Are they not yet convinced of the character of Popery and Papists? Will they never learn that Popery is the irreconcilable enemy to freedom and progress, and that priests are the sworn foes of Protestantism and Protestant institutions? Have they yet to learn that Popish priests regard Protestautism as a "damnable heresy" and triatthey have taken a solemn oath to desiroy it by every means in their power, publicly and secretly, by word and deed, and with the sword, if it be necessary? Are they in league with these minions of tributed.

Rome—these enemies of Protestand merel republicant forty? Are they going to give car schos intect when is of Papi it beachers, who are it mesh had the lists? Heach is their intection, we must in advance order care even a soon is been protest. We protest a rime the gaves on the name of the monityred lead, of every age and country that have falled viethus to Popish tyramus; we protest against it in the name of civil and religious liberty which Popey has a stroyed wherever it has had the power; we proceed against it in the name of our revidution ry sires who fought and died for that liberty, that Pope y is now seeking to destroy; we procest a aimst it in the name of our revidution ry sires who fought and died for that liberty, that Pope y is now seeking to destroy; we procest a aimst it in the name of the tex-payers whose wishes are distagrated; in the name of every man, woman, and child, who betes Popery, and are ignored and in ulted; in the name of every man, woman, and child, who betes Popery, and are distagrated in the name of every man, woman, and child, who betes Popery, and are its could be sourced and incompletely in the name of every man, woman, and child, who betes Popery, and are ignored and is ulted; in the name of every man, woman, and child, who betes Popery, and are its could be sourced and from falling under its cruel, its soulcenslavting influence. We protest against it, and we call upon the people to prevent

Work for the Blessed "Vargin."

The "National Police Gazette" farnishes us with the fall particulars of the execution of Joseph Michaud, a devoted son of the Romish Church, who like a number of his co-religionists, have swung off the earth into Purgatory, thereby adding more work to the adready numerous duties of the good lady whom Roman Catholies adore and entrent to pardon them of their untold sins. If the doctrine of the Romish Church be correct, the Blessed "Vargin" will have to make an extra trip to Purgatory for Joe's pure spirit after the priests and Bishop Tache has got through mumbling Latin over him. Fathers Tillon and Dugart, officiated at the last sad rites of their devoted peritent. The "Gazette" furnishes the following description of the banging:

Early this morning the last services were nerformed by the devoted ecclesiastics in the court room, where an altar had been erceted. The black flag lloating on the roof at dawn announced that the day of execution had arrived, and further attracted by the mournful tolling of the bells of the Cathedral of Boniface, a crowd of some 300 persons assembled at the court house, in the yard of which the scaffold had been erected. They were however, unable to see anything of the last scene, the scaffold being boarded up and draped with black. About Forty persons were present by invitation. At a few min utes after right o'clock the condemned man entered the court room, where he was pinioned. He was supported by the two priests, one of whom held a cracitix to his lips which he kissed fervently and repeatedly, praying all the while, though through ex citement he had lost his voice, and streams of tears were pouring down his face on being escorted to the scaffold through a window by the hangman and Sherilf Armstrong. Kneeling on the trap, he again bade an affecting forewell to all who were present. He had prepared an address which he intended to read but was unable to do so. The last scene was not necessarily prolonged, the cap was drawn over his face and a moment afterward, his body fell into his face and a moment afterward his body fell into the chasm below the platform. His neck was broken and death ensued almost instantaneously, the body swinging like a pendulum after one slight shiver. After hanging twenty minutes it was cut down and given to his contrades, by whom it was interred in the Cathedral. Archbishop Tache conducted the services.

There can be little doubt but that the soul of Michaud is now rejoicing with the angels in Heaven, whereas the murdered man's spirit, if he was a herethe while on this earth, is consigned to a place where all Protestants are sent by the infallible Pope. Such is the teachings of this church in this age of the world.

— A good time was enjoyed by the members of the San Francisco Fusileers, and their friends on last Wednesday week, at Armory Hall, corner of Powell and Sutter streets. The prizes won by the members at their late target excursion were distributed.

Small but Plucky.

• With our usual magnanimity, for a deserving routemporary, we nost the orfully—g that the little "Pacitic Youth" in its October number, he for exceeded our anticipations of its ability, in dealing with the "slimy Press" of this city, the manner in which it ruffled the feathers of the old goose on California street, and opened out the slimy seams of Pickering's "Balletin" and "Call"—was good, but the satireal handling which it gave the "Jesuitieal Guile," (Post) was truly refreshing indeed. The "Chronicle," it very justly, we think, gave some praise to. What it said at all ourselves, our well-known made by prevents our commenting upon, yet we will quote the "Youth's remarks, for the benefit of our readers.

"Upon grancing over the columns of the spicy Johny Ginny we were much surprised to see that friend Thistleton had neglected to notice the libel case and its surroundings. We will not attribute the neglect of the mighty Ginny to a want of enterprise, but will lay it to his great desire to show the hypecrisy of the lying priests and heathenism of the "red-mouths." Brother Thistleton is engaged in a good work and we wish thin God-speed on his course. To all persons desiring racy, enterlaining and truthful reading matter, we can but recommend the purchasing of a copy of the lively Johny Giang."

So far as our not noticing the troubles between the publishers of the "Pacific Youth" and the publishers of the "Vindicator and "Growler" was concerned, we simply acted upon our early training which taught us, that where two parties are fairly matched it would be ungentlemently to take sides. Although in this case, we confess that there were two against one, but nevertheless, the "Pacific Youth" proved itself more than a match for the "Vindicator and Growler." This we knew all through, hence we refrained from entering into the squabble.

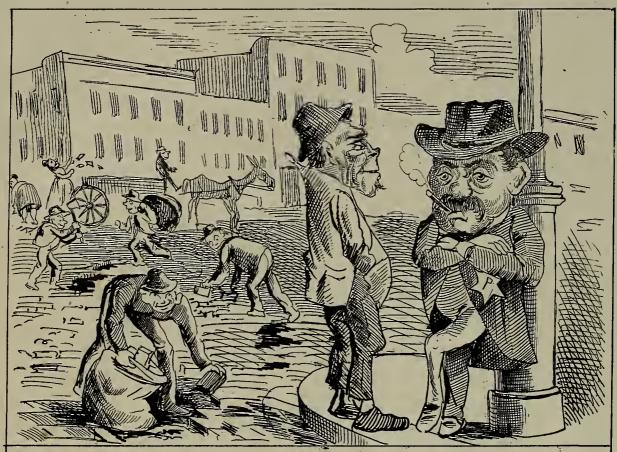
The "Pacific Youth" is a ready, sprey, and well edited monthly, those who wish to read semething really good, should subscribe for it at once.

The A. P. A's.

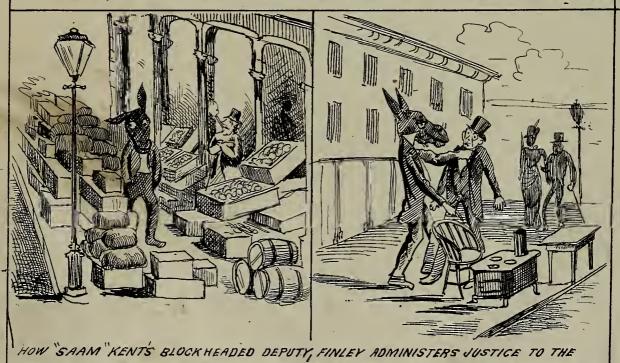
We have often been asked what does the above title mean. Our answer is, to all such inquiries the "American Protestant Association." It is a benevolent society, and is formed by persons desiring to the utmost of their power to support and defend the liberties of this country from the designs and intrigues of Popish mercenaries, as well as for the maintenance of the public peace and tranquility. It is excitisively a Protestant Association, and the members pledge themselves, as far as in their power lies, by every lawful influence which they can exert, to preserve, inviolate, that most glorious privilege, "Liberty of Conscience," and to protect good citizens from violence, oppression and wrong. Any further information in reference to the formation of Lodges, etc., can be had by addressing this office.

— Occur. * Know Bettern.—Mr. James D. Lee, 33 Geary street aught to know better than to blockade the cattle s'dewalk in Iront of his saloon on the above street with about "three hundred" cales of eighth he has just received direct from Earland. Mr. Lee may not have room in his saloon for this large importation of liquor, yet the public shockly not be beconvenienced because of his insolity to find storage. He told an officer, who spoke to him about this unisance, that he knew the certic cargo would be consumed inside of one month, tait this is no excuse in our eyes, the Street Superintendent ought to look after him.

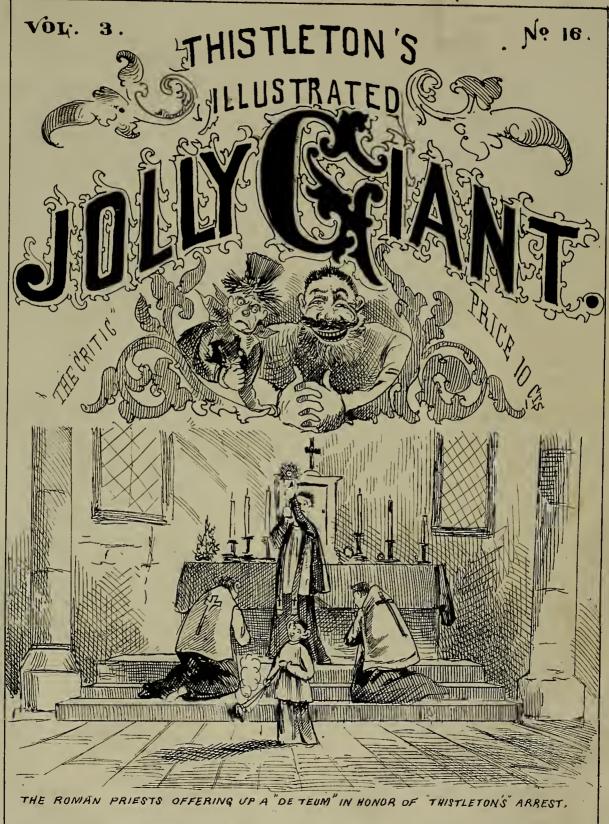
— EXHIBITION.—Duncan S. Tyson should be competed to procure a municipal ficeuse from the city author tes for holding a daily and nightly exhibit on at his residence, 587 Market street, near Second. We knew of no reason why Mr. Duncan S. I'von should be privileged to hold an exhibition with a knew no more than any other citizen. It is on he has only received an invoice of "Edinburg Aler in burgels, together with some "Centennial Scot it Whick," But this is no reason why he should keep an exhibition.



HOW THE S.F. POLICE OFFICERS PROTECT THE CITY'S WOODEN PAVEMENT ON THE STREETS



POOR IRISH DEALERS, AND PERMITS THE WEALTHY TO MONOPLIZE THE ENTIRE SIDEWALKS.



THISTLETON'S

HLUSTRATED JOLLY GIANT.

THE CRITIC.

Saturday: :::: October 17, 1874

TERMS OF SUBSCRIPTION, PAYABLE IN ADVANCE.

One Year\$4 00
 Six Mouths
 2 00

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 1 00

Delivered to City Subscrihers by Carriers, TEN CENTS per week.

Anonymous communications sent to the Editor of the Jolly Giant will be destroyed unread. At the same time, communications of value will be thankfully received and used if found suitable. The real name and address of the writer must accompany all matter intended for use—not necessary however, for publication, but as a guarantee of good faith.

Gentlemen in the country, desirous of taking the agency of the Jolly Giant, as also persons who wish to subscribe for our paper, will obtain all the necessary information by applying at the publication office of Thistleton's Illustrated Jolly Giant, Sau Francisco, California.

All letters on business to he directed to Col. Geo. Thistleton, Puhlisher and Proprietor, 423 Wash-

iugton street, near the Post Office.

Our Agents.

The following named gentlemen have kindly consented to act as our agents in the various towns set after their names. Parties in the interior, desirous of obtaining Thistleton's Illustrated Jolly GIANT, can be accommodated on application to any

GIANT, can be accommodated on application to any of the gentlemen mentioned below.

Gentlemen who may be anxious to act as our agent, in towns and cities where we have not as yet established agencies, will please communicate with the proprietor at this office.

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Geo. A. Buxton, Vallejo.
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Thomas Powell, Stockton.
D. S. Tallman, Napa City, Cal.
E. B. Lewis, San Jose.
William Harrison, Victoria, B. C.
W. H. Foremau, Beuicia, Cal.
Capt. W. J. Boweu, Berkley P. O., Cal.
Rob't H. Coulter, Pacheco, Contra Costa Co., Cal

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— The price of the Illustrated Police Gazette will be only ten ceuts. Agents and others will please send in their orders carly to the office of the Illustrated Jolly Giant.

A Quakers Letter.

SAN FRANCISCO, October 12th, 1874. ILLUSTRATED JOLLY GIANT .- I have read thy paper with some degree of pleasure and satisfaction I don't know hut it may be a little wicked in me to delight in thy rough jokes on the Roman Catholie clergy and church. But it may be the best way after all. Thou hast every kind of people to reach, and must reach every one in his own way. If thy paper were for me alone, I would rather thy phrases were a little smoother, and thy epithets a little more polite. But thou hast to reach the general reader, and fire the general heart, and perhaps this may excuse some of thy rough dealings with this very singular religion, which calls itself christian, while trampling under foot, every precept of Christ.

It is perhaps true, that the Church of Christ, the precious babe of the gentle Jesus, was delivered into the hands of the early Roman priesthood, for nursing and training. But if so, they speedily changed it for another bantling of a different charactor. For blesing, charity, for giveness, for bearance, and brotherly love, they speedily substituted eursing, intolerance, burning, and hatred of those who rejected their faith. And for the simple prayers and forms and humility of Christ, they adopted the ritual of ancient superstition, with its grandeur and ostentation. They ransacked India and China for deeorations for the altar, and splendid robes for the priests. Go into the Chinese Josh house, here in this city, and iuto the Catholic church, and thou canst not fail to see the likeness between the two, or to be convinced that they are of the same brood. On the altar thou wilt see the Trinity, lit up, and in-ecnse hurning before them. Watch the priest in either temple, and thou shalt see the same genufiections, and often hear the same prayers in substance. In fact, it is the same religion, only the Roman Catholic has come to us through western Enrope, where they were wont to burn tallow candles, while the Chinese comes the other way, through a country of sticks and wax tapers. They are equally hehind the age, and unsuited to a free and enlightened peo-

But I should not care for this, nor wouldst thou need to exercise thyself about it, in our free country, need to exercise thyself about it, in our free country, where all men are not at iherty to think for them selves, but for one thing. These Catholics do not believe iu this liherty, nor would they permit it to thee and me, if they had a majority and could have their own way about it. And herein comes a great and perplexing trouble. In a free republic we are compelled to permit, even the cuemics of the republic, to enjoy all its privileges. The moncharist plots and schemes for what he calls his legitimate prince, with perfect impunity. The votary of the Pope, spreads his intolerant religion without let or hindrance. And it must be so, or we destroy the hindrauce. And it must be so, or we destroy the very freedom we profess to maintain; and they are the first to remind us of it. So long as we hold the the first to remind us of it. So long as we hold the halance of power, our greatest enemies have the same protection that we have ourselves. But let the monarchist, or the devout follower of the infallihle Pope, prevail only for a moment and our liberties, are lost forever. We have no rights which they are hound to respect. They have no scruples of conscience when we are dragged to the block or to the stake.

We are thus compelled to play, as it were, an unequal game with these people. It is as though two gamblers should sit down and throw dice, with this gamblers should sit down and throw dice, with this agreement, that so long as A wius, each one should retain his own life and fortune, but whenever B wins, A should give up his life, liherty and estate to B. I say that the conditions are unequal, that in this contest with Romanism and with monarchy, for they staud in the same category, and are close allies, we have nothing to gain, while they have nothing to lose, and vice versa.

It helowes us to be up and doing. We have but

It hehooves us to be up and doing. We have but one weapon, that of fair, open argument. Either we must educate the bulk of our people away from this intolerant church, or we must speedily stand up against them sword in hand, to defend our rights

of conscience and freedom of speech. The American people should be made to realize this fact. Every Catholic institution is an entrenched camp of monarchy and religious bondage. Every man who gives them money or goods, in comfort or support, is piling up property which good sense must devote to some other use, or the rough hand of war eventually tear down.

Thy language may be harsh at times, but the campaign in which thou art engaged is no child's play. Thy rough words may avert rougher blows. Thy adversaries are cruel and unserupulous. Thou hast adversaries are cruel and unserupulous. Thou hast not chosen a soft and pleasant path to fame and fortune. Thou givest hard blows, and will receive them in return. But I think that the manifest justice of thy eause, will rally the friends of freedom around thee. Let nothing cause thee to falter in thy course. The days of open violence are past; and Americans are too shrewd not too detect the moving cause of any private personnian. Thou hast the cause of any private persecution. Thou hast the sympathies of all true friends of American liberty. I am ever thine

A FRIEND.

"Saam" Kent's Filthy Pool Unearthed.

Our Mayor has set the example, and the leading authorities of the city seem resolved to turn over every stone and discover every lurking fraud. We trust this work will go on till the whole official staff of the city is bleached out, and the black sheep cast aside and punished. We have repeatedly ealled attention to the defective street management under Mr. Keut, but failed to attract attention from the proper quarter. Now, at last, his offences smell to Heaven, and can no longer be kept in under a hushel. The Finance Committee reports the system of keeping books as very rude and defective, and the receipts of individuals not corresponding with the entries. This seems to have been attributed to de fects of memory, father than to any dishonest intention; but we are not disposed to view the matter in tion; but we are not disposed to view the matter in that light, Our experience with Mr. Kent would not lead us to such a conclusion, not much. We have no hesitation in saying that in any matter wherein that gentleman had a few dollars at stake, we should do him entirely too much honor did we say that we could believe him under oath. Our conscience would not permit us to make the tender confession.

From the witnesses examined it would appear that the property of the city, namely, wood from the pavements, had been removed and sold, and the price found its way into private hands. It seems also, that laboring men have been taxed out of their wages, to huy huggies for the overseers, and sets of furs for their wives. One man paid \$25 at one

time for some such purpose.

Now this kind of business must be promptly stopped. Every office in the city government should he rigidly examined, and iu future let there he such a vigilance on the part of those whose business it is, that the recurrence of these frauds shall he next to impossible. The higher authorities owe this duty to the taxpayers, and they will not acquit themselves with honor, unless it be strictly performed. It is time we ceased to pay taxes to enrich thieves, either as a city, a state or a uation. We must have the finances of the country managed on a more purc and economical basis. If we do not soon begin somewhere, and punish some of the little ones, this thing will culminate in hanging the people of the thing will culminate in hanging the people of the United States Senate and Congress, for their delin. quencies in this regard. In the last six years, we have not had one man in either house who has stood fairly up for the interests of the people, and threathening defeat and exposure to his moneygrabhing fellow members. We say let "Saam" Kent have justice! That is the word, more or less. We have never had any faith in him, but let him have a fair trial, no whitewashing, and his just deserts. It is about time for somehoody to be in carnest.

The strength of the Jesuits at the beginning of the present year were 9,104 members. Of these 2,303 live in France, 1,527 in Italy, 1,080 in England and Eng ish colonies, 1,588 are on mission, and 2,706 are in the United States.

A VILE SLANDER ON THE DEAD.

A Cowardly Stab from the Entire Press of this City at the "Jolly Giant."

SUICIDE OF THOS. B. MACY.

The old gentleman above named, who one day last week shuffled off his mortal coil by his own voluntary act, was for some time past a pretty close neighbor of the Johny Giant. He had his little room in the same building, and spread his notions for sale at the foot of the stairs. At times he would so crowd up the doorway with his goods, as to make the stairway utterly invisible, and many of our friends were often puzzted to find us on that account. This was doubtless a source of annoyance to us, as also, to every inmate of the building. We certainly gave a picture of the old man, partly through fun and partly through an objeet as a sign to our entrance. But the old gentleman never seemed in the least annoved at this, but on the contrary, told several of his friends that the picture was an excellent advertisement for bim and that latterly, since the illustration appeared he found his business increasing so as to be really thankful to us. He was an old man, at this juncture, worn out in body and mind, and with no fntnre before him, and no friends around him, he put end to his life. It is not disclosed, so far as we know, what was the immediate motive of the act, however, he often expressed a notion of doing away with himself to General A. M. Winn, whose office is in the same building, and on the day of the suicide, Gen. Winn made this statement to Mr. Hall, the "Bulletin" reporter, but of course old Piekering the wieked and jealous sinner, would not allow such a statement to appear in his paper so long as he could cater to the Catholic appetite. However we have our friends and like every other sturdy advocate of a good cause, we have our enemies also, and they are afraid to tilt against us on the real ground of their dislike, take this oppurtunity to give us a dig in the ribs. They have thought proper to misrepresent us in this ease. They report that we wanted his room, and drove the old man to despair by our lampoons. What fndge! There is nothing to show that we have in his death. We did not want had the least share in his death. We did not want his room, and only requested that he would leave the entrance to the stair-way visible from the street. There is nothing to show that he had any such sensibility. On the contrary he appeared to retaliate sibility. On the contrary he appeared to retaliate with energy and wit. If a picture, or a broad earicature could kill, most of our adversaries would have died long ago. Even Pickering, with his "high moral nature" survives. Indeed if people could be killed in that way, we would do more slaughter than Samson with his jawbone. We have several neighbors who richly deserve it. But alas, their "moral nature" has not been cultivated, they are not assembled or liable to muster his ago, provided they are not

susceptible, or liable to murder by such means.

We are not at all astonished at the attack of the general press of this city, because we oppose a most tyrannical power, wherein it defends the bogns Christianity of Rome. They have been suborned to its intererest. Neither dare they assail us for doing so, for they would expose the weakness of their reasons, and the corruption of their motives. So they are content to stab us under cover of the old man. If that old sinner Piekering or the entire staff of the "Jesuitical Guile" had committed suicide because we carieatured them, we confess we would not cause we carreatured them, we conies we would not be one bit sorry, because anything that we could do to kill such erawling creatures in a legitimate way, we would do it. Yet we must confess our aston iele." The former paper is owned by good American citizens. Fred. McCrellish is a good citizen, and the managing editor Col. John McComb has our createst respect as a citizen and gentleman we will greatest respect as a citizen and gentleman, we will be candid enough to to say, notwithstanding the

cowardly stab dealt us by the "Alta, that there is not another gentleman in this city that we hold before

Col. John McComb, but he is surrounded by Jesuits.
This perhaps may account for the "Alta's" stab.
But the most unkind cut of all comes from the
"Chronicle," a paper which we have been more than
kind and friendly towards when the proprietors of
that sheet brought eternal disgrace upon themselves and their families by their assailing the publisher of the "Sun" we spared them, and what was our reward, the first pretence which offered itself was the suicide of an old man in the same building with us, whom we caricatured through line. At this opportunity the "Chronicle come out with all the poison which it contained and deliberatly lied. We are astonished at Mr. Charles De Young, that is, if he was aware of this false statement, but we are are melined to think that he was not, It might and probably was the holy water dipper, the managing editor Misther McCarthy, who most probably prepared the lying statement about our being the cause of old man Muey's death. If we wished, we could have placed the De Young brothers in a much worse caricature than ever we placed the poor old man who now is gone to the bosom of Abraham. But enough; we know what they can do when an opportunity turns up to please the Catholic Church. We are delighted to know our friends from our enemies. So far as the "Jesuitical Guile" is concerned we never expected anything better than lies from that eunning, lying, blackguarding, blackmailing, filthy and abominable Jesuitic I sheet We pride enrselves on being able to hold our own against all the artifices of the Romish Church. If we thought a picture taken of all the useless "skunks" about this city would have the effect of makingthem commit suicide, we would be to happy to illustrate them in our paper, or, indeed, if a like object could accomplish the timely death of the infallible old man at Rome, we would send him a pictuae of himself long since. It is time that the people of this country became aware of the power of a good truthful journal such as the ILLUSTRATED JOLLY GIANT is confessedly pronouneed to be by all.

Punishment of Crime,

Is it any wonder that erime stalks aproad unpuu ished, when so many of our officials are themselves eriminals? When we discover that the Assessors License Collectors, Coroners, Street Contracters, habitually put money in their poekets, not their own, are guilty of perjury, forgery, false entries, and lying? Can we expect wholesome laws to be made by Congressmen who steal by salary grabs, Credit Mobilier, frauds, and bribes iunumerable? It would be mere midsummer madness to do so. The people alone are to blame. They are all voters. With them rests the remedy. Let none an voters. With them rests the remedy. Let none but sober, steady, economical and law-abiding cit izens be elected to office! Let the votaries of the gaming table, of champagne suppers, fast horses and fancy ladies be retired to private life, and rely upon it we shall soon have a different state of things, and not until then. It is high time we had some very important reforms here in California, that our taxes were reduced and official corruption was wiped out, but to effect them we must have a different class of men in all our offices.

Mexico's Liberators on Tiptoe Exercise.

The Lerdo Guard, under the command of Captain Emedo Lopez, held their second anniversary invitation ball at Horticultural Hall, on last Saturday night. It would be useless for us to say that the affair was one of the most select of the scason. The beautiful Mexican brnnettes with their rich robes of various and brilliant colors, added a fairylike appearance to the seene, logother with the handsome uniforms and soldierly appearance of the members of the company. Captain Lopez, is no mean soldier, as he has served in the Mexican army for eight years, and always on the side of liberty and against the Church Party. This is the kind of a Catholie we admire. Bravo for the Mexicans every time.

Roman Catholics Cannot be Relied Upon.

There is no slavery like that of the mind. It follows a man wherever he goes, and watches and binds him every moment. You may throw chains over the body, you may set guards to watch it with the utmost vigilence. But the chains may break, the guards may sleep, and the prisoner eseapes. But when the chains are the dark meshes of his own mind, when the guards are his own fears and superstitions, he has no moment of liberty. He who dare not think for himself, is never safe. Whenever his not think for numsell, is never safe. Whenever his spiritual master approaches he is all over fear and trembling, and yields all else to the potent influence of his dictator. This is exemplied daily in the condnet of the devotees of the Roman Catholie Church, They may become Masons, or Odd Fellows, and acsume the oaths of any other secret society; but when the oaths of any other secret society; but when the hour of dissolution approaches, and the priest steps in, all is forgotten, and they fall back into boadage, lk: a wl ip, ed cur. Unless their min are first purged of the last dregs of Popery, they are liable at any moment to resume their chains, and grovel again in abjectness to the priest. It is to be leard that the same thing would hold in political as well as eivil affairs, and should our government at any time be involved in war with a friend of the Pope, our Catholic citizens would be frightened out of their true allegience by the machinations of the priest. We cannot be too cautious, or have too many safeguards against a church that absolves from sin, and releases from perjury and murder.

Grand Juries.

Our Grand Jury system is held by many to be a useless and unnecessary burden on the taxpayers, and so far as it applies to criminals arrested and held to trial by the lower courts, we believe that it is so. They should be tried by the County and Is so. They stoud be trief by the County and District Courts at once, and, as a matter of course, end the matter. Yet the Grand Jury might be called once a year or so, and inquire if the officers of justice have done their duty, and to present such crimes as might have escaped their notice, or been certuplly overlooked. There is another duty the Grand Jury chould perform and be suppowered to perform should perform, and be empowered to perform thoroughly. We have several institutions in our midst, of a very close character, and kept up in. buildings purposely secluded from public notice.
There are confined therein young persons and wo. There are confined therein young persons and women who are often ignorant, unaware of their rights, and, as may be seen by the sworn statement published this week, frequently abused and deprived of their liberty. The Grand Jury should visit all such institutions enexpectedly, examine the inmates, cells, diet, trestment, etc., inform all off their rights in this free country, and set at liberty all such as desire it. It is a disgrace to the Republic that advantage should be taken of mere ignorance to hold either a white person or a Chiuawoman in bondage. man in bondage.

FATHER BUCHARD'S PARADISE,-The interesting Utopia existed some time in the dark ages, when the bulk of mankind could neither read nor write—when feudal barons were autocrats, bowing only to the supremacy of the Pope—when priests were held sacred by all classes of people, and an insult to one of them brought excommunication. Then there were no newspapers. Indulgencies were sold to the rich in those days, and anybody who had money could have a good time and the Church's blessing. There was no free press, of comrse!

STAKLING WIT.—"Pat!" said an honest miner of the Pike persuasion, to an Irishman who worked in the shaft with him, "Pat! how do you go about proving your religion?" "Ah divil a proof I have at all at all, "said Pat, "Do ye think I'd be after botherin' myself about the like of that? I lave that to the praiste. I depind entirely on him, an' if I'm wrong, its net my fault, an' the praiste will catch hell.—"
'I den't know," said the Pike, suppose I were opersuade you to stay here while the next blast weut off, who would catch hell, you or me?"

ST. PETER.

St. Peter, one morning shed off his white gown, Gave up his great keys, and put hy his bright crown;

And with proper observance, and dutiful bow, And asked leave to be absent and travel below.

He descended to earth, just to spy and to search, And find out all the triumphs of Christ and his church.

He inquired of the first that he met-some old Tartars

Where the church of the day maintained its headquarters.

And they told him in Rome, if he'd but journey

He would find his successor in Peter's old chair, A healthy old gentleman, pious and fat, The good Vicar of Jesus, and rich too at that.

Now Peter had donned his old suit, for this trip, With a net on bis shoulder, and knife at his hip, And uever once dreamed that coming just so, To a follower of Christ could be made a Pope.

And Peter stood staring about like one mad. While the Pope bared his toe, which looked gouty and bad;

And a prince of the church, beckoned to him to kīss it.

With hints if he didn't, how much he would miss it. But Peter scowled darkly on those who stood round, Looked up at the Pope, and then down to the ground,

And profanely exclaimed, as he did once before, By God! I would soouer catch fish evermore!

Kiss his toe! Kiss that bundle of pomp and scar-

You'd as soon catch me kissing a leper or harlot! Get down from that chair, you old humbug, this

And see how a Christian will look sitting in it.

Right of Religious Belief.

The Protestant says: "I think I am right, but admit that I may be wrong. I should like others to think as I do, because it is a pleasure to meet congenial minds. I will persuade them to do so if I can, by reason and entreaty. But if they will not, every man must answer for himself. I will will not, every man must answer for himself. I will still respect my brother, bear with his difference of opinion, and trust that God will do so too. Who knows hut honest error may be excused! If we cannot reconcile all opinions, let us at least unite all hearts, giving each full liberty to be good in his own way." But the Catholie says: "Not so! Our church is infallible. We have the truth, and we have the trust of the control of the con church is infallible. We have the truth, and we know it. If you differ from us you are lost, you are accursed of God. We will reason with you, admonish you, and so save you if we cau. But if we caunot, we will close your mouth, lest you lead others astray. We will save you in spite of your-self if we have the power. We will admonish, then scourge, then curse, excommunicate and persecute you. We will put you to death, if need be, rather than have you spread heresy and unbelief." How different are these two views of religion! The former is light and love and liberty and progress It opens its hand to science and says, come and light the path of true religion! and seience re. sponds by reverencing rational theology. While the latter bids all men to step back into darkness. It persecutes alike all that interferes with its claims. Had it began by worshipping a stick or a stone, it would keep mankind in the same groove forever. Whether true or false, such a discipline would make the church unchangeable and eternal.

Returns from France.

The electious show the Republicans in the ascendant. They have elected almost as many delegates as the old Bourbons and Bonapartists put together. Chambord is in hopeless minority. It is understood that the Catholics are for the monarchy or the empire, while the Protestants vote steadily for Republican freedom. The political church is always against liberty.

Why Does "The Illustrated Jolly Giant" Expose the Priests?

The above question has been frequently asked us. We are prepared to answer this or any other question of a similar nature. Where we expose the short-comings of any man or set of men. we will, we are sure, give sufficient reason for our so doing.

So far as the Roman Catholic priests are concerned individually as private citizens, we have not one word to say against them, provided they remain quiet and attend to their religious duties; but as soon as they step outside of that duty and attack our most eherished institution, the public school system, and denounce and curse the same more like rabid maniacs than ministers of religion; and, further, when their Archbishop, J. S. Alemany, together with his two subordinate Bishops, O'Counor, of Marysville, and Amat, of Los Augeles, annually address a pastoral to their flocks throughout this entire State, denouncing the laws of this State so far as they relate to marriage and divorces; also, denouncing all marriages solemized by every Protestant minister, judge or justice of the peace, and pro-nouncing "ex-cathedra" all women who may be married by any such minister, judge or justice, to be nothing but common concubines and their off-springs illegitimate. When a body of men stand in their pulpit Sunday after Smiday and de-nounce and curse the American institutions in this manner, we say that it is time that some journal should expose the character and immoral conduct of such men. This we have done, and this weintend to do, no matter how the subsidized press of this city take it. We bold, and have always held, that we, as American citizens, have an equal right in this country to expose the character of the meu who curse and rant against our Republican form of Government as any Irish Romau Catholic has to come here and publish a Jesuitical journal in the interest of the Pope of Rome. We are for America and liberty, whilst the priests are for Rome and the Holy Father. The Roman Catholic priests are not slow to show up any little defects in any American institution or person that they can discover, then we ask, in the name of justice and equality, why we ask, in the name of Justice and equanty, my should we spare those drinken immoral sots wben we find them drunk upon our streets. This thing has been tolerated too long in this city; these priests have gained entirely too much power here because of the privileges granted them by a subsi-dized press and an ignorant band of followers.

These Romish priests are not slow to parade any little irregularities which they can discover in a Protestant institution, and why should we not publish the immoral conduct which is carried on in the convents day after day, when we get possession of it as we have in this issue, where the "holy bridesmaids of Jesus Christ," as they call themselves, are charged under oath with being accessory to the death of a beautiful young girl in order to screen a priest and save the church from scandal.

These priests can make up their minds to the fact that we will expose them every time that they do wrong. We will, God willing, whip them into line, or else make them leave this country and go back to Ireland, from whence they came!

A Priest Married.

He Leaves the Church and Becomes an Honorable Man.

The "Northern Standard," of Sept. 19th, has an account of another priest marrying in Switzerland. In doing so, he says, "I marry because I wish to remain an honorable man. It has long been the fashion to say 'as corrupt as a priest.' I marry because I want to get out of this ultramontane slough." During the past two years sixty-seven Roman Catholic priests have been convicted of immorality in France and Switzerland. The words of this priest, St. Ange Lievre, of Briel, seem to imply that a man cannot remain a priest and be a man of honor. The glorious work is going on everywhere. There is defection within the Church—there is repudiation by governments and nations. There must be a general sentiment awakened against this innatural, immoral, presumptions and liberty-destroying Church.

Col. Thistleton's Arrest.

It is known to most of our readers that Col. Thistleton, the publisher and proprietor of this paper, has been arrested for an alleged libel, and that his case will be heard to-day (Saturday October 17th) in the Police Court. The charge is that we have slandered one Father Harrington of this eity, by representing that he was inebriated on a certain occasion on the Vallejo boat. We expect to come ont of this serape right side up. We have no reason to think otherwise. Our war is not against men as individuals. It is against an organagainst men as individuals. It is against an organized church, and the principles of that church and its practices and its tendencies, and because it is the enemy of civil and religious liberty. Our knowledge of civil and religious liberty. Our knowledge of human nature, history, and our own experience, have long made us aware that many of the priests of that church are far from being examples of what a good and virtuous man should be.
neither chaste, temperate, forbearing, or of good
manners. It is one design and desire to give every
fact that tends to illustrate one purpose. We are not good and virtuous man should be. They are personally acquainted with the Catholic clergy in general; and owing to their similarity of dress and demennor, they are readily mistaken, the one for the other. In the case in point, we were informed, and did then believe that the drunkard before us was Father Harrington. There was a drunken priest on the boat. We did, not say that it was priest on the boat. We did, not say that it was Father Harrington, but only that that was our best information; and we invite the Father to correct ins if mistaken. But me street in we assailed his church and fraternity with the street in, and he chooses not to defend himself by setting us right, but if possible to take a legal advantage of our mistake, to avenge his Order on us. We should be glad to learn that Father Harrington is all that an aposlearn that Father Harrington is all that an aposstle of Christ should be, and to make known our
mistake to our readers. But he will not have it so.
He is not so much desirous of clearing himself as
stabbing a formidable adversary of his church.
But we tell him that he has made a mistake, that in
consequence of this libel suit, information has
poured in upon us in relation to the doing of the
Catholic clergy of this State, which never would
have come to light otherwise, and which, when made public, will damage their church a thousand times more than they can hope to damage us by this prosecution. Our voice is still for war. We do not pretend to predict the result of the trial; but whatever it may be, it will not change

Our downright detestation, Of tyranny in every nation,"

Or our determination to harrass the church of infallible popes and despotic emperors, till it shows our free country its departing shadow. And we are not alone in the work. Every true lover of the Great Republic is with us, heart and soul. We feel the inspiring influeuee of their approbation, and the firm assurance of their support.

How the Romish Church Monopolizes the Grace of God.

What a fine monopoly this Catholic Church is! Talk of land-grabbing and railroad corporations, and mining and political sharps, they are nowhere compared to the sharps of the Catholic church. From the Pope down, they are one great corporation. Their stock in trade is God's mercy and forgiveness and good will. They pretend to have the whole of it, and to dole it out at their pleasure, and to charge what they please for it. Was ever a unonopoly so grand! Aud it is a close corporation, too. They elect their own officers and their own snecessors forever. And according to them God has ors forever. And according to them God has agreed to give no grace or pardon except through their office. Were it a water right, or a railroad line, or a fishery, we should see the swindle in a moment. Nothing could persuade us that God an a moment. Nothing could persuade us that God had so favored the few against the interest of the many. But this thing has been built up so slyly, and under such solemn pretences, that men have not thought to look into it.

A. Hewitt, your communication is unjutelligible —[Ed. Ill. J. G.]

THE HORRORS OF CONVENT LIFE EXPOSED.

A Mother Charges the Sisters with Mur-

dering her Daughter.

Her Statement Corroborated by Her Daughter

and a Sister of the Dead Girl.

One day last week an old and somewhat eccentrie lady ealled at our editorial rooms, and handed us a written document, which purported that the Sisters in charge of the Roman Catholic orphans. lately on Market street, but now out at Monnt St. Joseph's, South San Francisco, had not done what was exactly right with her daughter. On questioning the lady further is to be mysteries of the document, she volunt as in following EXTRAORDINARY STATEMENT:

"My name is Mary Kindel. I am twenty three years in this city. I came from New Orleans when young. I was married twice. My first husband is dead eighteen years. I married a second time. I had two daughters, one named Mary Morgan, who is dead, and one named Katie Morgan, who is alive and in this city, learning the dress making business. I sent Mary, my oldest child, to the Market street orphanage nine years ago, at the time that my second husband left me. She was then ten years of age.

One year after this I sent my other child, Katie One year after this I sent my other child, Katte Morgan to the some place. I paid \$12 per month each to the Sisters to take care of them. I was poor and had to work hard at washing and other labor to make this money. I thought the orphanage the best place that I could send my children to. I was told by the priests that their virtue and education would be properly looked after. I believed them; so I worked hard in order to earn the money to pay for them. for them.

"My two girls in a few years grew up to be very pretty, Mary in particular; but all of a sudden Sister Francis, the Rev. Mother told me that Mary had consumption and was takeu ill all of a sudden. went to the Convent on Market street nearly distracted, at hearing this, because both my children were always so healthy that I was astonished to hear of

"Mary's illness.
"When I went there I found my child in bed, very ill. Father O'Cohnor, from St. Patrick's Church, had heard her confession and given her absolution, as also annointed her and prepared her few derit.

absolution, as also annointed her and prepared her for death.

"I asked Father O'Connor, as also Sister Francis, about my daughter's sudden illness. They both told me that she had consumption, and that Dr. Bennett had attended her. I sat by the bedside of my darling child for ten days and ten nights, although the Sisters wanted me to go away in the worst possible manner; but I would not; I wanted to see my darling child die. [Here the poor old lady commenced to sob and cry bitter, bitter tears.] Two days before she died she called me to the bedside, and, in great agony of nind, made me promise before God and agony of mind, made me promise before God and his Blessed Mother that I would never tell a secret which she was about tell ue until her Sister Katie was taken out of the Conveut. I promised, and then she confessed

known to the Sisters, they sent for some woman whom she did not know and had her taken to a physician's house on Howard street, and there

an abortion was performed upon her.

"After this was over the eruel old woman made her walk home, until the corner of Third and Market streets was reached. Here she said she fainted, and had to be earried into the drug store at that place, where she was left until a carriage was obtained on Kearny street, and she was drove to the Convent, where she was put to bed, and from where she was earried out a corpse." [Again the distracted mother gave vent to her feelings, and cried and cursed the nuns for the loss of her beautiful

and cursed the nuns for the loss of her beautiful child.]

This confession, coming from a Roman Catholic woman, as might be naturally expected, astonished as beyond anything which we ever heard before. We are prepared to believe a good many things about nuns and priests, but we must confess that we were not prepared to believe this statement without at least some corroboration from some other person, so we inquired from this lady, had her other daughter, Katie Morgan, known of this, or had her sister told her about the outrage perpetrated upon her by

FATHER KELLY AND THE SISTERS,

She answered, "Yes, she knows all about it, because my daughter told it to her also." We then asked Mrs. Kindel, would she bring her daughter to our office, so as we could hear her statement of the matter. She agreed, and, according to promise, brought

Miss Katie Morgan is a young lady eighteen years of age, soft and innocent looking and pretty to boot. In answer to our inquiries about the statement made by her mother about the death of her sister, Mary Morgau, she fully corroborated every word which her mother had told us, and said that her sister confessed it to her in the hearing of her mother, but entreated them for God's sake not to tell it

ther, but entreated them for God's sake not to tell it only person until she would leave the Convent.

We asked the young lady when her sister died. She told us she died on the 26th of November, 1869, and was buried by Jimmy McGinn in the Catholic burying-ground. Again doubting the statement, in consequence of the length of time that had clapsed, where the last it. we inquired from Mrs. Kindel why she kept it a se-

we inquired from Mrs. Kindel why she kept it a secret so long.
"Because," said she, "I could not make it public? There is no newspaper in this city that would publish anything against the priests or the wicked Sisters."
We then asked her why she left her other daughter in the Convent after this had occurred.
She said, "Because I wanted her to get a little education. I was poor and I could not afford to take a room for her. I had to live out and I had to take in washing. I paid \$6 per month for her there, and from the lesson taught her by her sister's death, I knew she would be able to mind herself from them wicked wretches of priests. But row," she continwicked wretches of priests. But row," she continned, "I have her out learning a trade, and I swear before God and His Blessed Mother to expose the wretches who murdered my darling child!

We asked her if she knew where Father Kelly

She said he was up in Folsome, and Father O'Con-nor, who heard her daughter's confession before she died, was in Stockton.

HOW THE ORPHANS ARE TREATED BY THE NUNS. Not wishing to loose such a good opportunity as this, we inquired from Miss Morgan how the orphans are generally treated by the sisters. The following

is her statement:

"The children are treated wretchedly. They are starved, whipped, ducked and locked up in dark cells. The food that they get to eat principally comes from restaurants and hotels. The Occidental and Brooklyn hotels supply a lot every uight from the refuse of the boarders. There is an ignorant old hog—for I cannot eall her by any other name—named Bridget Hagerty, in charge of the children. This femiuine savage abuses the poor children in a most cruel manner. For iustance, if one of these little cruptars do anything that displaces this old little orphans do anything that displeases this old tyrant during the day, she will not say a word until night, when the children are undressed and going to bed. Then she comes into the dormitory FATHER KELLY HAD GOT HER ENCIENTIE

Five months before that, within the walls of the Convent, and, as soon as her condition became ed parents out of the grave. Besides this punish-

ment, this old tyrant has another mode of punish ment which is dreaded by every child and girl in the orphanage. This punishment consists of duckthe orphanage. This punishment consists of duck-ing the offenders into a cold water bath, and keep-ing them in sufficiently long to make them feel the effects of the cold. I heard it reported about the Convent, but I did not see it myself, where a young Convent, but I did not see it myself, where a young girl was ducked at a time that her eircumstances were such that it proved her death. [The young lady meant the menstraul period, but her modesty prevented her so expressing it.] She got ehills from the effects of the ducking, and died in about nine days after. I could not tell you all the cruchties which I have seen heaped upon orphaus for the eight years that I was out there in two days. In fact, to be brief, it is uothing but cruelty all through. I only wish that the cruel treatment which those poor orphans are subjected to by the Sisters and that old tyrant, Bridged Hagerty, was universally known throughout the world."

MRS. KINDEL ADDS MORE TO HER STATEMENT.

Mrs. Kindel here asked us to allow her to add to her previous statement about her daughter Mary

We consented and she continued:

"My daughter Mary told me that Sister Francis
told her that they had to have an abortion performed upon her in order to save the character of Father Kelly and the Church, and upon no account to tell me. As soou as my darling child was buried I accused Sister Francis of having murdered her. When she heard this she ran away from me, and would not come into the room where I was. Shortly after this she circulated that I was a drunken, crazy old woman; but I am not. I know what I say, and I accuse them before God with the murder of my child!"

> MARY MORGAN, Daughter of Mary Kindel

Witness, HENRY C. BLAKE.

Signed,

Subscribed and sworu to before me, this thirteenth day of October, A. D., 1874.

HENRY C. BLAKE,

Notary Public.

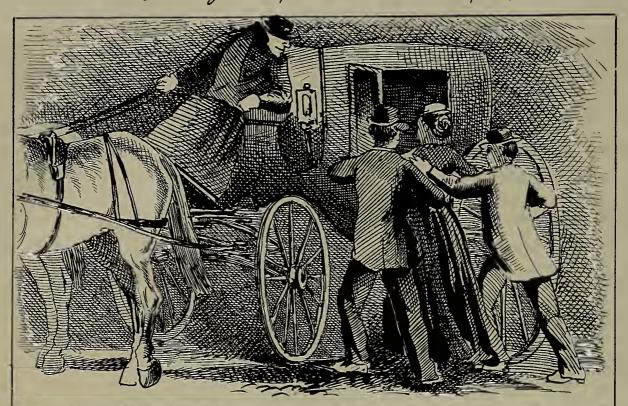
An Epitaph by Charles Lamb.

The following lines were written by Charles Lamh. Mrs Mary Cowden Clarke, an intimate friend of the poet's transcribed them from the original manuscript and published them; and for this service, the admirers of the gentle "Elia" are sufficiently grateful. The circumstances that called forth the lines were inexpressibly sad. On the 19th of August 1830, six children (four sons and two daughters) of John and Ann Rigg of York, were hoating on the river Onse. An accident occurred by which the heat was meet, and the six children. by which the boat was npset and the six ehildren drowned. On the monument which the uuhappy parents erected to their lost ones, they were anxions to put an epitaph from the best poetical hand Charles Lamb was applied to and produced the following:

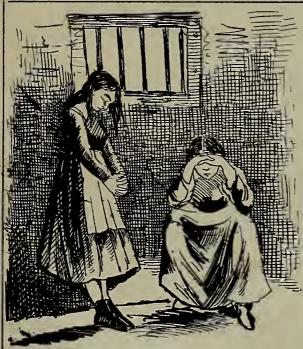
"Tears are for lighter griefs. Man weeps the doom That seals a single victim to the tomb

That seals a single victim to the tomb
But when death riots, when with whelming sway
Destruction sweeps a family away;
When infancy and youth, a huddled mass,
All in an instant to oblivion pass,
And parent's hopes are crushed; what lamentation
Can reach the depth of such a desolation?
Look upward, feeble ones! Look up and trust
That IIe, who lays this mortal frame in dust
Still hath the immortal spirit in His keeping.
With him the children are not dead, but sleeping."
—[Filius.

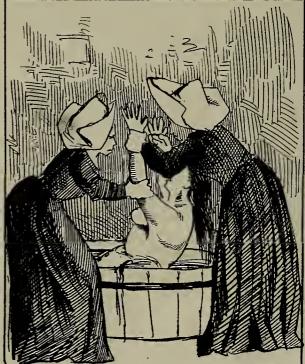
— There is one nscful man in Los Angeles, and this one is Sam. Berge. Mr. Berge keepe the only news office in that city, and besides this, lecturers, theatrical men and others find him more than useful and accommodating in his brauch of bill-posting in and around the city and ueighborhood. Men who wish to get well-advertised shoul send their orders to Sam. at once. - There is one useful man in Los Angeles, and



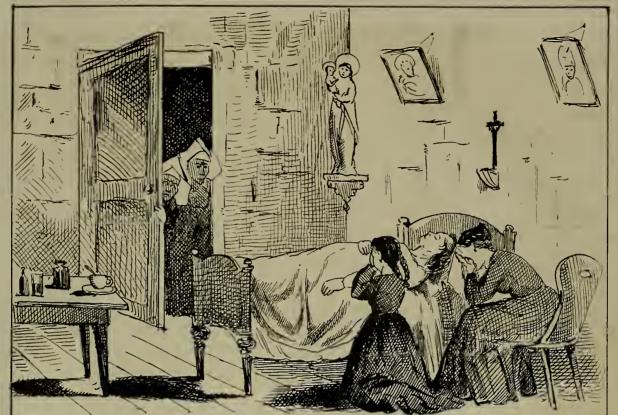
THE ILLEGAL ARREST OF MRS ANNE JANE DOUGHERTY BY HER HUSBAND AND A POLICE OFFICER.
THEY TAKING HER TO THE MAGDALENE ASYLUM AGAINST HER WILL.



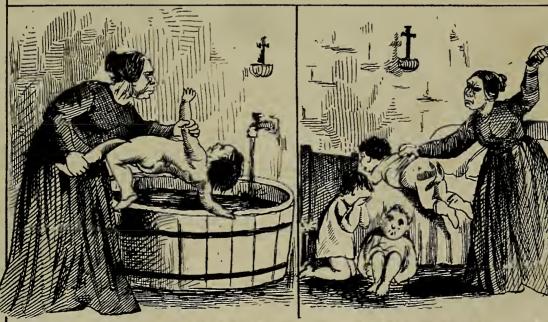
HOW THE CHILDREN ARE PUNISHED BY THE NUNS AT THE MACDALENE ASYLUM, FOR THE SUGATEST OFFENCE.



TWO OF THE SIETERS BELONGING TO THE MAGDALANE
ASYLUM. PUNISHING AN IDIOT, NAMED MOLLY MALONE
IN A COLO WATER BATH, BECAUSE SHE SHATONED A
PIECE OF BREAD OFF THE DINING -ROOM TABLE
CONTRARY TO THE RULES OF THE INSTITUTION



MRS MARY KINDEL AND HER DAUGHTER MESKATIE MORGAN, WEEPING OVER THE DEAD BODY
OF MARY MORGAN, WHOM THEY SAY WAS MURDERED TO SAVE A PRIEST FROM
DISGRACE AND THE R.C. CHURCH FROM SCANDAL



THE MANNER IN WHICH THE SISTERS PUNISH THE POOR ROMAN CATHOLIC ORPHANS, AT MILT STJOSEPH'S R.C. ORPHANAGE, S.S.F. CAL.

1

Old Ben's Solo.

Mine is the hardest lot, Mine is the darkest fate, Mine is a cloudy hlot, Coming like a fiendish plot, From Hell's wide open gate.

Mine is the sinking star, Mine is the lurid flame, To drain, to quench and char, And the hateful limbs to mar Of this damned frame.

Mlne are the blackest of woes, Mine is the dungeon cell, Thence my spirit goes, Writhing in tortures throcs, Chained fast in Hell.

Ludicrous Scene in a Pulpit.

In a Bayarian town of the most pronounced Cath olic orthodoxy, the priest preached lately against he old Catholics, and related such horrible thingst about them that his pious hearers were literally hor-ror-stricken at Old Catholic impieties. At last the preacher cried out, "The Old Catholics are so vilc that they will be cast into the pit, and if what I say is not true, may the devil take me on the spot!" His excitement was terrible, and he so struck the cushion that the book fell from it. Not far from the pulpit there sat an American, who had a negro serpulpit there sat an American, who had a negro servant with him, to whom he beckoned to take the book up to the priest, who, perhaps, had never seen one of those sons of Ham in his life. The negro at once obeyed, and as he mounted the lowest of the pulpit steps the clergyman repeated his wish that the devil might come and take him, if what he said against the Old Catholics was not true.

Although the negro went softly, the preacher heard his footsteps, and, turning round, saw a hlack object solemnly, steadily, and surely approaching him. He looked at him with terror, and believing that he would be the next instant collared by his

him. He looked at him with terror, and believing that he would be the next instant collared hy his Satauic Majesty, he cried out, with tremhling voice, Satauic Majesty, he cried out, with tremhling voice, "It is, after all possible that there may he good people among the Old Catholics." Turning then around to if the object had disappeared, he saw it steadily approaching. The perspiration burst out upon his hrow, and full or despair he called ont, "There are even many good people among the Old Catholics!" Thinking this would suffice, he turned but what was his horror to find that the object was close at hand. Imagining himself in the very grasp of Beelzehub, turning partly to the negro and partly to the congregation, he cried out, "May the devil come and take me if the Old Catholics are not hetter than we are!" The terrified Catholtes are not hetter than we are!" The terrified priest fainted from fright, and it was only after some time that he recovered."

Our advices from Virginia City do not give a very hopeful view of politics in the sage-brush region. The triple crown of Pio Nono seems to he as potent there as the golden crowns of Sharon or Jones. We learn that many of the pets of the holy church have received good nominations for high places; and Republican candilates for office are charged with making promises to the church, the Catholic church of course, to divide the public school money, and make other appropriations for their benefit. Billy Woodburu is a canditate for Congress, Gus Ash for Recorder and Tom Hughes Congress, Gus Ash for Recorder and Tom Hughes aspires to he Constable; and we have heen informed that the voters are instructed by the Popes repersentatives to vote for them. But the honest miners of Nevada, however much they may like a little game among themselves, will hardly let Pio Nono run off with the stakes in that way. Sharon might be very willing to secure the influence of the church; and the church uever did refuse a hit of a donation, but let no American politician who can read the but let no American politician who can read the signs of the times spend his time with the old scarlet lady of Babylon. She has fallen! Fallen in Europe! Watched in the East! Imprisoued here in San Francisco! Our good Catholic city officials, adorn the county jail; all hut Coroner Rice; and people wonder why he don't. We are waking up to the inculus, and our Nevada friends will not blindly swallow the dose we have heen compelled to roomit

Monarchy in Spain.

It would seem that Don Carlos is making hut little progress in Spain, notwithstanding the approbation and hlessing of the infallihle old gentleman at Rome. His conduct is that of a true son of the church. In his short career, he has taken more human lives in cold blood, thau were sacrificed during the whole of our rehellion. He has done all he could to disgrace both monarchy and Romanism. And even his own followers are getting Romanism. And even his own followers are getting tired of him. They are deserting, or counselling surrender and submission to the republic. But the church still prays for him. The hlessing of infallihility still hangs to his lost cause. And the Catholics of Europe would gladly rally round his standard. Those of France have heen peculiarly active in his hehalf. But hetter counsels are prevailing all over Europe. The Pope is dethroned, never more to be re-instated. Jesuits have heen expelled from most of the nations, Germany, Austria and Italy refuse any longer to listen to papal dictation, and the influence of Bismarck will prevent Catholic and the influence of Bismarck will prevent Catholic help for poor Don Carlos in Spain. Even some of the Catholic governments of South America are kicking against the arrogant assumptions of the church. It is only here, here, in free America, in the great Republic, where hishops set themselves on thrones with impunity, and the bulk of the press is silent, from too much complacent security, or venal self-interest. We are quickly becoming the working field for Catholic hope and intrigue.

The Romish Priests Opposing the Public Schools in New Haven, Conn.

New Haven, Connecticut, has been in a hlaze of excitement in anticipation of the election of members of the Board of Education. A very hitter feeling has prevailed there between Protestants and Catholics touching the school question, and one priest recently went so far as to declare from the pulpit that it was time for Catholics to act and get control of the school fund, so that their schools might be sustained by the public money. Three members of the Board were to be elected, and there was a straight Catholic ticket in the field. The vote (5,000) was unprecedentedly large for such an election. The Protestants were too strong, however, for their adversaries, who cast only 1,400 votes.

—It now behooves all good, loyal Protestants throughtout the length and breadth of this land to organize themselves into the American Protestant organize themselves into the American Protestant Association. Every township in the Union ought to have a Lodge under the hanner of this most excellent society. The great trouble with the Americans is, that they are afraid to enrol themselves in this society, fearing their Catholic neighbors, when at the same time every Catholic belongs to some so-called religious society, without ever-consulting the wishes of his Protestant neighbors. Come, Protestants, be men and come to the front in this hour of danger. You have a terrible enemy to fight. The You have a terrible enemy to fight. The Romish Church is always organizing and plotting for your destruction. All information appertaining to the working of the A. P. A.'s to he had on application at this office.

— One of Sydney Smith's Jokes.—Sydney Smith was once visiting the conservatory of a young lady who was very fond of her flowers, and used (not very accurately) a profusion of botanic names. "Madam," said he, "you have the septennis psoriasis." "No," said she, very innocently; "I had it last winter, and I gave it to the Archbishop of Cantradura and it can out be suifally in the spring." terdnry, and it came out beautifully in the spring." Septennis psoriasis is the medical name for the seven-years' itch.

-Go where you can enjoy yourself. This is every person's lookout on a Sunday at this season of the year. We would advise all who may seek this comfort and pleasure to betake themselves to the CITY GARDENS, where Captain J. Sneider will be glad to see you and leave nothing undone to make you all happy. The Gardens have been lately im-proved and everything looks really sweet and pleasant about that place.

A NEW AND BEAUTIFUL CHROMO-LITHOGRAPHIC PARLOR AMUSEMENT -- New and Improved Edition.

Fifty Chromo Scenes on the Central Pacific, Union Pacific, Burlington Route, Michigan Central-Great Western, New York and Eric Rallroads,— The Most Entertaining, Instructive and Amus-ing Parlor Game ever Invented. GEO. THIS-TLETON, Author and Publisher, No. 423 Wash-ington Street, San Francisco, California.

A new, beautifully illustrated, and instructive Parlor Amusement, containing fifty highly executed Chromo-lithographic pictures, which forms a continuous illustration of all the most interesting and heautiful scenes along the trans-continental railroad across the great American continent to New York.

It also illustrates the States and Territories, the Lakes and Rivers; it gives all the Statious ou the route; the exact distance to each and all the Stations from San Francisco to New York City (which are laid off on a regular scale of miles).

The populations of all the principal towns on the route are correctly marked down, thus combining instruction, and making this the most entertaining and instructive parlor amusement ever published.

instructive parlor amusement ever published.

This illustrated parlor amusement of "A Trip Across the Continent," starts from San Francisco (illustrated by the Golden Gate) to Oakland, where it takes the Ceutral Pacific Railroad to Ogden, the Union Pacific Railroad to Omaha, the Burlington route to Chicago, the Michigan Central and Great Western Railroad to Suspension Bridge and Niagara Falls, and the Erie Railroad to New York City; heing the shortest, hest equipped and only route by way of Suspension Bridge and Niargara Falls.

The Parlor Amusement will he sent hy mail on receipt of two dollars, with full instructions how to play the game. A liberal discount to dealers.

Col. Geo. Thistleton,

Author and Publisher, Jolly Giant Office,

423 Washington street, near Postoffice.

OUGHT TO KNOW BETTER .- Mr. James D. Lee, 33 Geary street, ought to know hetter than to blockade the eutire sidewalk in front of his saloon on the above street with about "three hundred" cases of gin, which he has just received direct from England. Mr. Lee may not have room in his saloon for this large importation of liquor, yet the public should not be inconvenienced because of his inability to find storage. He told an officer, who spoke to him about this nuisance, that he knew the entire cargo would he consumed inside of one month, hut this is no excuse in our eyes, the Street Super intendent ought to look after him.

—— EXHIBITION.—Duncan S. Tyson should be compelled to procure a municipal license from the compelled to procure a minicipal ficense from the city anthorities for holding a daily and nightly exhibition at his residence, 587 Market street, near Second. We know of no reason why Mr. Duncan S. Tyson should he privileged to hold an exhibition without a license no more than any other citizen. It is true he has only received an invoice of "Edinburg Ale" in harrels, together with some "Centenuial Scotch Whisky." But this is no reason why he should keep an exhibition. should keep an exhibition.

- Ladies wanting the suit patterns that come out in Harper's Bazaar every second week, can have them as soon as out from the Agent, Minc. Morrow, 25 New Montgomery street, Grand Hotel Building. Subscriptions taken for Harper's Bazaar, Harper's Weekly and Harper's Magazine. Business persons will find it to their advantage to advertise in the Bazaar Catalogue. Twenty thousand circulated grafinitously every month, going into every city, town, village and honse on the Pacific Coast, and to every family in the city of San Francisco; also containing all the arrivals at the hotels every morning. Apply to Agree of the Bernar Dattern No. ing. Apply to Agency of the Bazaar Patterns, New Montgomery street, San Francsco.

— The Tenth Ward is known to contain some "tough" grog-shops; hut, like all other general rues, there are exceptions; so it is in this case. Mr. Conrad Mnndelius, who keeps the "Berliuer Beer Hall," at 947 Folsom street, hetween Fifth and Sixth streets, is a notable exception indeed. The thirsty and exhausted can rely upon getting good liquors and civil treatment. treatment.

Republicanism in Europe.

Our aim is to promote just government and abso-Inte freedom of conscience among all mankind, We shall watch with care and solicitude the institutions of our own country. We shall raise the cry of warning whenever any party proposes measures calculated to compromise the liberties of the people. We shall expose all that fraud and peculation and money-grabbing among those who should be the servants of the people-not so much for the value of a few stolen dollars as that such unprincipled venality is well calculated to bring our free government into disgrace and finally imperil its very existence. We shall, also, from time to time, record what hopeful prospect there is for the spread of Republican liberty all over the world.

At this time the signs are rather promising, though it is certain that grave events, looking to a step backward, are in contemplation. Italy has a new constitutional monarchy, which may peaceably glide into a commonwealth. France stands reso lutely for a government by the people, though her movements are dubious and nucertain. Spain, too, affects great respect for freedom, and may be turned one way or the other by the tide of events outside one way or the other by the tide of events outside of herself. Austria is yielding to the demands of the age and bringing up the rear of improvement. But, after all, England, with her Queen and free-spoken Parliament and free press, must be regardspoken Parliament and free press, must be regarded as leading the van in European politics, and the most likely nation to become peaceably, soldly and permanently republicau. Her first minister, just now, warns her people of an approaching struggle with the Church of Rome and her dark adherents, and even now comes the news that her cmbassador has left the Papal court in disgust, though the cause is not assigned.

Russia and Prussia, the two great conservative cupires, are arming and watching. Prussia is a military camp, and nothing more. The Emperor has just called out all who are not yet drilled and armed—every man and every boy big enough to Carry a weapon. His policy is uncertain. Opposed to the Catholic Church, he is equally opposed to republican liberty. He would like to have a King in Spain, but not a devotee of Rome. He would like to see a monarch in France, but not a centre of Catholic strength. He is conscious of dangers all around him, but knows not from whence it may come first.

In the meanwhile his great adversary, the Pope, is not idle. He is moving heaven and earth for his servant, Don Carlos, in Spain. He is manipulating with all his skill for supremacy iu France He is conciliating Austria and endeavor-ing to cocree Italy. Should be be successful in these projects, Emperor William may look for another war soon—not with France alone, but with Catholic Europe. Germany will then depend ou the attitude of England and Russia for her existence; and these two powers are antagonistic in principle and policy—Russia being an antocrat, while England is close upon Republican freedom.

The Catholic part in this struggle, should it come, will be at first to send meu and money to the Pope. Who doubts it? Our Catholics will rally to the Papal standard, and then gold will pour into the Papal treasury. But should the cause of liherty be likely to suffer in the conflict, the free people of America will turn the tide, and, if need be, throw our Government into the strife. We cannot afford to remain silent and permit a portiou of our own people to array themselves on the side of spiritual des-

The failure of Don Carlos in Spain, or the establishment of a rational and anti-Papal Republic in France, may avert the impending strife; but that it is intended at Rome and anxiously awaited at Berlin, cannot for a moment be doubted.

CORONER RICE AGAIN.-Rice was again before the Investigating Committee on Wednesday. He declined to answer questions or show his books. He said his council had advised him that he could not tell the truth without injuring himself, and it was not discreet to tell any more lies at present, till they see bow to get rid of those already told.

Disreali Speaks and says Romish History Must be Repeated.

The Prime Minister of England has just said in his great speech, that however tranquil may be the general state of Europe, at this time, there are agencies at work which are preparing a period of great disturbance. He does not hesitate to affirm that the struggles which are to come, will have for their purpose, the re-establishment of the papal erown in Rome, and the supremacy of papal governments.

He says that the people of England are not to escape the conflict. Notwithstanding that they have been long independent of the Pope, efforts are to be made to again reduce them to subjection. Some of the great and influential families of the country. finding that Protestantism leads to liberty and republicanism, and that Catholicism is the friend of mouarchy, aristocracy and conservatism, are showing symptoms of favor for that corrupt church; and it is not certain but its adherants will feel strong enough to urge their policy upon the country.

We cannot say that we entertain any great fears of an immediate conflict on a large scale, in favor of church domination; and we certainly have no fears for the result should that conflict be immediately brought upon us. If our lathers three hun-dred years ago, could meet old Rome, then entrenclied in every capital in Europe, and in behalf of civil and religious liberty, vanquish her on every field, and maintain the rights of Protestants to think for themselves, we can have no fears now. taries of papal superstition may be sufficiently in-fatnated and ignorant as to force the issue upon the world; but their chance of success is not oue in a word; but their enance of success is not one in a thousand. On the contrary, it would be most disastrous to them. The first trimpet that sonuds the charge, will be the death kuell of that most corrupt, false and iniquitous church. There is not now a single government in Europe ready to espouse her canse. She must depend upon her army of priests and lesuite and the distinct rate and pouse ner claise. She must depend upon not army of priests and Jesuits, and the disjointed rank and file of their blind followers. Zeal and devotion they may have, and Jesuitry will teach them to enlist in their behalf, treason, assassination and every false device; but the spirit of the age is against them, and their doom is sealed. But if England, with her strong anti-Catholie church and government is to be drawn into this bloody mesh, how are we to fare, here in America, where the Jesuits are free to are, here in America, where the Jesuits are free to cast their spawn inpon the country without hindrance? Are we to escape? Do these two thrones recently erected in Washington, at a marriage of the danghter "The General of the Army." and bowed before, by many of the foremost men in our uation, do they mean nothing? Ah well! say some, they were but two fine large chairs after all! Well, granted, but why call them thrones? Why use the latted many requests to every two. hated name, repugnant to every true American heart unless it were to insult the public taste; or try onr metal, and see how far we have lost the stern republican virtue of our fathers? We must wake up! We sleep while bloody treason lurks in every village and hamlet in the land, in the shape of a Catholic priest; and does not fear to enthrone itself in the capital of the nation, in the person of a bishop. The "General of the Army" should have forbidden such a display. The President of the United States should have declined the honor of sitting before a "throne." He represents the majesty of the people, who alone are sovereign here, and will brook no rival. There has been a grave mistake, which we trust will never be repeated.

Still we do not fear any conflict. We believe our common schools if let alone will meet the emergen-We believe the friends of Protestant freedom cy. We believe the friends of Protestant freedom will make such efforts as will avert the issue. But the efforts must be made. We must not sleep, and say all is well! or like the thief in the night our case. lamity will come upon us. In Europe Protestants are awake. In England they are apprised by the first minister of State of what awaits them. And in America they must be up and doing. Our press sleeps on this volcano, only because the palsied hand of Jesnitry is laid upon it. Our politics already lend themselves to the same influence. Let us wake up in time.

The Illustrated Jolly Giant not Against Individual Roman Catholics.

Has the Jolly Giant anything against a rcal, true, sincere Roman Catholie mau or woman, Irish, German or otherwise? Not a jot! On the eontrary, it is for their true good that all its efforts are being made. It has no other wish than that they should open their eyes, and become truly free men and women. They live in a country in which freedom of mind is the birthright of all. They are delivered from the dominion of the king. They are enfranchised from the domination of the priest. They are asked only to accept this freedom and use it as their own, and they persist in elinging to the slavish superstitions of their ancestors, and bringing into and setting up in our free country the alters of an arrogant church, that makes thrones for its bishops and slaves of its followers. We do not want thrones of any kind among us. The very name is redolent of oppression and wrong, and repugnent to our republican tastes. We would persuade our Roman Catholic fellow-citizens to purged their church of these arrogant pretentions or abandon it altogether. It's not consistent with peace and liberty in this country. We desire only that they should be free as we are to seek the best interests of the land of their adoption. We would like to have from them the same guarrantee for our liberty that we give for theirs. But while they belong to this church we know we cannot have it. Their preacher, Buchard, has openly said that his ehurch cannot be tolerant. It is not as Irishmen, or Germans, or Freuchmen, or Italiaus, men or women, that we have any war against you, nor yet as consciencions Catholics, you have as much right to your religion as we have to ours. It is only to this arrogant claim of infallibility that we object, and to the constant aim of your priests to control the politics of the world, that they may have the power to enforce it.

Picture of a True Catholic.

He believes in the infallibility of the Pope. He believes the Pope'is above all rnlers to advisc

them and govern them in all matters pertaining to religion and morals.

He believes that the Pope is the Vicar of Christ, and the Vice-gerent of God, and to be obeyed in all thing.

He believes that the priest is the representative of

Christ, and to be obeyed like him.

He believes that the priest can forgive sins, absolve him from a solemn oath, from his allegiauce to his government, grant him an indulgence, and even pray him out of purgatory, after God has cousigned him to that doleful place.

Can he serve his country faithfully if the priest

tells him not to do so.

"The Craftsman."

This is the name of a new monthly, published and edited by the well-known Col. C.W. Crocker, of San Francisco journaistic renuwn. Col. Crocker is an old journalist of this city; his literary productions have adorned the columns of the "Bulletin" "Call" and "Alta" for years; but, like all enterprising newspaper men, he has launched a journal of real merit of his own. "The Craftsman" is a Masonic journal of great merit, and is intended to fill a vacancy hitherto much felt on the Pacific Coast. Besides being purely devoted to the interests of the craft, it will contain some excellent reading matter for families, etc. The first number made its appear-ance on last Tuesday, and was eagerly songht for by all the brethren who attended the session of the Grand Lodge.

The Verein Eintracht held their regular meeting on Monday night last, and elected the following officers for the ensning six months. For President, H. Schneider; Vice-President, R. Shad; First Secretary, H. Lncks; Second Secretary, F. S. Wendte; Treasnrer, P. Haas; Regisseur (Stage Manager), B. Bernstein; Property Man. H. Steinman; Librarian, H. Fostman; Sick and Relief Committee — Lankusch, Proff and Meyer; Trustees—William Budelmann, Fitz Rodefield and W. Schluber.

MORE CONVENT ATROCITIES.

The Magdalene Asylum Worse Than the Calcutta Black-Hole.

A Regular System of Kidnapping Women for the Purpose of Enriching the Asylum.

MRS, ANN JANE DAUCHERTY KIDNAPPED ON THE STREET AND CONFINED IN THE MACDALENE ASYLUM FOR A MONTH.

She Makes Her Escape and Exposes the Whole Corrupt System.

Ever alive to expose injustice and tyranny, the ILLUSTRATED JOLLY GIANT spares neither labor nor expense to unearth the dark and—shall we say it ?damnable doings of the servants of the Roman Cath-olic Church in this free Republican country. In another column will be found a sworn statement by the mother and sister of a dead girl, who, according to her dying confession, as revealed to us under outh, was killed by the Sisters in order to cover the tracks of one of the Romish priests and save the rotteu Church from scau-dal. This sworn statement ought, God in Heaven knows! be sufficient to cause our local government to penetrate into the dark cells of every convent in to penetrate into the dark cens of every convent in this city and bring to light and trial those offenders. But we have not yet done, nor, iudeed, have well commenced. We will, with God's help, yet show the American people those monsters whom they have been uursing and cherisbing in their bosom for the past years. However, we will for the pres-ent dismiss what we intend to show, and will con-fine ourselves to. fine ourselves to

ANOTHER EXTRAORDINARY STATEMENT

Which has been made to us, in the presence of a most reliable witness, by a married lady named Jane Dongherty, who stated that through some family trouble between herself and her husband, James Dougherty, a hack-driver in the employ of Mr. William N. Wade. She was forcibly arrested by her linsband and two other men, one of whom showed her a policeman's star, and that she was pushed into back No. 2, on the corner of Kearney and Washington streets, on the night of September 27th, 1874, and from there she was drove against her will and consent to the Magdalene Asylum, and there confined against her will by the Sisters in charge of that institution, at the request of her husband who volunteered to pay \$6 per week for her so long as the Sisters kept her there uuder lock and key.

Our reporter here question the lady more closely upon her history, arrest and confinement, he found Mrs. Dougherty to be a very intelligent and rather a good-looking woman aged ahout forty years. She a goot-tooking woman ager amour forty years. Since stated that she had been married to her present husband eighteen years and had always proved a good and faithful wife to him, but latterly be became discontented with her, and wisbed her removed from ahout him, at his earnest solicitation she went out to to the Sisters of Mount St. Joseph for a month or so, as a private boarder, he paying \$6 per week for ber keeping. After that she returned to ber business as a dressmaker with a lady on Stockton street, and worked there for eight months constantly until she was arrested as above

Reporter-How long were you confined?

Mrs. Dougherty-One month. I was taken in on the 7th of September, and I got away on Suuday Rep.—Why did you not make an alarm when you were arrested?

Mrs. D .- They did not give me time; I was put

into back No. 2 which my husband drove, and he drovd me out there, and the two men sat inside with me and pulled down the blinds. But, this was not the first attempt that was made to get me inside of the asylum I recollect Miss Armer (the partner of St. Collins) iuviting me to take a ride iu her hack, one day, out to the Asylum. I did not go, but when I was there Sister Mary Francis told me that that was a trap which was sprung for my capture. Rep.—How did you manage to get away? Mrs. D.—After I seen that I was in reality a prisoner, and from coversation with other married wo-

men who were confined there for some time, I men who were confined there for some time, I plainly seen that to get away I must play "possum," that is, to say. I must make the Sisters believe that I was conteuted and happy. By this means I kuew they would, at some time let me out in the garden, and when they did I was determined to make my escape. On Snnday night, October 4th, my busband came out to see me before he went away as he said he was going my to the Salaham. away, as he said he was going up to the Sulphur away, as he salu he was going up to the Springs. So when be came I asked leave to go out to the graveyard to have a walk with him. The to the graveyard to have a walk with him. The Sisters consented, and I went out and walked around for some time, making my husband believe that I was conteuted and happy. After we had walked about the place for some time, my husband parted with me at the front door, I making him believe that I was contend and willing to return. Uuder this impression he went away. I remained at der this impression he went away. I remained at the door nutil I seen him go down towards the hospital, then I made my escape.

Rep.—Madam do you mean to tell me in the presence of this lady, that you were confined as a prisoner against your will and consent in the Magdalene As lum without any warrant of authority, at

the mere will of your husband.

Mrs. D.—I do sir.

Rep:-I think I saw where a woman of your name was sent to the Home of the Incbriates, from the Police Court for forty days, from the 8th of Sep-

Mrs. D.-That was not me, I was never arrested in my life, until that time, if you can call that an

Rep.—Who did you demand your liberty of, Mrs. D.—Of Sister Mary of the Passion, Rep.—Had she the keys of the institution.

Mrs. D.—She had the keys of the institution but

sbe refused to let me go out.

Rep.—Did any of the priest come there while you were confined there? Mrs. D.—Yes; Father Gallagher came there on

Friday to hear confessions. Rep.—Did you ask your liberty of him!

Mrs. D.—I did not, because some other women

who have heen confined there for years told me it was no use, that he would not let me out so long as there was \$6 per week paid for me.

Rep.—Are you sure there are other women con-

fined there against their will?

Mrs. D.—I am sure.

Rep.—Would you tell their names ?
Mrs. D.—Yes. Mrs. Cauley, Mrs. Donnelly, Mrs.
Carrick, and others whose names I cannot recall just now.

Rep .- Are the husbands of these women alive

and aware of their confinement?

Mrs. D.—Of course they are; they pay for them.

Rep.—Do you know where those men reside?

Mrs. D.—I do not myself, but Mrs. Cauley told
me that ber busband worked at the Union Warehouse, and Mrs. Donnelly told me that her husband kept a saloon near a livery stable on Howard street, between Third and Fourth. Mrs. Carrick told me that her husband is second engineer on a steamer running between this city and Portland.

Rep.—How are the girls treated out there by the

Sisters? Mrs. D.—Ob! for God's sake don't ask me, I really could not tell you. (Here Mrs. Dougherty rose to her feet in an excited manner, and said): I am a Roman Catholic and an Irish womau, too. I have subscribed every month for the last twenty years to St. Mary's Hospital, and to the Order of the Good Shepherd (the Magdelene). I would not believe St. Peter if he came down from Heaven and told me that the nuns were have so cruel with the girls as I bave seen with my own eyes for the four

weeks which I bave been confined there. Rep.—Oh! then, all that appears in the Jolly Giant about the "dear sisters" are not heretical lies Mrs. D.—God bless the Jolly Giant, or any other paper, that will expose the cruelties which are perpetrted out there daily.

Rep.—Madam, you speak of cruelty in a general sense, can you define one single instance of cruel treatment perpetrated by the Sisters towards any

oue girl in the institution.

Mrs. D.—I can, there is confined in that institu-tion, a woman named Molly Molloy, a strong, healthy and powerful woman who has not all the sense or intelligence generally possessed by other women, this poor half idiot was set to scrub the seleping rooms out, as also the halls and passage-stairs, dining-room, etc. She worked hard the whole day, from 8 o'clock in the morning until 5 o'clock in the afternoon, the dunner hour. The poor creature was very hungar at that time and creature was very hungry at that time, and besides, the perspiration was running down her face like rain drops, when she came into the dining-room, she snatched up a piece of bread and commenced to eat it, for this offense she was walked right out of the diuing room by Sister Bertram, a powerful and strong German sister, and taken up to the bathroom and ducked in that condition, I seen her after she came out of the tub, and she was shivering and shaking, to such an alarming degree, that I thought she would have died right there. The poor stupid ereature refused to go down upou ber knees and kiss the ground at the feet of Sister Bertram, aud for this offense she was ordered into the bathroom again, hut I commenced to cry and I begged for Christ's sake and the Virgin Mary, not to duck her. My entreaties had the desired effect, Sister Bertram forgave her on my account.
Rep.—Is this the only case of cruelty which you

have seen?

Mrs. D.—It is not. There is nothing but cruelty practiced in that institution from morning till

-Why does not these women come before the Grand Jury when that body visits the institu-

Mrs. D.—The women there tell me when the Grand Jury comes there, they are all drove iuto back rooms and locked up.

Rep.—How ahont the girls sent out by the city?
Mrs. D.—Oh! they are brought before the Grand
Jury, but a Sister is always present to hear every
word that passes, and if any of these girls tell anything that displeases the Sister, she gets ducked,
flogged, and locked up until she repents for her
full chapter. foolishness

Rep.—Do the priests visit often?

Mrs. D.—Every day.
Rcp.—How are they received by the nuns?
Mrs. D.—The girls are not permitted to sec, but, they are taken into the private parlors and there entertained by the Sisters with wine, etc., as I heard, but I did not see it.

Rep.—How are the city girls treated?
Mrs. D.—Worse than the others, except they attend to the religious duties laid down to them by the Sisters.

Rep.—Are you afraid that your husband will seud you back again.

Mrs. D.—I am; but here is a document which I have drawn out, and will give to a lady friend of mine, who will have my case attended to. I believe now that if ever I am taken back there, that I' will never be seen alive again.

Rep.—You don't mean to say that the good Sis-

ters would kill you?

Mrs. D.-God knows what they would do with me, you see they have a graveyard right behind the the building, and suppose that I did die, they could bury me there and no one would ever

Rep.—Then you are afraid of them. Mrs. D.—I am.

our own)

MRS. DOUGHERTY'S DOCUMENT.

SAN FRANCISCO, October 9th, 1874.

I, Anne Jane Dougherty, have reason to believe that my husband, James Dougherty, will kidnap me some time hereafter, as he has done before, and have me sent to the Magdalene Asylum. If such a thing should occur, I trust Mrs. —— will have a have me sent to the Jagadem Asyram.

thing should occur, I trust Mrs. — will have a writ of "heabus corpus" sworn out to have me taken out of that horrid prison.

Signed, Anne Jane Daugherty

Gleanings from the Vatican.

It may be interesting to a good many of our readers who have not the time to spend hours in the libraries huntling up history, for the purpose of learning how the pricsts of the Romish Church comply with the laws of this country, to read such extracts in the columns of the lleustrated Jolly GIANT, as we have from time to time and shall publish regarding the dogmas of that Church over the heads and conscience of its poor blind followers.

Previous to our quotations from the Dogmas of the Council of Trent upon this or any other subject which we shall deal with hereafter, or have dealt with heretofore, we will, in order to close the mouths of such howling baboons as Father Morrissey of St. Patrick's church, ask them to contradiet us upon any one single passage which we have, or shall quote, from the findings of the infallible councils.

This, we consider to be the only method of making those ignorant priests keep their tongues quiet in their mouths about the "damnable lies," as they term the "sore truths" which, unfortunately for them, appear weekly in our paper:

CANONS OF THE COUNCIL OF TRENT CONCENNING MARRIAGE.

"1. Whoever shall say that marriage is not truly and properly one of the seven sacraments of the evangelical laws instituted by Christ the Lord, but that it is invented by men in the church and does not eonfer grace; let him he accursed!

"2. Whoever shall say that is it lawful for Christians to have several wives at once, and that this is forbiddeu by no divine law; let him be

accursed!

"3. Whoever shall say that only those degrees of relationship and affinity, which are expressed in Leviticus, can hinder marriage from being contracted, and annul the contract; and that the church cannot dispense in any of them, or appoint, that more may hinder and annul; let him be accursed!

"4. Whoever shall say that the Church could not constitute impediments aunulling marriage, or that in constituting them, she has erred; let him be

"5. Whoever shall say that the bond of marriage may be dissolved on account of heresy, or mutual dislike, or volnutary absence from the busbaud or

wife; let him be accursed!
"6. Whoever shall say that a marriage solemnized, but not consummated, is not annulled by the

nized, but not consummated, is not annutied by the solemn profession of a religious order by one of the parties; let him be accursed!

"7. Whoever shall say that the church errs, when she has taught and teaches that according to the evangelical and apostolical doetrine, the bond of marriage caunot he dissolved on account of the adultery of one or the other of the parties, and that neither of them, not even the innocent party who has given no eause for the adultery, may contract another marriage, whilst the party is living, and that he commits adultery, who marries another after putting away his adulterous wife, or she, who marries another, after putting away her adulterous husband:

let bim be accursed!
"8. Whoever shall say that the church is in error when, for many reasons, she decrees that a separation may he made hetween married persons,

as to the bed, or as to intercourse, either a certain, or an uncertain time; let him be accursed.

"9. Whoever shall say that the elergy, constituted in sacred order, or regulars, who have solemnly professed chastity, may contract marriage, and that the contract is valid, notwithstanding ceclesiastical law, or vow, and that to maintain the opposite, is nothing else than to condemn marriage; and that all may contract marriage, who do not think that there have the gift of classity, given though they they have the gift of chastity, even though they have vowed it; let him be accursed: as God does not deny this to those who seek it aright, nor does he suffer us to be tempted above what we are able

to bear.

"10. Whoever shall say that the married state is to be preferred to a state of virginity, or cellihaey, and that it is not better and more blessed to remain and of St. Peter and Paul.

in virginity, or eelibacy, than to be joined ln mar-

riage; let him be accursed!
"11. Whoever shall affirm that the prohibition of the solemnization of marriage, at certain times of the year, is a tyrannical superstition, borrowed from the superstitions of the Pagans, or shall con-demn the benedictions, and other ceremonies, which the church uses at those times; let him be ne-

"12. Whoever shall affirm that matrimonial causes do not belong to the ceelesiastical judges; let him

be accursed!

be accursed!"

The atrocity of the above doctrines, is evident to every reflecting mind. Protestants can now see for themselves, whether they can safely hold any communion with them, or lave any confidence in Roman Catholics. There is not a Protestant Christian in the United States, nor in the world, who is not willight and salemply, designed, as an accountility. not publiely and solemnly denounced, as an ac-eursed being, by the Roman Catholic church, and by each and every one of its members; but in addition to those curses, which we have enumerated, there is another more solemn; one which is annually pronounced against them, by the Pope of Rome, and by every bishop and priest in this country. It is known by the title of "Bulla in ccua Domini." The curse contained in this bull, is pronounced annually at Rome, by the Pope, on Thursday before Good Friday. It includes every living heing who is not a Roman Catholie. All our presidents, vice-presidents, members of Congress, governors, magistrates, municipal authorities, officers of our navy and army, all our Protestant elergymen, whether Unitariaus, Presbyterians, Episcopalians, Baptists, or Methodists; and upon all these, without distinction, the Pope of Rome, dressed in his royal robes, invokes the curse of Heaven, once at least every year. Every priest in the Roman clumch is bound to do the same. It is a part of their duty, and one ally pronounced against them, by the Pope of Rome, to do the same. It is a part of their duty, and one which they never fail to discharge. priests never deemed it prudent to pronounce this eurse publiely in the United States, but they never omitted to do so privately, on the morning of Thursday before Good Friday. It commen-ces with the following words on the part of the

Pope:

"We, therefore, following the ancient custom of our predecessors, of holy memory, do firstly—excommunicate and curse, in the name of Almighty God, Father, Son and Holy Ghost, and by the authority of St. Peter and St. Paul, and hy our own authority, all Hereties, Hussites, Wieklifites, Lutherans, Calvinists, Huguenots, Anabaptists, Trinitations and all anostates from the faith, and all who rians, and all apostates from the faith, and all who

their books," &e., &e.

This curse includes every soul in the United States, who is not a Roman Catholie. Will you, Americans give these men and their doctrines footing among you? Will they longer dare to eurse you and your children with impunity?

In the 6th section of the above bull, the Pope and

his priests eurses all eivil powers, who impose taxes without the cousent of the Roman court.

In the 12th section, they curse all who maltreat cardinals, hishops, or priests. You are, therefore to take heed and not quarrel with priests, though they insult your wives, or debaueh your families. In the 15th section, all are eursed, who take away jurisdiction from the court of Rome, and prefer leaving eauses of difference between them and priests, to our eivil tribunals.

In the 17th section, all are eursed who in any ease appeal to civil tribunals, when the difficulty is between Romish priests and eitizens.

In the 18th section, the Pope curses all who take

away church property.

In the 19th section, the Pope curses all who, without express license from him, impose taxes on priests, monasteries, nunneries, or churches. and tax-eollector have better take heed, lest they tax the Roman Catholic hishop Alemany or any of his priests. Be sure you do not tax his real estate, his numerics, or other property. If you do, you are doubly damned.
In the 20th section, the church curses all judges,

and magistrates, who shall sit in judgment on a bishop or priest, without license from the holy

see.

In the 22d section, this "bull" is declared to be binding forever, and it is brought to a conclusion by a solemn assurance that if any priest shall violate it, he shall incur the wrath of Almighty God, Pius IX.

ANOTHER OF THE "HOLY" PRIESTS.

The Troubles of Father Carl Exel and His Buxom Housekeeper—A Sensation at Mullen's Station.

A little more than a year ago Father Carl Excl was sent to Mullen's Station, on the Kentucky Central Railroad, to preside over the Catholie church at that place. He came from Augusta, Kentucky, and brought with him a haudsome, fine-looking young woman, who represented herself as a friendless grass-widow, deserted by her husband, and upon whom her spiritual adviser and taken compas-

As soon as Father Exel was installed in his new position, he gathered together the male members of his eongregation and informed them that he would has congregation and informed them that he would remain with them only upon condition that they would, within six weeks, build him a dwelling-house with six rooms, in which he could reside and entertain his frieuds. This proposition was readily agreed to, and the building was creeted. During its construction he worked faithfully among the feather than the state of th males of his flock, sending them out ou begging expeditions for the purpose of furnishing the new mansion in a style hefitting its occupant.

mansion in a style hefitting its occupant.

The house being completed, the worthy Father took possession and duly installed the handsome widow as housekeeper. The honest, kind-Parted and unsophisticated country people condoled with the unfortunate female, and rendered her assistance in every possible manner, at the same time furnishing the "Father" with provisions and pecuniary means. It soon appeared that the amount of lucre so kindly offered was insufficient, and it happened that one bright sunships Yunday morning the rethat one bright sunshiny Sunday morning, the re-turn of an unfilled contribution plate was the occaturn of an unfilled contribution plate was sion of an ebulition of temper, in front of the altar, in which deceney and the proprieties were so far forgotten as to result in the Reverend Father advising the congregation to keep their coppers, in language more foreible than closust. Some of the con-scientious brethren began then to inquire bow the money already contributed bad been expended, when it was discovered that a goodly portion of it had been paid for wines and beer, of which beverages the min-ister is said to be a great lover. About this time ru-mors were rife of the "mysterious disappearanee," between two suns, of the jovial priest and his pretty housekeeper, and notices were posted at the various cross roads asking for contributions to keep up the "wine, women aud song" at the priest's house. appearance of these demonstrations created a stir in the community, and a petition, prepared and signed by the heads of numerous Catholic families, was pre-sented to Bishop Toebbe, of Covington, the result of which was that the pretty but obuoxious housekeep-er was thrown upon the charities of the cold, cold world,, to gain a susteuance as best she could.

The time for which the priest was appointed to preside over the church having expired, the mem-hers were anxious to remove him, and consulted tohers were anxious to remove him, and consulted to-gether concerning the propriety of taking legal measures to earry out their wishes, he refuses to va-cate the place. Upon an investigation of the subject it was found out that the only recourse was through the Bishop, as the trustees had deeded the new build-ing immediately upon its completion to him; and under the law he was owner and landlord. Bishop MeGill was sent for to settle the difficulty. He did so by locking up the church and taking possession of the books and records.

During the course of this proceeding Father Exel was absent. When he returned and saw what had beeu done, he demanded the return of the books and papers, threatening a suit at law in ease of a refusal.

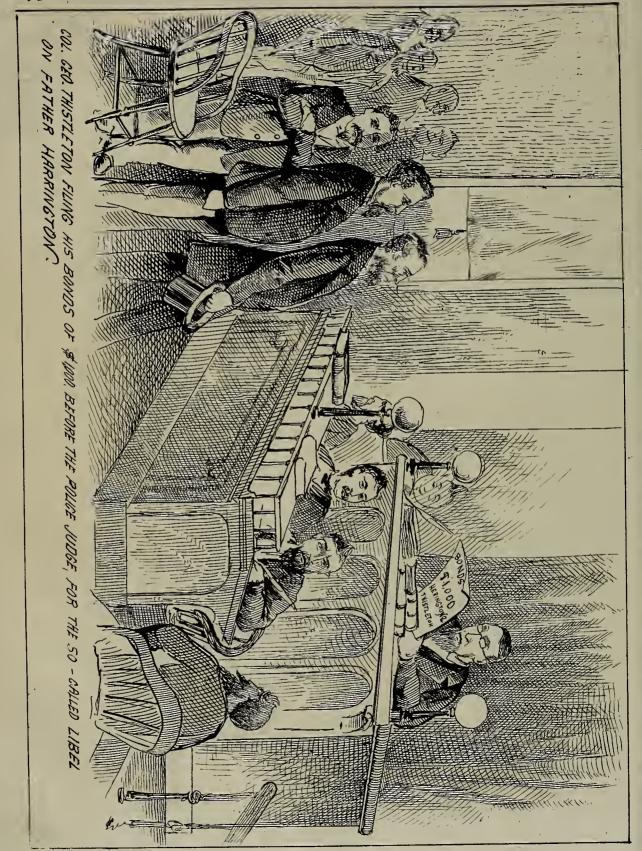
The valuable documents were sent back, and Fa-

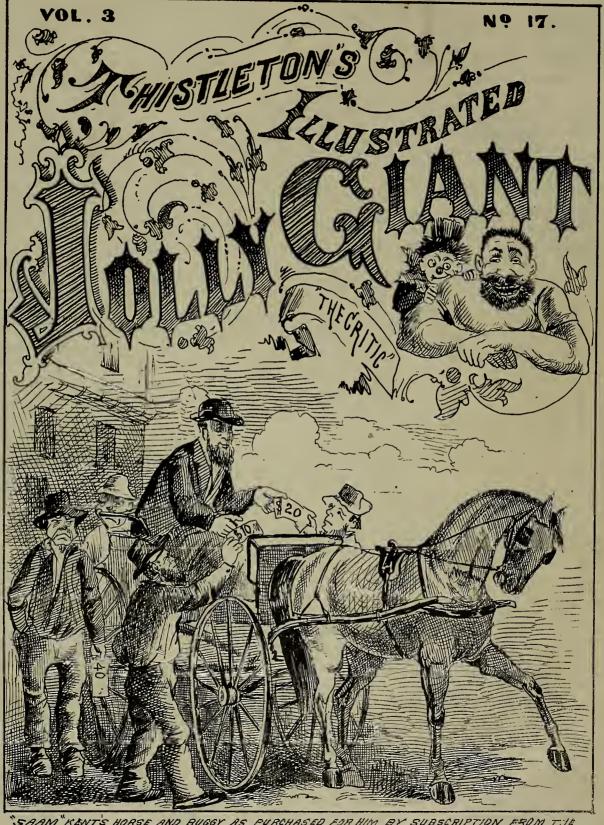
ther Exel comes out triumphant and has possession, in defiance of the Bishop and congregation. The mansion were broken out, and a guard set to prevent further depredations.

This whole affair is deplorable. A year ago the

scheme of establishing a Catholie eongregation was full of promise. Now, it is a laughing-stock, and only excites derision and ridicule.

— The place to lunch is at Van Bergen's, 425 Sansome street, near Clay. Mr. Van Bergen keeps the finest lunch, beer and wines of any man in San





"SAAM" KENT'S HORSE AND BUGGY AS PURCHASED FOR HIM BY SUBSCRIPTION FROM THE EARNINGS OF THE POOR HARD WORKING "CHAWS "UNDER THREATS OF LGOSING THEIR STRUATIONS.

YACHETES

THISTLETON'S

Jelustrated Joler Ciant.

Saturday: :::: October 24, 1874

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Gentlemen in the country, desirous of taking the agency of the Jolly Giant, as also persons who wish to subscribe for our paper, will obtain all the necessary information by applying at the publication office of Thistleton's Illustrated Jolly Giant, San Francisco, California.

All letters on business to be directed to Col. Geo. Thistleton, Publisher and Proprietor, 423 Washington street, near the Post Office.

Our Agents.

The following named gentlemen have kindly consented to act as our agents in the various towns set after their names. Parties in the interior, desirous of obtaining Thistleton's Illustrated Jolly Giant, can be accommodated on application to any of the gentlemen mentioned below.

Gentlemen who may he anxious to act as our agent, in towns and cities where we have not as yet established agencies, will please communicate with the proprietor at this office.

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- There is one nseful man in Los Angeles, and this one is Sam. Berge. Mr. Berge keepe the only news office in that city, and besides this, lecturers, theatrical men and others find him more than useful and accommodating in his branch of bill-posting in and around the city and neighborhood. Men who wish to get well-advertised shoul send their orders to Sam. at once.

Notice to Subscriber.

Subscrihers to this paper who paid in advance will please take notice, that their paper will be disconued at the expiration of the term for which they have subscribed unless they renew their subscrip-

— The price of the Illustrated Police Gazette will he only ten cents. Agents and others will please send in their orders early to the office of the Illustrated Jolly Giant.

Answer to a Correspondent,

We are in receipt of a very eandid letter from a friend in this city. We would like to publish it, but our space will hardly suffice for the letter and our answer. We are grateful to the author for his hints, and will take advantage of them just so soou as our circumstances will permit. We should be pleased if others would speak to us in the same plain way. If the public would only let us know what changes are needed, we will try to make them. We desire to have a useful and popular paper if we cau, and will receive with pleasure any and every suggestion to that end.

Our correspondent comes after us on several eounts, as our legal friends say, and about as follows :- He says

1st. The name of the JOLLY GIANT is not a good one. It seems to indicate a budget of fun, and not a paper with a serious purpose.

2d. Our artist is not A No. 1 like Harper's.

3d. We favor the liquor traffic.

4th. We should favor some protestant church,

This is rather a heavy indictment, but we thought proper to state it as it really comes to us, that our reply may meet the whole strength of each objection; and this is our answer:

First, the name JOLLY GIANT was given to our paper because it was really intended as a mere squib of amusement. It was accepted by the public and so repeated from week to week. The change in its character, from the light and frolicksome, to a serious and important purpose, has been gradual, and we have not heen without thought of adopting a name more consonant to its present character.

"We shall perpend, if this proposal may Be such as we can properly accept; Provided always, your great goodness still, Remits the matter to our own free-will."

As to the liquor traffic, we are disposed to deny the soft impeachment. True, we did iampoon the Local Option Law, and the means of which it was sought to be enforced. We did not think that the real cause of temperance could be served in that way. The courts have taken the same view of the matter. We would really like to see all our fellow citizens thoughtful sober men. We will aid any-body in endeavoring to persuade them to be so. But we are too tender of the sovereign and reserved rights of the American people to desire to see them coerced, even to doing right. Take any shape but that, and we are with you, heart and hand.

Our artist! Well, you don't know him. Why he's one of the most comic and genial and expressive fellows under the sun. But then his plates have to be finished in a short time and for a verylimited circulation while compared to Harper's. Our artist does all the work himself, while Harpers' has perhaps a score of assistants. And he assures us that he can do better whenever we can supply the time and furnish him the required assistance. time and turnish him the required assistance.

When we find he can't, we will send for one of your school-hoys. Keep one on hand.

"We should favor some protestant church." Nay, that is too bad. It would defer the publication of

the GOLLY GIANT for at least a century. That is the unkindest cut of all. What! would you commit us to a cloister to study divinity till we had discovered which of all the protestant sects is right. Why, the GIANT would die of grief long ere he could make a decision. When the staff of the GIANT is called together we readily agree to this, that we may be wrong in our opinions, though we think we are right. This is broad protestantism, and we can all stand on that platform. But when it comes to particulars, our artist enthuses in a methodist con-vurticle, and howls like an Indian Dervish at his devotions. Our man about town visits every church in town, and has not yet concluded which is right. Our proof reader is cynical and takes great comfort in the calvinistic thought that except a few, eternal torment in the destiny of man. His temper has been spoiled by the printers' devil. Takeu as a whole, we are in favor of all protestants who are endeavoring to do good and find the truth, and only score them when we think they are off the track, far and wilfully astray.

Onr Quaker Friend's Letter.

ED. JOLLY GIANT:-I helieve thou wilt absolve me of any ill will to any man in the world, in the writing of my letters to thee. It has ever been a maxum with me to treat all men alike, without reference to their religion, race, or nation. I regard them as all God's creatures, and desire to love them as such. I know that most of us are trained to be what we are by a long course of care ou the part of our early friends. I have nothing against a Catholie priest, for being what he is.: I would not hurt a hair of his head. If I commend thee and thy nurt a hair of his head. It I commend thee and thy paper, it is simply because I believe that thou art detending the principles of right. If I seem to condemn them, it is because I believe they are teaching mischievous error, and yet, I would oppose the error, not the men. I think they themselves would he henefitted if their eyes were opened. If they make slaves of the Ignoraut poor, they are themselves no less the slaves of the grandees of the church; and the grandees are the slaves of the pernieious system of cnurch denominatiou established in a barbarous age. I would change the system, and liherate them all, priests and people, and enovert the Pope kimself from the dreadful delusion that a man can be infallible, as God is; or that any set of men could make him so, or pronounce him so, without shocking the good sense of all the world. What wouldst thou think if a parcel of calves, or donkeys were to meet and declare one of their own number to be a most profound philosopher, and recommend him as the President of our State University? and yet such a proceeding would be modest and becoming, as compared to that of a council of men, who pronounce their President the Pope to be infallihle, where none of them can claim to he a competent judge of infallibility. It cannot but make all good men grieve to find such presumption among poor erriug men. The history of the popes gives the lie to the pretention. Their opinions their government of the Papal States, and the mismanagement that has resulted in the annihiliation of the temporal power, all laugh at the idea of infallibility to scorn.

bility to scorn.

But I am not surprised that Irishmen cling to this Roman Catholic Church with such tenacity. They do not know it. For two centuries and more, it has been to them, the church of the people. It has had no power to oppress them. The English government has been the oppress or in Ireland, and the Irish priest has fraternized with the people. With no law to support him, he has won their affections, because he has sympathized with their wrongs. He cause he has sympathized with their wrongs. has suffered from the same hand and fellow feeling makes us wondrous kind. The Irish Catholic knows nothing about the tyranny of Rome. The German, the Frenchman, the Spaniard, the Italian, have felt the iron heel of the church: they have known what it was to have a priest in league with the king who or was to have a priest in league with the king wind could tax, and imprison, and eurse, and whose curse was exile or death. They have felf the withering despotism of Rome, and they are glad to get rid of it. They know what the church is, where it has power; they have found it always, the ally of the king and the oppressor. And the Lish sould find it the same too, if it were not restrained by the English power. Here in America, it is under honds for good behavior as in Luchard. It cannot show for good hehavior as in Ireland. It cannot show its true colors, and never will, unless it can control the government, and he hacked by the civil power, in that case, the poor Irish Catholics, as well as Protestants, would soon feel the sharp sting of clerical oppression. Irish men read what your church has done for the poor, and for liberty, in France, and Italy, and Spain, and you will discover whether it is a church fit for freemen or uot. And in the meanwhile believe me your Friend.

— AMUSING.—"Sn Donim's" (Palmer Cox) new work, the "Squibs of California" is just out. new work the "Squins of Cantorna" is just our. From a copy furnished us by the anthor we must in justice say it is really worth any person's while to purchase a copy of the work. It is amusing, full of humor, and well written. The author has heretofore given some excellent productions from his pen in the columns of the "Call," "Bulletin," "Alta," "Golden City," and "Golden Era." "Su Domim" is one of the brighest genuses now in the literary field on the Pocific Cost. We wish him success in the on the Pocific Coast. We wish him success in the sale of his new work

The Harrington Late Alleged Libel Case.

If we understand the duty of a daily press, it is that it should faithfully chronicle all passing publie events which may transpire in the community, without fear or favor, without seeking to be rewarded for the suppression of one article and the publi cation of another. Is this the case with the daily press of San Francisco? We answer and say, No!

The daily press of this city was not slow to hound the publisher of this journal when the Rev. Father Harrington had him arrested for what that gentleman considered a libel upon his character and the character of the so-called infallible Church of which he is a priest; but, the same subsidized press was not so quick to publish the testimony for the justification of that so-called libel.

There is but one daily paper in this city that had honesty and backbone enough to give a fair, honest report of the proceedings in the Police Court, and

THAT JOURNAL IS THE "CHRONICLE."

That paper certainly deserves great credit for its fairness to us in this case. However, it has done nothing but what was its duty; but yet, in this age of cowardice and corruption and a love for making a few dollars out of a crushed people by a tyranni cal priesthood, the other dailies, snail like, pulled in their slimy horns as soon as they found that we had sufficient testimony to prove our case and to show the world that Romish Irish priests can get as beastly drunk as any other class of men, and when drunk that they can be as low as the lowest Barbary

Coaster in this city.
It is humiliating to a free people like the Americans to have a daily press reduced to such abject cowardice as to be afraid to tell God's truth, fearing it would "offend the Catholies," because, as they say, "the Catholics are very touchy about their religion." Oh, dear! how considerate our press is about the tender skin of the Catholics. We ask, in all carnest, how would the public press of San Franeisco deal with this case, supposing that the "Monitor" found the Rev. John Hemphill drunk on board the Vallejo boat, as we have found the Irish priest from St. Francis Church? (We could give bis name now if we wanted to, but we are not spiteful.)

Oh! how this considerate public press would make hell loar with the scandal brought upon Christians by such a public disgrace; but, no! when the case comes back to a Romish priest, then the public press is all silent. Now, we are at a loss to know "why is this thus?" Is it that Irish priests are, as a class, such habitual drunkards that nothing new would be learned by the publication of such acts, or is it that our entire public press (the "Chronicle" excepted) are completely bought over by those slimy vampires, the Jesuits? We confess ourselves in a state of suspense.

The following is a complete report of the testimony given in the Police Court in the case of

HARRINGTON VS. THE "JOLLY GIANT"

Father Harrington, with his assistant pastor, Father Garrega, was present, accompanied by Richard Tobin and numerous other wealthy Catholic gentlemen, who manifested great interest in the proceedings. The "libelous" article charged that Father Harington was drunk on the 22nd day of September, on the "Yoscmite," on its afternoon trip to Vallejo. It also charged him with conducting bimself in a

scandalous manner.

The first witness introduced was William Giffin, who testified to purchasing a copy of the "Jolly Giant" containing the libel at the office of the paper.

Some difficulty was liad in proving the connection of Thistleton with the paper, but after some five or six witnesses were examined it was finally determined.

Mr. Campbell read the libel and offered the paper

FATHER HARRINGTON'S TESTIMONY.

Rev. Father Harrington was called to the stand, the boys; let's have another drink."

The San Francisco Press and the "Jolly Giant." and testifled as follows: I am a clergyman of St. Francis Church, of the Roman Catholic faith. I was in the city on the 22nd of September, and not on the Vallej boat. The last time I visited Vallejo was in June. I am pastor of St. Francis Church, and have two assistants, named Garrega and Mc-Nally. There are no other priests connected with the Church.

This closed the testimony for the prosecution.

Mr. Porter, for the defense, maintained that the language of the article was obscure. The article stated that a priest of St. Francis' Church was drunk on the Vallejo boat on the day mentioned, and it was only assumed that Father Harrington was the It was expected that the defense would prove that some priest connected with St. Francis' Church was drunk on the occasion and acted in the manner referred to in the article.

Mr. Campbell protested against such a mode of defense. The fact that the defense proved that some other priest was drunk did not release the defendant from the wrong which he had placed upon the complainant. A continuance had been petitioned for by the defense for the professed purpose of proving conclusively that the allegations of the libelous article were true. No other defense was admissible other than that the libel was true, and that it had been published with justifiable motives. It was not proper that an examination should proceed for the purpose of showing that some other person was drunk

THE RIGHT OF THE DEFENSE.

Mr. Porter contended that it was the right of the defense to prove his statements, and if some third party was affected by the examination it was the fault of the prosecution in bringing the action.

The matter was then postponed until two o'clock, at which time the case was resumed. The Court room was crowded with persons interested in the

John Peters, a barkeeper on board the steamer "Yosemite," was called by the defense, and testified that on the 22nd of September he was on the

Mr. Porter-Did you see a Catholic priest on the

steamer that day drunk?

Mr. Campbell objected to this question as being irrelevant. What did the action of any priest, other than father Harrington, have to do with the matter

After a brief argument the question was admitted by the Court, and the witness resumed his testimony;

"I saw a priest on the boat drunk. He drank at the bar a number of times. I do not know to what church he belongs."

Mr. Murphy-Is this the gentleman? (pointing to Father Harrington.)

Witness-No, sir.

CAPTAIN GEDGE'S TESTIMONY.

Captain Gedge, the Captain of the "Yosemite," testified that on the day in question he had seen a man in the garb of a priest intoxicated, as he supposed. His conduct was offensive. He entered the room of the witness without invitation, and he had him taken out. He was afterwards in the card room acting in a very offensive manner. Had him ejected out of that room for bad conduct. He drank at the bar with a number of sailors, and treated them. The witness did not know that he was attached to St. Francis Church. In answer to a question, the witness stated that Father Harrington was not the

David M. Roberts, the colored porter of the boat testified. I saw a drunken priest on the boat. I helped him into a chair to have his boots blacked, and saved bim from getting killed by reason of his drunkenness and liability to fall out of the chair. Two or three persons tried to keep him quiet, but he said he would go where he liked and do what he said he would go where he liked and do what he wished. The priest was attached to St. Francis Church on Vallejo street. I have known him since the 1st of June. I buried my wife about that time, and he was the priest who read high mass on the occasion of the funeral. That is not the gentleman (pointing to the reverend complainant).

Louis H. Thomas, a colored porter on the boat, corroborated the preceding witness, and said that the intoxicated clergyman had been connected with St. Francis Church, as he had seen him officiate at a high mass. He (the priest alluded to) was very drunk. He held on to a post, and said, "I'm one of the boys; let's have another drink."

John Farnhertz, the mate of the steamer, testified: I saw the priest drunk on the day mentioned on the boat. The Captain called me up from down stairs, and said, "John, take this man down stairs." I said, "Come on, sir," and the priest followed me down stairs, saying that he would go with me.

Mr. Porter-What led you to suppose that he was

Witness-Well, he was a little limber.

A PASSENGER'S STORY.

John Van Behren, a passenger, testified to seeing the drunken priest on board of the steamer. He treated a number of sailors at the bar. The witness saw him with his arm around a post near the bar, and heard him say, "I'm one of the boys. Let's have another drink." He also said, "If I've got to fight the Captain, I've got to fight the whole boat." The priest who was drunk was ten years younger than that gentleman—pointing to Father Harringtou.

James H. White, a waiter on the boat; James Cook, a passenger, and J. G. Hanks, Deputy Sheriff of Vallejo, who were on the boat, all testified to seeing the priest drunk on the boat, but that the complainant, Father Harrington, was not the one.

The defense then announced the close of the case. Mr. Campbell moved that the whole testimouy be stricken out as irrevelant.

The Judge suggested that the case had better be argued as to its merits and allow the motion to drop.

Mr. Porter thereupon made an extended argument, wherein he contended that the substance of the article had been proven. The article did not refer, except by assumption, to the complainant. He was sorry Father Harrington's name bad been mention-

Mr. Campbell followed with an address. The defendant was held to answer before the Grand Jury, with bail set at \$1,000.

A Priest Defends the Modocs.

We learn that on the 19th, a priest, Father Gleason, in a meeting in Boston, called to consider our Indian policy, had the audacity to justify Capt. Jack in his bold murder of General Canby and preacher Thomas. Here is a specimen of what Roman Catholic education can do as compared with that of our secular school system. Here is a priest who is supposed to have been raised with the mildest and most elevated form of Catholic instruction, openly vindicating the most abhorrent departure from good faith and true manhood, that has ever been perpetrated in our country. Whatever grievances Capt. Jack might have had to complain of, Canby and Thomas had done him no hārm. They came to his camp as embassadors, under a flag of truce. Their persons would have been held sacred by the lowest savages on earth who had any unanbood or seuse of lionor left. The usages of war are not unknown to the most degraded. Peace and conciliation are im possible without consultation, and consultation is impossible without security for heralds and commis-sioners. The safe conduct given them, is the only way out of war, except extermination. Capt. Jack laid his ruthless hand on this ouly avenue of peace. And yet this Catholic priest says he did right. He praises Jack for this wicked and cowardly act. And he thus shows to us what we may expect when we consign the education of our children to the care of the Cburch of Rome.

SECULAR EDUCATION.—If it were a question now before us whether our common schools, with their secular teachings, are as good as the education acquired from the Roman Catholic Church, which aspires to take its place, we should be willing to take our answer from the records of the Police Court. We venture to say that that church claims more than its dne proportion of all the criminals on every docket in the country. This universal fact is every docket in the country. This universal fact is not an accident. It arises from a legitimate cause. That cause is the dogma that sin can be for given by the priest. The Catholic, resting on this assurance, and feeling confident that a little coin will set all right, gives way to his passions, and whether it be a debauch or a murder follows his first impulse.

THE PEOPLE. THE POPE AND THE DEVIL.

PASQUINADE No. 1.

The Body Shall be as a Corpse in the Hands of the Church.

A convention there was for good or for evil— 'Twas held by the People, the Pope and the Devil. The wise Yankee nation the Pope said were fools, And ruined our morals in great public schools, For no creed was taught there, and no power was given.

the Church to take toll ou the highway to For

Heaven, And Saint Peter to him gave the key of that lock, Which never is oped save when Catholics knock.

Quotb the Pope to the people: You lose all your

What avails all your learning and pay me no tolls; What avails all your learning and fine education, If I turn my back to, and curse your whole nation? Your heretic preachers with their Bibles and freedom.

Have turned all your land to a worse place thau Sodom:

State.

Your children are taught by the devil's devices Your daughters are -, and your sous share their vices.

"Avast!" quoth the devil, "bere I've something to

Brother Pope use me right, or there's Satan to pay; Our object's the same, with the same end in view, And what pleases me will as surely please you. This heretic learning's a hulwark they've reared,
That I never could crush till you interfered,
Pure knowledge, when taught, brother Pope, you
know well,

Will weaken the Church and the kingdom of Hell."

"Brother Pope take a hint; you've enough on your hands

To hold temporal power in some other lands; We play the same cards, our object the same, But you show your hand, and so spoil the game; Any nation will learn, where your church has the

ruling,
To twist the young mind by its Jesuit schooling,
To the darkest of bondage, its ultimate fate, For you rule the Church, and the Church rules the

Here the Pope was in wrath, and arose from his place-

That the Devil dare utter such threats to his face,-Quotb he; "I'm vicegerant of God here below, And can bind and can loose, as you very well know;

How dare you foul fiend, such a course recoumend.

Unless it be sauctioued by some holy end?"
Quoth the Devil: "Don't bluster! we're old friends of vorc,

And have made many bargains between us before.

Now the people had heard what these two had spoken, And thought it was time that their silence was

broken; Quoth they to the Pope: "You've made accusation 'Gainst our morals and schools, and against educa-

tion: And one thing is plain, the game that you play Will give us no teaching, except your own way; And before by your priests we entirely are schooled, We'll just take a glance o'er the lands you have ruled"-

"First, there's Italy, ever been under your thumb, Her children in bondage, crushed, bleediug and dumb:

Sure you can't complain there of two liberal rules, Or of scholars you've trained in such excellent schools

Those people, your subjects, their land was your home;

But it looks, holy father, as though you must roam; Freuch steel cannot save, if I must speak uncivil,. Though helped by the Teuton or else by the Devil.

"Then there's bright sunny Spain, once first, she's now last,

Great power of the world-but all in the past. There, Catholic Popes, your power has not ceased, But always has been 'neath the cowl of the priest. How much has she gained in our wonderful day? You cannot complain, she's a nation of fools, And yet there you've had your most excellent schools.

"How blessed are these states with your church iu its might,

There they bask in the rays of its mild, peaceful

Their morals so pure, so enlightened and free, They stand as our models, what nations may be, And what blessings may come from your reigning below

O'er the kingdoms of earth, as in rich Mexico." (Here the Devil, who listened, uneasily wriggled, Sat choking with laughter, and actually giggled.)

"In oid Ireland that sits on the gem of the "say," Your children are taught in a wouderful way; The Church always sees they are versed in her creed.

But cares not to teach them to write or to read. Aud there's oue strauge fact amid all your profession.

Your great holy church is a foe to progression, For when in past ages new truths mcu were lcarning,

Yon checked all such follies by faggots and burning.

"Holy Father, pray tell of those inuocent ones Neither, fish, flesh, or fowl, mortal priests, human

When God had created those pure, fleshly creatures, Did he give them no passious with fine forms and

Dare you thus assume to be wiser and greater, And make better laws than Great God our Creator? Dare you thus to crush all our best thoughts and feelings,

As taught in His Book of most sacred revealings? "'Tis said in the tropics, where the sun warms the

passions; Your holy priests there often take some new fash-

Aud many there are that have nieces or cousins, And count up their children by half or whole doz-

So it seems, spite your creed, the flesh and the Devil

Still seek for those pleasures that you teach are evil.

And your nunneries and convents, with all their wise rules, Conceal far more vice than our great Public

Schools!"

The Catholic Church a Monarchy.

Monarchy has been the rule in the ignorant and barbarous past. Personal presumption and brute force made kings. Ignorance and imbecility submitted, and kiugly governments became the rule. But in our age of reason and justice, republican equality is demanding attention. Kings are falling iuto disgrace; aud cqual laws are being set up in their stead. In State affairs the crown is yieldto the common good.

Shall the church linger? Shall it preserve the form of aristocracy and monarchy, when the people have discarded them from polities? Shall that which should be our instructor, liuger behind the Never! the Catholic church to live in a Republic must become Republican in all its ramifications. It must discard the Pope, the princely cardinal, the lordly bishop, and know ouly oue rank, the priest of the people, instructing them in their rights as well as their duties, and as one of them, maintaining the diguity and equality of man.

-The M. W. Grand Lodge of F. & A. M. for this State has just closed its twenty-fifth annual session. Bro. Perkins has succeeded in adorning the chair in the East. Amongst his appointments we are glad to notice, the names of Bro. Sheaffer as Grand Lecturer, and Bro. Charles McCormick as Graud Senior Stewart, both these gentlemen will be bright ornaments in that most excellent Grand Lodge.

Is This Republic a Failure?

It is, if the Press of the Country is to be Credited.

(Sec illustration, page 199.)

During the past twelve months or so, the entire press of this Union has unmercitully attacked our corrupt form of Republicism, as they term it. Indeed, the tone of the press is such as to lead foreiguers and a good many others to the couclusion that we have miserably failed in our claims to build up a staunch Republican form of government. These assertions have called for an inquiry from us into the character of these journal which thus assail our Republican form of government. We have come to the conclusion that the journals making these assertions must have been much better posted on the mysteries of our government than we have, or else they must be in the pay of the Romish Church, hecause no Americau would dare assert that the "American Republic" is a failure. The result of our investigation into the standing of the majority of these journals which howl at our Republie has given us light upon the subject. We find the New York "Herald," run by Irish Catholics, also the New York "Times" and "World." The "Globe" "Times" and "Democrat," in St. Louis, is likewise "Times" and "Democrat, in St. Louis, is likewise controlled by this rebellious elemeut. In Chicago we find the "Times" under the same control. The "Commercial," in Cincinnati, the same. The "Commercial" and "Chronicle," in Pittsborough, under the same.

In California the same sad fact may be discov-The Sacramento "Record" is controlled also ered. The Sacramento "Record" is controlled also by Irish Cathorics, and here, in San Fraucisco, the people need not be posted, because they are already too well aware of the influence of these Irish Jesuits on every daily paper published in this eity. Need we remind the reading public of this fact, when they know that during the last month a lady, who had been robbed by the church and coufined in a convent for four years delivered a lecture in the Mercautile Library Hall in this city and uot one paper ever as much as noticed her. Does this not prove all we have said about the powerful iuffuence of Jesuits in the columns of these journals. To be sure the proprietors of all the papers which we have mentioned are not Roman Castaff are, and this is where the harm is done. Every journalist knows that the local stuff of the paper is McCrellish the proprietor, and Col. John McComb the managing editor of the "Alta" are American Protestants, but who for a moment doubts the sentiments of that paper upon this question, is it not heart and soul for the Pope

The "Chronicle," the most daring of the Sau Francisco journals, is owned by American gentlemen but the managing editor is a holy water dipper, and thus the paper once in a while leans that way. The "Call is owned by American gentlemen, but controlled by Irish lay Jesuits, their production speak for itself" for itself.

The "Post" or rather the "Jesuitical Guile" ts body and soul Catholic though supported by American eapital. The old sleepy rotten concern known as the "Examiner" God save us, is head heart and feet Jesuitical. The "Bulletin" is protestant but has no back bone, and hence it is with the majority of the protection. nas no back bone, and hence it is with the majority of the papers in this entire country. The great aim of these vampires, the Jesuits, is to get their kindred into the journalistic world so as to corrupt the minds of the people to look upon Popedom as being much superior to God Almighty. But there is one noble exception to this rule and that is the

ILLUSTRATED JOLLY GRANT.

This paper will take good care that no Jesuitical spy will have anything whatever to do with it. It is the intention of its founder to conduct it upon American brains and Americans principles only, therefore the American people cau rest assured that they will get a purely American journal in the JOLLY GIANT.

SHERMAN'S SON-IN-LAW A BIGGER MAN THAN GOD ALMIGHTY.

Disgusting Piece of Todyism in a Catholic Church.

[From the "New York Herald."]

The Catholic Church in the United States has hitherto been exempt from the sensationalism and toadvism which have occasionally disgraced some of the other churches, and its adherents have prided themselves upon the fact that within the awful solemnity with which it surrounds the sanetuary, there is no distinction of her sons. But it seems that the recent Fitch-Sherman wedding, which furnished such au exhibition of brazen impudence and disgusting toadyism in Washington, was not suffered to pass off without disgracing the Catholic Church in New York by occurences of which indignant correspondents write to the New York "Herald" as follows:

THE CHURCH OF ST. TOADY.

To the Editor of the "Herald:" The American people, whether justly or not, have obtained the un-argument reputation of toadying to wealth, power and social position, but I am not aware of many instances where the charge could be justly laid at the loor of the Catholie Church. On the occasion of the celebration of solemn high mass at St. Bridget's the ecceptation of solemn righ mass at the Dingers-church, yesterday morning, a scene was enacted which rivals the outrageous exhibition at Plymouth Church on the acquittal of the Rev. Henry Ward Beecher by the Investigating Committee. The cir-Beecher by the Investigating Committee. The cir-cumstances, as I witnessed them, are as follows: It was stated in the public prints that a solemn high mass would be performed at St. Bridget's church, and that Lientenant Thomas W. Fitch and his pride would be present. Long before the ceremony sommenced the edifice was so packed that it was langerous to be within its walls. The pew directly n front of the altar was reserved for the bridal pary; but the centre aisle, through which they were compelled to pass, was packed with people like terrings in a box. Even the steps of the altar were herrings in a box. Even the steps of the altar were not sacred, as men, women and children were standing upon them and chattering away as they vould at a circus. When the bride and the groom were dragged up the centre aisle a rush was made hat was simply disgraceful. All over the church, and even in the galleries, people were standing up and the pews and pulling and hauling to get a good ook at the "show." So true is this that the officiating priest (Father Mooney, as I afterwards ascerained) stood up on the steps of the altar and alled out in an excited voice. I'll stop the service. alled out in an excited voice. I'll stop the service: 'll stop the service. Do yon hear me? I'll stop he service if these proceedings continne. It's a distrace to the honse of God. It's the duty of every ne to sit down, and it's the duty of those near any the service of the make them sit down." ne standing on the seats to make them sit down. these remarks were responded to by some one in the erowd with a distinct "Hear! bear?" Before the eremony commenced several reporters were onducted inside the altar railings, where they musted themselves during the service. But this is ot all. The acme of toadyism was reached when ather Mooney, after having given out the text, and before commencing his sermon said: "Dearly eloved brethren, before giving any explanation of he text, let me begin by welcoming to the house of od, and especially to that which is under the atronage of St. Bridget, our young friends, the ride and bridegroom, who are with us this mornng. I do this not only in my own name, but in the ame of all present, for I feel assured that this vast ame of an present, for I feet assured that this wast semblage have g bered together in this sacred difice uot only to perform their religions dutics, ut also to give expression to their respect for the appy young couple—a respect which is felt not nly in this community and State, but throughout he entire country." In couclasion I bave only to by that I have attended special services in Catholie hurches many times, not only in this country, but broad, but never in my experience have I witnessed uch abject toadyism or such outrageous proceedngs as occurred in St. Bridget's Church yesterday norning. An Eye Witness norning.

IS MOONEY MOONSTRUCK?

To the Editor of the Herald: I am told (for I was not there myself) that Father Mooney told his congregation yesterday that the mass of that day was in honor of Fitch and his bride, as well as in honor of God. Can it be possible that any priest could allow himself to "step down and out" to could allow himself to "step down and out" to such a degree? Poor Fitch and his sensitive bride must have been the most mortified persons in the congregation. When old Hughes was alive such toadyism would not have been tolerated.

INDIGNANT CATHOLIC.

There Were Giants in Those Days.

Aye, and there are giants in these days. And there will be giants in all the days to come, plenty of them, giants in statue, in intellect, in wealth, goodness and worth aud fame, whose names will go down to posterity forever,

The giants of the past will be remembered while human life remains. Our books and newspapers daily raise an enduring monument, beside which the marble or bronze statuary of the past are but the fading leaves of a brief summer. The giants of the present will live on through all time, as the great and leading characters of this stirring age. As time elapses, all but the giants are forgotteu. They make but the pebbles of the level plain, too numerous, and too insignificant for notice. But the great ones stand up on high, the lofty land-marks and monuments of their age.

The giants of the future are yet to come, many of them are now boys at school. They are little buds, expanding, but none can tell which will have the giant growth. There are a few signs, however, which indicate or forbid the coming greatness. The great commander first learns to be an obedient soldier. No drunken and disorderly soldier ever became a great captain. The bud that must expand into a glorious future, must not be cankered by tobacco. The boys who are to be the giants of the next generation, are not found on the street corners at midnight, or in the police court, or inattentive to business, or disobedient to their parcuts. Jolly they may be, not only in their youth, but in their maturity, as witness the Jollx Giant of San Francisco, but their humor must be good-natured, their purposes must be honorable, their means must be prudent. This only can make true glants, boys! which of you want to be a glant fifty years hence? Which kind do you want to be? Select your model! And whether it be the soldier, the millionaire, the orator, the inventor, the pbilanthropist or the preacher that you aim to be, follow the footsteps of your pattern, and the goal is yours it is already won. You may not reach to the topmost rung of the ladder, but you will be away up, if you begin well and keep onward aud upward

But if you would be giants when you are men, remember that you must be young giants while you are boys. You must despise the ways of pigmies and monkeys. You must have wholesome food and and ulonkeys. Tou mins have wholesome food and drink, seasonable rest, a just and peaceful behavior, good manners, and a high character for truth and integrity. No giant can grow to bis full stature without these things.

The A. P. A's.

We have often been asked what does the above title mean. Onr answer is, to all such inquiries the "American Protestant Association." It is a benevolent society, and is formed by persons desiring to the utmost of their power to support and defend the liberties of this country from the designs and intrigues of Popish mereenaries, as well as for the maintenance of the public peace and tranquility. It is exclusively a Protestant Association, and the members pledge themselves, as far as in their power lies, by every lawful influence which they can exert, to preserve, inviolate, that most glorious privilege, "Liberty of Conscience," and to protect good eitzens from violence, oppression and wrong. Any further information in reference to the formation or Lodges, etc., can be had by addressing this office.

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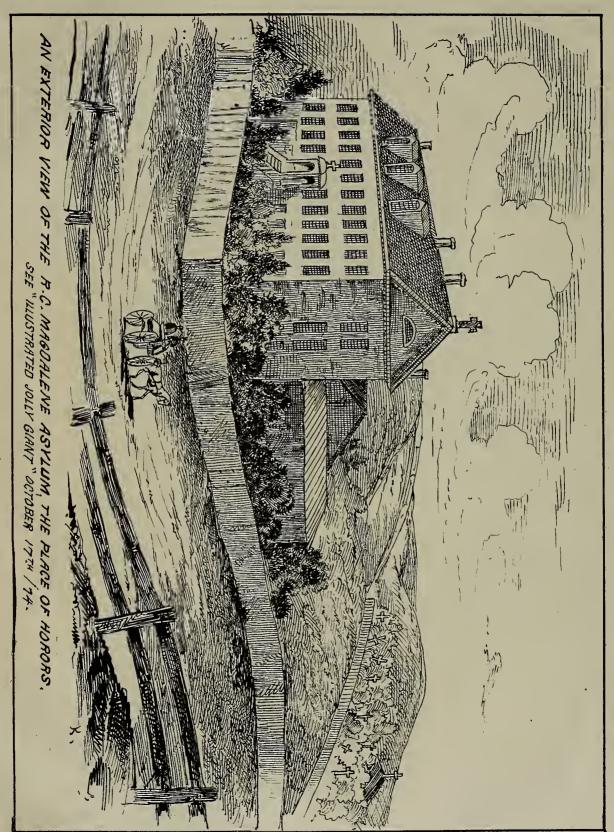
Author aud Publisher, Jolly Giant Office, 423 Washington street, near Postoffice.

— OUGHT TO KNOW BETTER.—Mr. James D. Lee, 33 Geary street, ought to know better than to blockade the entire sidewalk in front of his saloon on the above street with about "tbree hundred" cases of gin, which he has just received direct from England. Mr. Lee may not have room in his saloon for this large importation of liquor, yet the public should not be inconvenienced because of his inability to find storage. He told an officer, who spoke to him about this nuisance, that he knew the entire cargo would be consumed inside of one month, what his programme in your care. He street Super but this is no excuse in our eyes, the Street Super intendent ought to look after bim.

— EXHIBITION.—Duncan S. Tyson should be compelled to procure a municipal liceuse from the city authorities for holding a daily and nightly exhibition at bis residence, 587 Market street, near Second. We know of no reason why Mr. Duncan S. Tyson should be privileged to bold an exhibition without a license no more than any other citizen. It is true he has only received an invoice of "Edinburg Ale" in barrels, together with some "Centennial Scotch Whisky." But this is uo reason why he should keep an exhibition.

Ladies wanting the suit patterns that come out in Harper's Bazaar every second week, ean bave them as soon as out from the Agent, Mme. Morrow, them as soon as out from the Agent, Mme. Morrow, 25 New Montgomery street, Graud Hotel Building, Subscriptions taken for Harper's Bazaar, Harper's Weekly and Harper's Magazine. Business persons will find it to their advantage to advertise in the Bazaar Catalogue. Twenty thousand circulated gratuitously every month, going into every city, town, village and bouse on the Pacific Coast, and to every family in the city of San Francisco; also containing all the arrivals at the botels every morning. Apply to Agency of the Bazaar Patterns, New Montgomery street, San Francisco. Montgomery street, San Francsco.

The Tenth Ward is known to contain some "tough" grog shops; but, like all other general rues, there are exceptions; so it is in this case. Mr. Conrad Mundelins, who keeps the "Berliuer Beer Hall," at 947 Folsom street, between Fifth and Sixth streets, is a notable exception indeed. The thirsty and exhausted can rely upon getting good liquors and eivil





THE PRESS OF AMERICA, CONTROLLED BY IRISH ROMAN CATHOLICS.

ST. PETER. .

[In last week's issue of this jonrnal the following piece of poetry was partly published. The whole of it would have appeared, as it uow does, were it not for an error which occurred through the pardonable mistake of one of our compositors, who, unfortunately for himself, has been smitten with the beautiful charms of a lady compositor at an adjoining case. This piece now appears as it came from the author.—Ed. Lil. J. G.]

St. Peter one morning shed off his white gown, Gave up his great keys and put by his hright erown, And, with proper observance and dutiful how, Asked leave to be absent and travel below.

He descended to earth just to spy and to search, And to find out the triumphs of Christ and His

He iuquired of the first that he met—some old Tartars—

Where the church of the day now maintained its headquarters.

And they told him in Rome, if be'd but journey there,

He would find his successor in Peter's old chair— Δ healthy old gentleman, pions and fat: The good Vicar of Jesus, and rich, too, at that!

Now, Peter had donned his old suit for this trip, With a net on his shoulder, a knife at his hip, And never once dreamed that coming just so To a follower of Christ could be "mal apropos."

He stalked into the Vatican greatly amazed, To see everything painted and glided and glazed— Soft cushions, high thrones, with a mitre and crown, Chairs and sofas so handsome 'twere sin' to sit down.

And he asked if the Vicar of Christ were at home, And requested they'd tell him that Peter had come All the way down from heaven the church to review, Its sorrows to heal and its zeal to renew.

Pio Nino received him in grandenr and state, With his cardinals, bishops and princes clate, Who were shocked to observe neither manners uor riches

About the old saint who had come without breeches. He neither kissed hands nor bent down to the toe—In his days true Christians did never do so; Their teacher, Christ Jesus, the humblest of men, Rebuked all such manners again and again.

And Peter stood staring about like one mad, While the Pope bared his toe, which looked gonty and bad.

And a prince of the Church beckoned to him to kiss it, With hints if he didn't how much he would miss it.

But Peter scowled darkly on those who stood round, Looked up to the Pope, and then down to the ground, And profanely exclaimed, as he did once before, "By God! I would sooner catch fish evermore!"

"Kiss his toe! Kiss that bundle of pomp and of scarlet—

You'll as soon see me kissing a leper or harlot! Get down from that chair, you odd humbng, this minute.

And see how a Christian will look sitting in it!"

—Go where you can enjoy yourself. This is every persons lookont on a Sunday at this season of the year. We would advise all who may seek this comfort and pleasure to betake themselves to the CITY GARDENS, where Captain J. Sneider will be glad to see you and leave nothing undone to make you all happy. The Gardens have been lately improved and everything looks really sweet and pleasant about that place.

— One of Sydney Smith's Jokes.—Sydney Smith was once visiting the conservatory of a young lady who was very fond of her flowers, and used (not very accurately) a profusion of botanic names. "Madam," said he, "you have the septennis psoriasis." "No," said she, very innocently; "I had it last winter, and I gave it to the Archbishop of Canterdary, and it came ont beautifully in the spring." Septennis psoriasis is the medical name for the seven-years' itch.

Gleanings from the Vatican.

"The Roman Catholic Church is without error. Her minister's have always retained the purity of the faith which Jesus Christ has given them through St. Peter." Such is the teaching of the Church today throughout the length and breadth of the nniverse. Seeing that the Romish priests are not overparticular in telling untruths about their own good qualities, we will again produce historical quotations from Roman Catholic history for the purpose of showing the American people the ability with which those priests can lie for the sake of keeping their unfortunate ignorant followers in blindness all their lives. We will cite some passages from the sermons of Cordolier Thomas, and of Oliver Maillard, two holy and orthodox ecclesiastics in the year 1513, in order to give an exact idea of the morals of the clergy, and of the indignation with which these virtuous men resent them. "How long shall these virtuous men resent them. "How long snan we be scandalized by your adulteries and your incests, ye unworthy priests? cried the monk Thomas from the gallery of the cathedral of Bordeaux. When will you cease to fill your gross stomachs with dainty food and sparkling wine? When will you cease to steal money from the poor in order to have a concubine in your bed, a fat mule in your stable, and all by the grace of the erneifix, and taking the trouble to say, 'Dominus Vobiscum!'
"I know well you will reply what matters it to you if the poor shall fall famished at your

"I know well you will reply what matters it to you if the poor shall full famished at your gates; nevertheless, have you no shame in selling the sacraments and devouring the goods of widows and orphans, under pretext of solacing souls in pnrgatory? Curses npon you, ministers of Satan, who sednce young girls and married females, and who clearn from them at confession the means of drawing them into sin. Shame on you, priests of Lucifer, who dare to use the ascendant which your character gives yon over crednlous minds, in order to initiate the young into fonl pleasnres. Shame on you, who make your parsonages houses of infamy, where you rear young girls and young hoys for Inst and infamy! Shame on you who do not fear to show to your friends the mysteries of these new scraglios, and to gorge yourselves in them with wine, viands and laxnry. Have I not heard with my own ears the curate James boast before an assemblage of infamons ecclesiastics, that he played, swore, drank and fornicated better than any of them?"

and fornicated better than any of them?"

Maillard, who had been preacher to Lonis the Eleventh, thundered with still more force against the disorders of the priests: "I see," said he, "abbots, priests, monks and even prelates heaping np treasures on treasures, accumulating prebendaries and beuefices, and decoying Christians like pickpockets. I see the cape, the frock and the pellinm entering taverns by day and by night, for the purpose of debanche. Canons or clerks, elevated to dignities, themselves govern places of prostitution; they sell the wine and hold the pledges as the bullies of the girls. I have seen others who walk about insolently disgnised as soldiers or clothed as dandies, with their beards fashionably trimmed, with women of pleasure lonnging on their arms. I know a bishop who is every night served at supper by young girls entirely naked; and I know another who keeps a seraglio of young girls, whom he calls prostitutes in moulting.

"Shameful as all these things are, there exist others still more infamons. Bishops no longer give away livings but at the request of females—that is to say, when the mothers, sisters, neices or cousins of the candidate have paid the price of them with their boner."

"Speak, ye infamons bishops and priests—ye blessed simoniacs—ye blessed concubine-keepers—ye blessed drunkards and bullies—ye blessed procurers, who gain orders by rendering foul services!

Go to the devil, ye infamons wretches! At the hour of death will you dare present yourselves before Christ, full of wine, holding in your hand the gold which you have stolen, and having on your arm the prostitutes whom you have kept, or your mistress servants, or your nieces, who are most frequently your bastards and your conenbines, or the girls whose dowry you have gained for them by impurity, or the mother from whom you have purchased the virginity of their daughters? Go to all the devils, cohorts of thieves and pilferers!

"I know well that in exposing your crimes I rnn the risk of being assassinated, as has already happened to those who have desired to reform chapters and monasteries; but the fear of your daggers will not chain my tongne, nor arrest the lightning of my indignation; I will tell the whole truth. Come forward then, ye women, who abandon your bodies to official persons, to monks, priests and bishops. Come forward ye who wear chains and robes with long trains, and who say, when I blame your Inxurionsness, 'Why, father, we have seen other women still better dressed than we are, who are neither richer nor nobler than we. Besides, when we have no money, the prelates give us as much as we could earn by the sweat of our body.'

"Come forward ye female drunkards and robbers, ye priestesses of Venns, who dare to say, 'if a priest gets me with child, I will not be the only one.' Come forward nuns and beguincs, who people the cistern and ponds of the convents with the dead bodies of new-born children. What frightful accusations would you not hear, if all those children which are cast intogelosets or pits could name their executioners or their fathers. Shall not the rain of fire, which formerly destroyed the cities of Sodom and Gomorrah, fall on these convents? Shall not all these priests and hishops be swallowed up as were Korah, Dathan and Abiran? Yes, my brethren, the time is approaching in which God will do justice on all this brood of idlers, of mute dogs, of agnorant wretches, of lechers, rohbers and murderers."

These texts show ns in what the sacred eloquence of the period consisted, and prove that it was necessary for a reformer to employ energetic language in harmony with the education of his hearers.

Just so it is with the Illustrated Jolly Giant. We use such language as Irish Roman Catholics can understand. It would be useless for us to soar away up into the literature world on a question of this kind, simply because if we did do anything of the kind we would at once loose our effect. Our aim just now and for the present is to show the poor, partially-educated Irish Roman Catholics how those villianous priests have been fooling them all their lives. There are but few Irish Catholics alive to-day who do not know that the priests are the deadly foes of liberty, and at no distant day will they also know that the priests are religious frauds.

Nacasha Rejoicing.

Old maids and old bachelors are as a class a source of considerable amusement to the jovial young folks as also to the more sedate wedded people. We have been considerably amused of late by an anedote told us about a man named P---- C---, who keeps a well stocked dairy at Nacasha, a little country place about sixteen miles outside of Petalnma. It appears this Mr. C--- has been trying hard to enter the holy bonds of matrimony for some years past, with many of the red cheeked damsds in that part of Sonoma County, but for some little reason only known to himself and the fair ladies who were so anxious to become the "Madam" of Mr. when the day was named backed out and footed the dressmaker's bills, etc. This as a ratter of course gave rise to divers speculations as to whether Mr. C——was competent to take chare of that "rib" so necessary for man's happiness. However, like all other balky animals Mr. C—— took conrage at last and did eventually lead a gushing widow, a sister to a Christian minister ne wholly unto the John Grant to the altar. This was competent to take chare of that known to the Jolly Glant, to the altar. This was more than the disappointed youngladies could stand. Hence they circulated all maier of stories about Mr. C——But he has disapported them entirely by becoming the father of a bancing young boy, much to the chaggin of a god many of the boy, nunch to the chagrin of a god many of the sore hearted and disappointed lads. Some have even gone so far as to say "it is a pracle."

— The place to lunch is at an Bergen's, 425 Sansome street, near Clay. Mr. an Bergeu keeps the finest lunch, beer and wines i any man in San Francisco.

Regular Cleaning Day.

It is the fashion in most well-regulated families to have a regular cleaning day. It comes once a week for ordinary purposes. It comes in spring to prepare for the summer; it comes in the fall to make way for the stove and the fireplace for the winter; it comes once a year for a steady, downright setting of things to rights, disearding old rubbish and replacing what is worn out but indispensable. But it comes once in a while through some inaccountable alarm, some great discovery or calamity, or threatened calamity, that wakes up everybody and proened catamity, that wakes up everybody and produces one grand effort at rubbing and scrubbing and cleanliness. It is an epitomy of all the other cleanings put together. It is as restless as the weekly and as thorough as the yearly. The good house wife has seented eliolers in the atmosphere, and she is resolved that in no corner of her house shall the "foul fieud" find a resting-place

Onr city has just now sturubled on such a season. We have looked into a few old closets and found the plague of fraud and theft festering therein. We have been tempted to look further, and found a more stilling effluvia at every step. Let us go right through the house! Let us see that it is all clean and fair. We have seen that there are leaks and pitfalls that evade the ordinary report and even a cursory investigation. Let us, then, go deeper than these, and make sure that our work is perfect, and

our house thoroughly cleaned.

Having looked after the purse, let us see if our other affairs are attended to as they ought to be. Are the gamblers, big and little, white and Chinese, fully cared for and promptly brought to justice? Are our saloon regulations enforced? Are our health officers quite sure that no great disease lurks in the accumulated filth of the Chinese quarters? Has our Mayor visited the region of the old Globe Hotel? Has he been in the alleys and up the stairways? Have the health officers advised him that those are pleasant places, and not at all menaeing to the well-being of our city? Or have those gentry no more respect for the living than Coroner Ricc has for the dead? If we must have the Chinese, let us not also have the plague!.

Dr. Cunningworth's Coffin.

Considerable talk has been indulged in over the eoffin of the late Dr. Conningworth, as to its fixings, etc. As is usual with our "fair" dailies, they have made Mr. Peter Craig, the undertaker, say that he examined the coffin minutely and found no haudles thereon. This is not correct. Mr. Craig has said and sworn that his object in visiting the grave where the body of Dr. Cnnningworth was exhumed was for conclusively proving that there was no elothing on the body. In this he was right. The body was buried without clothing, and, so far as the handles on the coffin are concerued, Mr. Craig swore he did not see them. This, also, is correct, because the coffin which contained the body of Dr. Cunningworth was not raised out of the grave at all; the earth was only removed as far as the lid and no further. We do not come to the rescue of Mr. Craig, simply because it is not necessary. Mr. Craig has lived too long in this city to need our yindication of his veracity. We believe there are thousands of men in this city who would believe his word in perference to other men in his line of business un-der outh, (this cap may fit on Market street.) At all events if all the undertakers in this city were like Mr. Craig we would not be disgusted now with the nauseating reports of having Roman Catholies buried like dogs among the Chinese suicides out in the Potter field, and other respectable men buried naked whilst their clothes adorn the persons of the under-takers themselves. Some of the Market street undertakers would be more properly placed if the Pound-man would give them employment to bury the dead dogs which he slaughters.

— The "Alta" says: "Father Harrington has put himself right on the record; but we fear the horrible Glant will make it awfully 'jolly' for that other gcutleman." You bet he will!

Infallibility.

It is common with Catholies when speaking of the dogma of infallibility to compare the power of the church or pope, to that of our supreme courts, in matters of law. They say there must be a highest tribunal somewhere. In law the Supreme Court is that tribunal, and its rulings control all inferior courts. In like manner, in church matters, there must be a central authority, competent to pronounce upon every controversy. That authority is the pope, or the eon.ieil.

In this shape, we could have no objection, if its power were but properly understood, and duly observed. But our courts have no quality or pretence of infallibility about them. Their decisious are liable to be reversed on a better showing at any time. They advance with the age. Then they always pertain to matters which must be decided one way or the other, such as who shall own property, or if a murderer be guilty or not. As there is a necessity for decision, somebody must decide; and when they have used all the skill and foresight that human discretion is capable of, they have done all they ean. But they are often found to have been wrong after all. Men have been hanged, and afterwards found to have been innocent.

But this church's claim is of a different character.

It presumes to settle mere matters of opinion, often beyond the reach of human reason. It undertakes to determine points which had better be left unsettled, till we have a little better knowledge of them, It forestalls and prevents inquiry on subjects which need to be investigated. It invades the region of private conscience, and dictates not only what we shall do, but what we shall think. It interferes with the reserved rights of the American eitizen, one of which is to think freely, and be satisfied in his own mind. It presumes to determine not only for those who aeknowledge its power, and subscribe to its decisions; but for all mankind, and to curse and per-

secute those who do not obey.

Besides there is another most important difference between our courts, and the jufallible councils at Rome. Our courts are instituted by the people, and the people delegate power to them to render decisions. We bow to their determinations, because they are the expression of the public wisdom. But this claim of the church rests on no such basis. The church accepts and initiates its own elergy, promotes them from place to place, till they come to sit in the councils, or in the papal chair, witbout any voice or consent from the masses. They have no control over its action, and are not responsible for its decrees. And on no principle of republican right can any man be called upon to accept its pretensions. Were the church an exponent of the popular voice, it might well be said, "the voice of the ular voice, it might well be said, "the voice of the people is the voice of God." But it is not even so. It is a naked assumption of a close corporation of priests, and entitled to no respect whatsoever.

The "General of the Army's" Son-inlaw and God Almighty, Head and Neek for Honors from a Catholie Standpoint.

All that we could write in one hundred years upon the corruption of the Rowish Church would not have had as much effect as the late blasphemous and disgraceful conduct of the Rev. Father Mooney of New York, and indeed the entire Romish priesthood throughout the American Union over the marriage of Mr. Sherman's daughter to a plain Lieutenant in the U.S. Navy.

There can be no disguising the matter at all. The

hub-bub of the Romish Church was undoubtedly gotten up to create popularity for Mr. Sherman so as he would be nominated for President next term. This is to us just about as good as Father Harring-ton's suit against this paper. It has plainly stown what those Romish priests would do if they but could. We will upon our own individual authority inform the Romish priests that the "General of the Army" is just as high up as ever he will be on the ladder of fame. General Shermau nor any other vindicator of the infallible mau of sin will ever preside over this country.

He Is.

A "subscriber" wishes to know if the Rev. Father McNally, of St. Francis' Roman Catholie Church. is an Irish priest. Our answer is, we believe he is, but if "subscriber" wishes to know for a certainty, he had better take a true likeness of the reverend gentleman down on board the Vallejo boat, and show it to Captain Gedge, or the mate, or the two eolored porters on board that boat. They, we believe will easily recognize the picture, that is if it was taken on the "22nd of last September." the day that the Illustrated Jolly Giant said that there was a drunken priest from St. Francis Roman Catholic Church drunk on board that boat. But the GIANT didn't say it was Father Mc-Nally, and if it had there would have been no libel suit to-day between the Irish pastor of that church and the proprietor of the GIANT. W-e-l-l, the mistake don't amount to much after all. elaim infallibility so long as there is no whisky around; but the very minute they get a smell of the bottle, they become "one of the boys!"

Seeking Jesus Under Canvass.

The Seven Day Advent Methodists have pitched a commodious eanyas tent at the junction of Tyler and Jones streets. The object of this prayer meet ing, under eauvas, is not as at first understood, to be in favor of Local Option, but to awaken a sense of religious duty in the minds of our Godless people. We spent one evening in the tent, and we were much delighted with the eloquence of the Rev. J. N. Loughborough. This learned divine delivered a very foreible lecture upon the fall of Babylon. Such religious meeting as this one does much to change the hearts of our unregenerated hoodlnms, if they would but go to such places.
We trust that the Rev. Mr. Loughborough will

continue his work in this rieh harvest field of

TABLE ETIQUETTE.-Table etiquette ou board a schooner iu Brooklyn, Portland, O., does not seem to be of a very high order. The following conversation was indulged in between the Captain of the schooner H- aud his wife over a supper of cold sausages and light brown tea, ou a Sunday evening not long since:
Capt. R.—Why, you live like fighting cocks on

board this here vessel.

Mrs. Capt. R .- Oh, the sansages are more than deliciously cooked; how niee they are flavored.

Capt. M.—(With a full mouth.) I think so; dum

poor fare for a hard-working mon.

Mrs. Capt. M .- I feel me ribs stick through my

eorsets with hunger. General response: "Hum!"

---It now behooves all good, loyal Protestants throughtont the length and breadth of this land to organize themselves into the American Protestant Association. Every township in the Union ought to have a Lodge under the banner of this most excellent society. The great trouble with the Americans is, that they are afraid to enrol themselves in this society, fearing their Catholic neighbors, when at the same time every Catholic belongs to some so-ealled religious society, without ever consulting the wishes of his Protestant neighbors. Come, Protestants, be men aud come to the front in this hour of danger. You have a terrible enemy to fight. The Romish Church is always organizing and plotting for your destruction. All information appertaining to the working of the A. P. A.'s to be had on applieation at this office.

- The French Zouaves, will give a grand invitation ball at Platt's Hall on November 7th. A good time is expected by the company and their beautiful lady acquaintances. We wish them all the pleasure that a select ball can bring. We will have a look at them by special invitation from the Committee.

Gone From our Gaze.

The shooting of Major Harry Larkyns by E. J. Muybridge, is one of those sad affairs that every good eitizen is sorry to hear. Mnybridge may be justified in what he has done, but yet, we think that it is a dear price for a man to forfeit his life for the offense of which it is said Larkyns was guilty. The woman who kept his letters and delivered them afterwards into the hands of his slaver might have easily done better if she so chose. If what bas been published about her be true, she undoubtedly deceived poor Larkyns, by giving him to understand that his letters were forwarded to his partner in the crime, for which he forfeited his life. It is to be hoped that this confident who was entrusted with the secrets of Muybridge's wife and Larkyns has got her \$100, if so, she is all right, as her object was to get ber fee, let who would be the snf-

The writer of this was well acquainted with Major Larkyns, and from such acquaintance can speak in the highest praise of him as a gentleman. Major Larkyns was born in Dublin, Ireland, and has (I believe) an aunt living there at present, though his grandmother resides in London. Larkyns' family were originally from the County Wicklow, but settled down in Dublin some years ago.

The deceased was a true type of an Irish gentlement of the county with the county was a true type of the county with the county was a county was a county with the county was a county was

man. He was generous, open hearted, impulsive, always ready to vindicate his honor with the fist or pistol if need be, but was not quarrelsome or given to making trouble. He would fight, dance, sing and be merry all inside of an hour. His purse was always open to a friend and he was just as willing to borrow as to lend. He was most agreeable and pleasing in the company of ladies and never failed to value the merits of a gentleman when once he tormed his acquaintance. On the whole, we say it is sad that poor Major Larkyns sbonld have for feited his life for an offence which thousands of our most influential citizeus commit daily. However lis death ought to teach a lesson to others. The Americans sbould treat the ladies of this country more upon the English principle. Keep them iu their place, and respect them as their own equal not us goddesses or angels. Virtne amongst our "women" in this country is entirely too cheap. They expect too much adoration from men, and they are very often the real aggressors where some meu are made to suffer death for what any other man on earth might easily be led into. There is only one crime in this connection where we think a man deserves to forfeit his life, and that is, where he outrages the virtue of a woman against her will. This view of the case may not suit every body, but we would say as Jesns said: Let him that is witbout sin cast the first stone.

True Religion.

There is one general idea of true religion which pervades the whole rational and Protestant world. It has stolen upon us by degrees. It bas the approbation of common sense. It finds no opposition from the most astnte scientist. It defies criticism, and commends itself to men of all nations and creeds. It is this: That God, our Creator, is a lov ing Father, who desires only that we should be just and kind to each other, in the life that He has given ns. That in proportion, as we do so we shall be prepared for His presence, when we are done with earth. There is a growing sense among thinking men that any. thing short of this, as a means of salvation, is delnsive and dangerous,—putting the shadow for the substance,—relying on the outward and visible form, rather than the inward grace. And that anything more than this is cumbersome rather than otherwise and tends to dim the lustre of true piety. Tried by this standard, how lamentably the Roman Catholic Church has strayed from the simple teachings of Jesns. In its fold, no matter how great the sinner, he is saved by its power. No matter bow virtnons the heretic, he is damned if be neglects her forms or rejects her dogmas. There is no freedom of opinion. There is no liberty of action, however goodand wise we may be.

Don't Like the Name.

The gentle vampires, the blood-thirsty gentlemen, who call themselves "Jesuits" are becoming tired of the phrase "Jesuit." We learn from Washington exchanges, that great pressure has been brought to bear upon the publishers of "Webster's Dictionary" to omit the word "Jesuit" from that work. But those excellent American scholars have peremptorily refused to do anything of the kind, whereas at the same time they have very justly, at the request of a Mr. Solomon, omitted the word "Jew" out of their new work. For this we give them credit. We are at a loss to know bow we could compare the "Jew" and "Jesuit" together. To us the "Jew" is a law abiding citizen, a mau after God's own nature, a man who loves his neighbor, and fears his Maker, a man who prays instead of cursing, a man who eomplies with onr laws, and recognizes our President and Constitution, a man who, although he does not believe in Christianity, yet respects those who do, a man in fact full of goodness, love and charity. What is the "Jesuit?"

He is a sneaking, crawling, down cast, black hearted wretch, who would if he could, send every Jew and Protestant to hell in an instant, a miserable vampire, who goes around from house to honse seeking the very marrow out of the bones of the poor people for the purpose of building up the temporal power of a man in Rome who has ousted God Almighty out of his earthly honor and dignity, a man whose daily avocation is to curse all who do not think as he thinks, a mau whose daily thoughts are plotting, how he can upset the United States Government and supplant it with a throne for the man of sin at the Vatican; a man whose predecessors have sent human bodies to the burning fire in Spain; a man whose sworn duty it is to pull down heretical governments; a man whose life is devoted to keeping the rising generation in ignorance and submission to a tyrannical system of priestcraft—enough—to go further would be to make us sick. We are delighted that our unborn generation shall not lose the word "Jesuit" although we hope from our hearts that the party bearing that name may be exterminated from off the face of this earth long before our unborn generatiou shall come into existence.

A Reminiscense of Ireland.

When Sir Robert Pecl was Premier of England, three distinguished philanthropists of that country ealled on him in relation to the condition of the poor in Ireland. He said to them, "Gentlemen go to Ireland, travel there two years, and see all class of people, then come to me, and say what you would

of people, their commend."

They did so, and on their return, he put the question to them, "What can we do for the people of that discontented land?"

"Alas!" said one, "I know not. They might have

Protestantism and plenty; they prefer Popery and

Another said, "Give them what you will; and they

will give it to the priest.

And the third said, "If you give them liberty and independence to morrow, they will immediately give themselves to the Pope, and have a still worse master.'

- "A who do yon follow now," said the priest to Tim Nolan, an Irishman who had bepriest to Tim Nolan, an Irishman who had become an American in every sense of the word, and
abandoned the ehnrch, "Who do yon follow now,
Jobn Wesley, or John Calvin, or Martin Luther?"
"Neither! neither!" replied Tim, "I am a bishop in
my church myself now." "Ab, bnt," said the priest,
"I am a bishop too, but I have to follow the cardinals and the Pope!" "Well then" said Tim, "I'm
ahead of your Riverence, I am my own cardinal,
and my own Pope,—I am an American sovereign
entirely.

Col. W. H. L. Barnes' Regiment will give a promenade concert at the Mechanie's Pavilion, on Tuesday evening October 27th. It is needless to say that the affair will be the grand fete of the seasou. Onr thanks are returned to the gentleman who sent as the complimentary tickets.

Poor Ireland!

We are aware that the English Government is, after all, responsible for the most of the misery that afflicts her sister isle. Its wretched policy has estranged ber people, and made a breach which only time can bridge over. When the Reformation began in Europe, it spread like wild-fire amoug the people. There was no land without its reformers, and they were rapidly bringing the masses over from the terrorism of Rome and the Inquisition. Many of the Irish were not behind the rest in denonneing the intolerance of the church, and in demanding larger freedom of mird. The Emerald isle was following fast in the footsteps of advanced thought, and if left to its own discretion, would not long have been behind England and Germany, in

Casling aside the Papal power.

But just at that time, Henry the Eighth of England, quarrelled with the Pope on merely personal matters. He at once separated from her, set up an independent church, and made himself virtually its first bishop and Pope. Protestantism in Eugland had so far advanced as to make this step acceptable in that country, but not so in Ireland. Heary was an arbitary tyrant. He madertook to persecute the Catholics all over his dominion, and those of the green island came in for a large share of his wrath. The process of conversion was thus arrested. No patriotic Irishman could go from the church of his country, to that of the stranger and oppressor. Catholicism thus became bound up with patriotism and politics. The priest espoused the cause of the people, and the people elung to the priest. Thus was cemented a mutual affection and support which will never be broken while both have the same will uever be broken, while both have the same common enemy to face, and have no motive for turning against each other.

The recent disestablishmen of the English Church in Ireland, will greatly tend to weaken this bond. The independence of Ireland itself, would perhaps complete the divorce. Irishmen would then soon find out that the priest is really for Rome, and not in favor of liberty for either government or people. But this event is not soon to be expected. The pow-er of Britain is too colossal, and Ireland is too near her shores, for any separation to be thought of.

In the meanwhile Irishmen must look at other countries to see the true character of the Irish priest. He is not himself in Ireland, in England, or in America. It is only where he is backed by the secular power that his irue instincts are exhibited. There is a monarchist in politics and a persecution in religion; The ally of the rich, the enemy of the poor.

Stirring Up More Filth.

The Mayor and the Finance Committee of the Board of Supervisors are still stirring up the filthy pool of theft and peculation amongst the City Hall rogues who grow fat and "fast" out of the public monies. We think the public will appreciate an honest, bold and fearless journal such as the ILLUS-TRATED JOLLY GIANT is avowedly pronounced to be, when they read the accounts daily set forth in the press about such a public official as "Saam" Kent, the Superintendent of Streets. We have said from the first day of "Saam's" administration that he was not the right man in the right place. In the first place, Kent does not know any continuous that the property of streets and place. In the first place, Kent does not know anything about the grading or repairing of streets, and we are sorry to say if the truth of what we have read in the daily papers be correct, "Saam" is even worse than a blockhead. He has illegally taken money from poor hard-working men for the pur-pose of furnishing himself with an elegant horse to draw him around town on week days and to Calvary Church on Sunday. However, we are satisfied that "Saam's" public services are near at a close forever, and at this the public will not suffer much "Saam" has proved a failure.

The telegraph informs us that the Jesuits in New Mexico are going to start a red-roaring Jesuitical journal. If the San Francisco press was located there it would save the Jesnits this expense!

The "Illustrated Jolly Giant's" First fold. When the Romish priests of California stane upon their alter on the first Sunday in Ad-Great Libel.

The Romish Catholic Church Tries to Save the Character of Her Priests.

She Fails, and Sinks Them Deeper and Deeper into the Drunken Mire.

On the 9th of this month, the Rev. John F. Harrington, the Roman Catholie paster of St. Francis Roman Catholic Church, of this city, had a warrant sword out against Col. George Thistleton; the proprietor and publisher of this journal, for what he termed a libel upon himself, but the real object, no doubt, of bringing this criminal action against the proprietor of the Illustrated Jolly Giant, was more to rebut, if possible, some of the many scathing articles which has appeared in the columns of this journal upon the immuoral lives of priests and the hellish system of convent life in this city. So far as the Rev. Father Harrington is concerned we have not one word to say to him hecause he has adopted a legal mode of clearing himself from an ugly position. On the contrary we feel thankful to him for the splendid opportunity which he has given us of proving to the world that we have Romish priests amongst us who are a disgrace to their parents, a disgrace to themselves, a disgrace to their fellow-man, a disgrace to the name of Jesus Christ, a disgrace even to their sin-corrupted church, and an eternal disgrace to society. The conduct of the drunken priest from St. Francis Roman Catholic church on Vallejo street, on board the Vallejo boat, upon the 22d of September, has the Vallejo boat, upon the 22d of September, has been fully shown up and sworn to by nine most respectable gentleman, to be of the very worst character imaginable. For this sworn testimony we are grateful to the Rev. Father Harrington. We have all the time invited those men to come forward and show the world that they are a sober, moral class of Christ's ministers, but they could not simply because as a valle there can be found. not, simply because, as a rule, there can be found amongst them some of the worst men that has ever amongst them some of the worst men that has ever lived. So far as our case with Father Harrington is concerned, we think we have proven more than the holy church has bargained for, we have conclusively proven our ease. We never said emphatically that the Rev. Father Harrington was the priest that was drunk on board the boat; we said that the drunken priest was from St. Francis Roman Catholie church, and that he was a priest—and that he was an Irish priest, too-this we have proven and ean prove a thonsand times more by the same wit-nesses who testified in the Police Court on last Saturday. Father Harrington himself proved that there is another Irish priest, named McNall at tached to St. Francis church, but from some reason known to himself, he did not invite him to he present in the Court pon that ceeasion; perbaps it was as well as it was. Had Father McNally came there, "it is more than probable that some of the witnesses would have easily recognized him." Yet the pastor of St. Francis church had no hesitation in bringing his Spanish assistant Father Course in bringing his Spanish assistant, Father Gerrega into Court. However, as the case is now sent before the next Grand Jury, we will refrain from going deeper into the merits of this so called libel on the Romish church. We will, as good and law-abiding citizens await the result. We know there will be a great struggle to have Col. Thistleton indicted and convieted, because so long as this or any other inde-pendent American journal comes out boldly and expose the corruption of those priests and convents, who day after day howl and curse at our public school system and Protestant form of government denouncing the laws of this State as heing hereti-eal and damnable so far as the relates to marriages and divorces

When a lot of Romish priests come out Sunday after Sunday upon their altars, robed in their garments, and publicly tell their congregation selves that all Protesfants are certain of "hell ont of fire," except they come into the Pope's ority.

vent of each year, and publicly read a pastoral letter signed by Bishops Alemany, O'Connor and Amat, denouncing our marriage laws, and declaring "ex cathedra" that such laws are powerless and that any woman married under such laws is not married at all, but has only got a concubine's lisence. This is a pretty state of things in this Protestant Rebutele, what wonder is it then that the entire wealth of the whole Romish church, together with the entire tal-ents of every Roman Catholic lawyer in this city, should be brought out to crush this journal. So long as we expose those revelutionary harangues made by a cunning priesthood to a gulliable congregation.

We never yet said that Roman Catholies would be danned to hell's fire except they thought as we think. We never yet said that Rsman Catholic married ladies are concubines and their dear little children bastards. We never yet cursed man, woman, or child because they would not worship God as we worship Him.

Is this the case with the priests? It is not.

They curse, roar, rant and damn at every man, woman and child who refuse to pay homage to the Pope. They curse, roar, rant and damn every Government that will not recognize the Pope of Rome as King.

Has not all Europe heen stained red with human blood shed by Popery and priesteraft?

Has not the cries of the tortured martyrs pene-trated the ears of the angels in Heaven with their sufferings under the cruelties of the Papal inqui-

Have not human heings been roasted to death in their own fat by the hellish cruelty of popes and priests?

Ah, bosh? This thing of permitting those wicked men to promulgate their incidious doctrines to a half-cultivated class of ignorant people, is tanta-mount on the part of the American press and peo-ple to encourage bloodshed and murder.

We are not against the individual Catholic, or the individual priest, we are are against those wicked, drunken priests who disgrace themselves, and then step into their pulpit and curse and rant at onr most eherished rights—the right of a public free sehool system of education, and the liberty of worshipping God as each individual may choose. As soon as the Romish priesthood of California become good and law-abiding citizens, so soon will we take them by the right hand of fellowship, and not till then, though we forfeit our lives in defence of what we now advocate—liberty of conscience, liberty of speech, obedience to our laws, a firm and never dying faith in the glories of a tree Republic, removed far, far away from under the control of any church, Pope or Emperor, be he infallible or otherwise.

Germany and the Church.

There is no softening down in the attitude of the Emperor of Germany and the Church of Rome towards each other. Bismarck is disposed to be kind. He is willing to pardon the condemned bishops and priests, but he demands obedience to the law, or will proceed with fresh prosecutions. On the other band, Rome is still for war. She exhorts all her clergy to resist all control of the church by the State, and curses and excomunicates all priests who accept of favors at the price of submission. One Kuherzae has already heen disposed of, and condemned to eternal damnation, because he obeyed the laws of the empire, instead of the dictn of the pope. The clergy generally seem disposed to be martyrs, and we mistake Bismarekif some of them don't have a chance to try it just as far as their stomachs will bear. The Empire is stoney and full of free-thinking men and women who are little disposed to be slaves either to the pope or the emperor. If William flinehes in the face of a few cowled monks, he will soon find the liberals of Germany will soou despise his pusilanimity and free themselves from mitre and crown alike. The times are ont of joint for abject submission to assumed authors.

The Influence of Religion.

The religions of the world have not been a fixed thing, lasting for all time. They have coutinually changed, with the advancing intelligence of our race. Once our ancestors worshipped in the groves of the Druid, all over Western Europe. This was superseded by the paganism of Ancient Rome. Those who adopted the Roman forms advanced in eivilization, while they who elung to the Druid superstitions fell back in power and numbers, and were eventually lost out of sight. They became helpless, through ignorance, and readily fell a prev to their more powerful neighbors

to their more powerful neighbors.

On the appearance of Christianity we find the same thing repeated. It seized upon the Roman Empire, and Roman literature and improvements. It went hand in hand with the arts of war and peace. Those nations which accepted it first, stood forth as the great powers of the world; while those which rejected it, were left in darkness and imbecility. Christian Europe advanced in all the arts and seiences, while the surrounding nations, pagan or mahomadau, fell helpind them in everything that gives prosperity in peace, or power in war. gives prosperity in peace, or power in war.

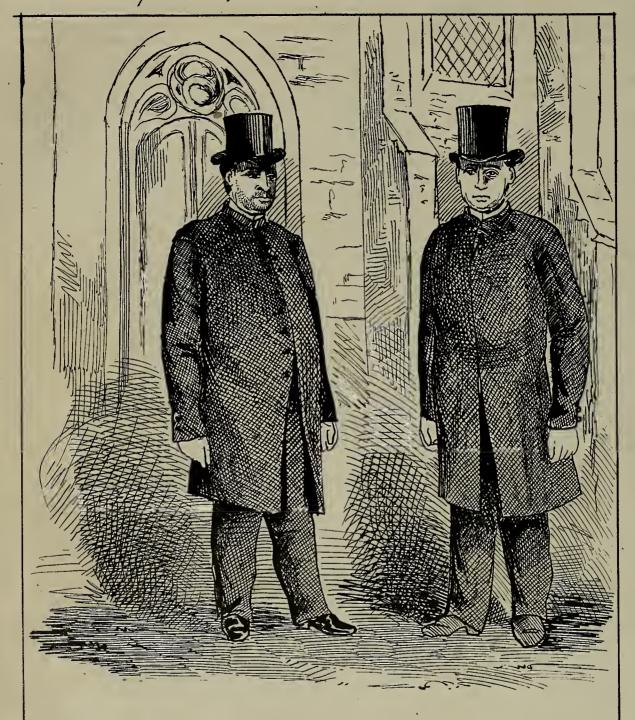
But Christiauity itself, under the nursing power of the pope and the councils, became stagnant and putrid, and a new form, with more light and liberty became a necessity. It came with the reformation. The great protestant principle that "while we think the council of the words are right, we may be wrong," as compared to The great protestant principle that "winle we think we are right, we may be wrong," as compared to the Catholie claim of infallibility, is the open gateway of knowledge. It told men they had a right to think. It set them to thinking on all subjects. The heavens were seanned, the earth was searched for knowledge. Science and art received a new impulse; and Europe took up the line of march to a new civilization.

That is, those parts of Europe did, which accept-That is, those parts of Europe did, which accepted the new dispensation. The banner of mental freedom was no sooner thrown over their heads than they stepped at once to the music of free thought, Discovery and invention hastened their progress. They tilled the earth with more skill. They clad themselves with the product of the steam loom. They journeyed on the steam borse and the steam ship. They made was with the rided cannor and ship. They made war with the rifled cannon and the needle guu. They grew rich and powerful. They threw out colonies, and dominated the world.

But there were nations which refused to participate in the change. They clung to the forms of the stagnant and putrid church of Rome. And the natural result of such stolidity has followed them from that day to this. England abandoned Romanism nearly three bundred years ago, and has since then led the van of civilization. From an insignificant people of less than ten million, she has doubled her population at bome, sent twice as many abroad, planted her standards round the world, and is to-day, the greatest empire the world has ever But there were nations which refused to particiis to-day, the greatest empire the world has ever seen. Her wealth is almost boundless, her subjects number over two hundred millions, her dominion number over two hundred millions, her dominion includes one eighth part of the glohe. On the other hand, Italy, which remained Catholie, has hardly doubled her people at home, has no colonies abroad and as compared with England is semi-barbarous and uncultivated, though having at least a thousand years the start. Look where you will, in Europe, and the result is the same. Protestantism is fife and colonies industry. and the result is the same. Processantism is the and science, industry, progress, power and national vitality; while Catholicism is sleepy, conservative, dull thriftless, decaying and impotent. The Protestans rule Europe and dietate its policy by their superior wealth and prowness in arms. The Catholic beautiful and prowness in arms. wealth and prowness in arms. The Catholic shrink from a conflict in which they cannot hope shrink from a conflict in which they cannot hope to win. Nation after nation is abandoning the Pope under the influrece of Protestant councils, to be sustained, it need he, by Protestant power. The papal religion have sunk all who have trusted it in ignorance and imhecility. Italy, Spain, Austria are almost ciphers in influence. And France is only a little brighter in proportion, as she is more Protestant, while Germany and Great Britain are alone self-reliant and independent. Ireland is only behind England because she has remained Catholie But for that fact her progress would have been co. But for that fact her progress would have been eo equal with that of the sister isle.

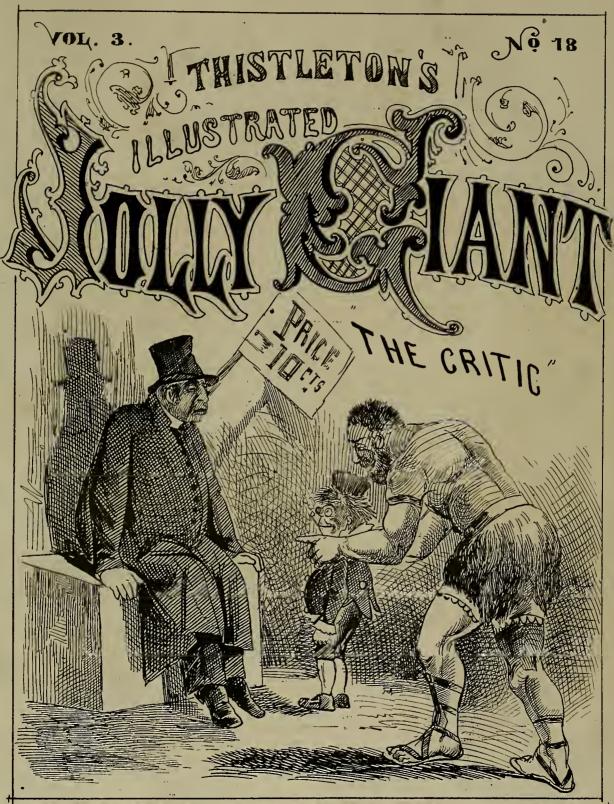
There can be no true progress where the mind i enslaved, and Romanism is the worst species, o

mental thraldom.



TWO PEAS OUT OF THE SAME POD ONE WAS DRUNK ON THE VALLEJU BOAT & ONE WAS NOT, BUT BOTH PRIESTS BELONG TO ST. FRANCIS CHURCH ON VALLEJO ST. OF THIS CITY AND IRISH PRIESTS AT THAT.

SAN FRANCISCO, SATURDAY, OCTOBER 3157 1874



A DRUNKEN R.C. PRIEST RESTING HIMSELF ON A DRY GOODS BOX AT THE CORNER OF PINE& BATTERY ST. S ON THE 23.40 INST.

THISTLETON'S JULUSTRATED JOLLY GIANT.

Saturday: :::: October 31, 1874

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Anonymous communications sent to the Editor of the Jolly Giart will be destroyed unread. At the same time, communications of value will be thankfully received and used if found suitable. The real name and address of the writer must accompany all matter intended for use—not necessary however, for publication, but as a guarantee of good faith.

Gentlemen in the country, desirous of taking the agency of the Jolly Giant, as also persons who wish to subscribe for our paper, will obtain all the necessary information by applying at the publication office of Tristleton's Illustrated Jolly Giant, San Francisco, California.

All letters on business to be directed to Col. Geo. Thistleton, Publisher and Proprietor, 423 Washington street, near the Post Office.

Our Agents.

The following named gentlemen have kindly consented to act as our agents in the various towns set after their names. Parties in the interior, desirous of obtaining Thistleton's Illustrated Jolly Glant, can be accommodated on application to any of the gentlemen mentioned below.

Gentlemen who may be anxious to act as our agent, in towns and eities where we have not as yet established agencies, will please communicate with the proprietor at this office.

A. I Hinds, Santa Cruz.
Geo. A. Buxton, Vallejo.
Haswell & Welch, 46 Fourth street, Sacramento.
Perry & Berry, Oakland.
Fred. Schlesinger, Livermore.
R. Fred Brooks, Carson City.
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E. B. Lewis, San Jose.
William Harrison, Victoria, B. C.
W. H. Foreman, Benicia, Cal.
Capt. W. J. Bowen, Berkley P. O., Cal.
Rob't H. Coulter, Pacheco, Contra Costa Co., Cal
John Kew, 260 Howard street, Detroit, Michigan.

Efficacy of Holy Water.

Away in the mountains of Nevada county, some honest miners had been seriously struck with the doings and didos of modern spiritualism. They boarded with a devout Irish lady, who never failed to have a small vial of holy water on hand. The manifestations had been rather startling, and the question had arisen whether the work was of the devil or otherwise. A waggish miner, who was neither fish nor flesh, that is neither catholic nor spiritualist, suggested to test the matter by ponring a few drops of holy water on the medium when in his tranee, and watch its effect. The landlady handed out her vial for the purpose. But the wretch got another containing some nitric acid, and in sight of the old lady and some others in the secret, ponred a few drops on the head of the medium.

That circle is now convinced that holy water will rout the stontest influence you can start, and feel sure the whole thing is of the devil SOUND THE TRUMPET: BEAT THE DRUM! RING THE ALARM BELL! SHOUT FIRE, FIRE!

Let all the land be awakened to its danger! The Republic is threatened—liherty is menaced! Mental slavery is even now, like a ernel serpent, twining its folds around us. It will bite only when its victory is sure. Let us not sleep. Oh, sleep uo more till the monster is destroyed! The couffict is for life or death, liberty or slavery. The most eruel despotism in the world—that of the Romish priest—is taking advantage of our open doors to insinuate itself among our people and steal into our high places.

What would you say if it were told for a truth that Queen Victoria had organized a secret band of emissaries and sent them to our country, sworn to effect hy every means in their power the destruction of liberty and the proclamation of her son as emperor of the United States? Would you not track their steps from town to town, hunt them in every hole and corner of the land? Would you not advertise them in your papers, ring your alarm bells at their approach as for a fire? Would uot your police be on the alert to catch them, and your militia muster with banners displayed to meet them if need be?

And yet just such an array has Rome, sent in the persous of her priests, for that very purpose. Thousands and thousands of men are now in our country, in the garb of priests, smooth-tongued, pretending to be what they are not, followers of the meek and lowly Jesus, gathering to themselves the ignorant and bigoted of other lands, stealing into the minds of the uninformed of our own people by their soft, plausible persuasions, denouncing our public schools, deprecating our civil marriage, declaring that government should take its anthority from the Pope, and protesting against our free speech and enlightened progress. Here is an army of thousands, more dangerous by far than as thongb they came with banuers displayed.

Then we should all he astir. No sleep until the iusolent foe is driven from out shores. Now many of us receive them as friends. Others say, "Oh, they mean no harm." They have got hold like the vampire, soothing while they hleed. not met with vigor, they will soon throw off all disguise and stand out the open advocates of empire and priestly dominion.

We will have ueither. The Republic must be maintained. This arrogant church must be driven from our doors, not by law, but hy the intelligent condemnation of the people!

TO THE PRESS OF SAN FRANCISCO AND THE UNION.

Gentlemen! let the Giant ask you a few questions, and see that you answer them to the satisfaction of your readers.

1st. Does the Catholic church claim to be infallihle in religions matters, and that the church is superior to the civil power?

2d. Has the Pope declared that it is a damnable heresy to believe that government should emanate from the will of the people?

2d. Do not those two principles strike at the root of Republican government? Would they not destroy it, if they could prevail?

4th. It the majority of the American people were to become Catholics, would they not prevail at once?

5th. Are not the Roman Catholic pricsts the will please send in their orders er sworn servants of a foreign prince, potentate or of the Illustrated Jolly Glant.

pricst, and directly bent on securing this majority.
6tb. Have they not repeated again and again, that
their church cannot he toleraut; that where it has
the power it cannot permit heresy or unhelief?

7tb. Would we not therefore, all lose our civil and religious liberties if this church could get the upper hand?

8th. Why do you, who know these things, and pretend to be the instructors of the people, and to warn them against impending evils, why do you keep silent on the subject?

9th. Is it because you do not see the danger to republican liherty? Then are you blind guides, and those who follow you, will fall into the ditch with you.

10th. Is it because you do not care for the Republic? Then are you faithless traitors to freedom.

11th. Is it because you fear the Catholic influence on your circulation? Then are you venal cowards who would sell your country for a few pieces of silver.

Tell us plainly, do you see the danger to arise from the spread of this terrible and intolerant superstition?

And if you do, why are you content to let it go on with its work, unwatched, unreported and unrebuked?

The GIANT would have an answer! Let him among you, who is the bravest, step forward and east the first stonc. And if none dare, then print upon the head of your columns, "We dare not attack the Catholie church." Let the people know where you stand. Are you for liberty and the Republic? Or are you for the Catholie church and an empire?

Our Neighbor the Irish Nationalist.

We have for our neighbor, in the same building with us, the "Irish Nationalist," a journal wholly, devoted to the cause of Irish liberty and emaneipation. We confess we like this journal because it aims at precisely the same object as we do, viz: to teach the Irish Roman Catholies to be independent from church thraldom, and the eunning devices of a well organized system of priest-eraft. We know of no better instructor for the Irish than the "Irish Nationalist." In proof of this we merely cite the opposition of the "Monitor," a paper wholly devoted to the priestly cause.

The "Monitor" of last week contains a scathing rebuke at Mr. P. J. Malone, an avowedly talent

The "Monitor" of last week contains a scathing rebuke at Mr. P. J. Malonc, an avowedly talent ed and accurate writer of Irish history. If the Irish Roman Catholics of this city would read and learr from the "Irish Nationalist," there would soon be a marked improvement in their condition in this community.

—Go where you can enjoy yourself. This it every person's lookout on a Sunday at this season o the year. We would advise all who may seek this comfort and pleasure to betake themselves to the CITY GARDENS, where Captain J. Sneider will be glad to see you and leave nothing undone to make you all happy. The Gardens have been lately improved and everything looks really sweet and pleas ant about that place.

Notice to Subscribers.

Subscribers to this paper who paid in advauce will please take notice, that their paper will be disconuced at the expiration of the term for which they have subscribed unless they renew their subscription.

— The price of the Illustrated Police Gazette will be only ten cents. Agents and other will please send in their orders early to the offic of the Illustrated Jolly Glunt.

More Work for Bishop Alemany. Another Drunken Priest on the Loose,

(See illustration, ti-1 spage.)

To say that the Romish priests are as a class drunkards, would be but the truth. We have frequently made the assertion that Roman Catholic Irlsh priests were seen drunk upon the public streets of this city. The Rev. Father J. F. Harrington, Pastor of St. Francis Church on Vallejo street, took us to task for making the assertion that there was an Irish Roman Catholie priest belonging to St. Francis Roman Catholic Church druak-disgracefully drunk-on board the Vallejo boat on the Vallejo boat on the 23d of last September. The Rsv. Father took us to court to prove what we had said. We think by this time that Father Harring ton is sorry for his trouble, because we have most conclusively proved before God and the world the truth of what we asserted. We never yet said anything about a Romish priest or nun but what we believell to be true

If the Roman Catholic Church intends to disprove everything which we will publish concerning her drunken priests when we find them drunk on the streets, she will have her hands pretty full, if the priests are not more cautious in their cups, and keep inside of doors nutil they get decently sober at all events, to appear on the streets. There might be nn excuse on our part for overlooking a good many of the disgraceful actions of those drunken sots, provided we did so, if they would in their turn look eharitably towards their dissenting brethren, the Protestants and Israelites of this city. But we ask in God's same, how can those priests expect us to overlook their disgraceful drunken presence on our public streets, in the middle of broad daylight, when they, day after day, damn every Protestant and Israelite into the lowermost depths of hell, simply because they will not bow in submission to an old sinful man who calls himself God Almighty on earth. This together with au never ending tirade of abuse and curses upon our public school system and a deliberate opposition to the laws of our State and nation, impels us to fully review the characters of those meu who set themselves up as holding the keys of the Kingdom of Heaven.

We have one more example of the character of those hypocrites to parade this week in the per-

ANOTHER DRUNKEN PRIEST

Who was seen sitting on a dry goods case at the junction of Pine and Battery streets, at 3 o'clock in the afternoon, last Friday, October 23. This sot was seen by two respectable gentlemen, whom we can produce, should the Church need it—or perchance, Alex. Campbell might need a little more light noon the character of the blessed lambs, whom he holds so very high in his estimation.

Unfortunately we do not know the name of this druaken priest, or the church to which he belongs but the probabilities are that he was on the "loose," and far away from his flock, nevertheless, we dare say, if he was spoken to he would have said as his drunken brother priest said on the Vallejo boat: "I'm wan of the b'hoys," Now here is another chance for the Rev. Father Harrington and Alex. Campbell if they wish to have the drunken character of some more of the priests sworn to in a public

- One of Sydney Smith's Jokes .- Sydney Smith was once or sydney Smith 3 Jokes.—Sydney Smith was once visiting the conservatory of a young lady who was very fond of her flowers, and used (not very accurately) a profusion of botanic names. "Madam," said he, "you have the septennis psoriasis." "No," said she, very innocently; "I had it last winter, and I gave it to the Archbishop of Canterdury, and it came out beautifully in the spring." Septenuis psoriasis is the medical name for the seven-years' itch.

"Observer's " communication is too late for this week's edition. It will be looked to in our

Oleo Margerine!

What no unctious name! How glibly the torigue winds around it! How buttery the sound! "Olco" expresses the most fluent and greasy condition, "Margarine" might well mean some luscious compound or a woman-St. Margaret, for instance. Oh, it was a nice business for an adventurer! What a fine, full, round word! What a glory to have triumphed in bringing it to the notice of the world. But it was not to be. So grand a name was too much for a little beef suct, though churned up never so deftly with sour cream. The firm of Phillips & Co. was destined to an ignominious failure. Ye honest miner preferred the rustic simplicity of his old acquaintance with the simple name of butter, to the oleaginous compound. He has no taste for the fantastic, either in culinary or literature. And so the company failed, and Phillips was admonished ta go into something more substantial; and he has done it. He has espoused Miss Sally Collins—the sainted Sally, the miraculous Sally—stigmata and It is hoped he may make his mark more deep and lasting than were the precious wounds, and that Sally's reputation as a wife may be longer-lived than her character as a saint.

But ean there have been any connection between the two? It is said that Eugenie, when the "nephew of his uncle" was elected President of France, on leaving him for Spain, said, "Yon try your fortune for the Empire, while I go and settle my house in Spain. If you succeed I will come back to you, and if you fail my arms are open to you in 'my old home." Were the olcomarcerine and the stiermata Were the olcomargerino and the stigmata the result of a similar compact, an innocent device to strew the path of two loving hearts, not with roses, but with ingots? If this were all, we might conscientiously pity the failure of both. The GIANT has a deep regard for the tender passion, but trusts that future lovers will make such devices for their comfort as will not tend in any manner to aid or comfort that intolerent Church that will inevitably exert all its influence to destroy our liberties. any shape but that, and as love is proverbially bliud it shall staud excused in our eyes for a thousand

Vallejo News.

(See Illustration Page 216.)

Quite a langhable scenc occurred in Vallejo on Sunday the 18th inst., at St. Rose Roman Catholie church. There is a jolly, whole-souled man named Edward Taylor, a resident of that place. This "cuss" wishing to have some fun waited at the church above mentioned until Father Lewis came out. As soon as he did he offered him a copy of the Illustrated Jolly Giant of the 17th and told him to read it. The good Father took the paper and promised to comply with the request. Thus, all passed off as a joke until some of the horrid chaws, in the town came to hear of it, when they sought Mr. Taylor and threatened to kill him for insulting their priest. All right said Taylor, "wade in my I am not afraid of any holy water dipper, the first man that approaches me for the purpose of assaultiag me, I will give Father Lewis an opportunity to mumble a mass for the transit of his soul ont of Purgatory." This settled the question and the advocates of Father Lewis.

---Secular Education vs. Confession.

The catholic priests are never weary of censuring our common schools, and comparing their moral tone with that of purely catholic schools. And we rather like the comparison too. We do not think our school children suffer in it at all. We have this week a case in point. An Irish catholic woman, educated as Rome directs, confirmed, and attending confession, took the nice silk nmbrella of a Spanish lady of the same faith, who was going over her sins to another priest in the next box. She felt that her to another priest in the next box. She felt that her sins had been forgiven, and she could begin again, May be she didn't have to pay much in any casc. If she was pretty, a kiss perhaps would be all the priest would exact, and on such terms a silk nmbrella was worth going after. We had the facts from those who know. What a religion that steals from those who know. from the very altar!

The Character of the Men who are Coming to Convert our Negroes.

(See Illustration on page 216.)

From the "La Voce Del Popolo," of October 23d we find the counterpart of Dr. James R. Rice, Coroner of this City, in the persons of three monks of the order of St. Francis, residents of Barcelona. Italy. These three infernal raseals had charge of a centetery at that place for years, several of the in habitants of the place had hinted from time to time that these three amnointed villalns had been tampering and robbing the dead bodies entrusted to their care, of the clothes, jewelry, etc., which were consigned to the grave on the bodies. But no proof could be adduced to fasten these thefts, until the 9th of last September, when a police officer buried his wife in her wedding suite. A few days after the funeral, this officer recognized his wife's bridaldress upon a woman walking in the streets. He scarce could believe his eyes at first, but the more closely he looked at the dress, the more he became convinced that his eyes did not deceive him. He convinced that his eyes did not deceive him. He asked the woman to accompany him to the Chief of Police's office, which she did. Upon questioning her as to where she purchased the dress, etc., suspicion at once rested on the monks, and a watch was placed over the cemetery, when it was discovered that these three ghouls visited the graves of newly denseited convex, and not only strong them of deposited corpses, and not only stripped them of the clothing, jewelry, etc., but cut the hair from off the heads of the females, this, as a matter of course, led to a thorough investigation into these two ghonl's system of feeding on the dead bodies. The invistigation led to the discovery of thirty pounds of human hair cut from the heads of feunles, together with a large vault underneath the flooring of the monks residence well stocked with clothing, taken from off the bodies of men wo-men and children. Nor indeed was this all, even

men and children. Nor iudeed was this all, even the coffins were taken and broken up to be used as firewooe by those hellish rascals.

The police arrested the gaug of graveyard thieves and looked them up, as soon their arrest became generally known in the village, the people flocked around the prison and demanded that the anointed vagabonds be delivered up to summary punishment. Their request was refused, and they were compelled to retire to their homes muttering all compelled to retire to their homes mattering all sorts of eurses against the villains who had so outraged all sense of decency and respect for the

These are the class of bloody vampires that are coming to the Southern States to convert the ne-groes. Oh! may the Lord save us from such a scourge. +----

A Poet's Debut.

We have been presented with a copy of Mr. Etward Isaae Dobson's first poetical production. The work consists of fifty-six pages, and comprises the "Misnnthrope," "The past," "A Reverie," "The Age of Chivalry," "To L. P. H.," "The Dream of Death," "Hope On," "The Retrospect;" and sever: I other most excellent pieces. From a cursory review of the work of this young poet, we are under the impression that he is destined at no distant day to make his mark in the world as a gifted poet. Mr. Dobson is not yet twenty years of age.

The work will be issued on next Monday, and

Can be obtained at any of the bookstores in this city! We would advise all lovers of poetry to obtain a copy of this excellent production from our young

California poet.

The Board of Supervisors have very wisely appointed a commission to examine the streets and ascortain if possible what can be done with them. It is really too bad that this city must pay an incompetent creature to fill the office of Street Superintendent whose only ability is to fleece poor working men out of their hard carned wages for the purnig men out or their hard carried wages for the purpose of buying a horse and buggy for himself, to drive around the city. Oh, shame! What are we coming to, when we can find no better man for Superintendent than "Saam" Kent, out of a population of 100,000 people.

'The Pope's Voyage.

(See Illustratation, page 210 and 211.)

Our illustration of the voyage of the areh pretender of Godsbip from Rome to the Shores of the United States may come to be realized sooner than we anticipate. If the Catholic church is to make a firm stand for its supremacy, there can he no safer place for the head of the movement, than this country. Anywhere in Europe, he would be liable to capture and imprisoument. With us, although perhaps he would miss that attention and adulation to which he has been accustomed, he would be safe, and might send his bloody instructions across the water without fear.

Nor can we be certain that his reception and treatment among us, would not be that of a king, if not of a God. We have those among us in high places, who seem over willing to bend the pregnant hinges of the knee to this scarlet mockery of religion. The "general of the army" would doubtless order a brave salute. The thrones lately erected in Washington would come into good service, and those twin recipients with God, of divine honors, St. Fitch and his wife, would perhaps not be unwilling to kiss the Pope's toe, if it were nicely washed. We don't know what happiness is in reserve for us. Our shoddy aristocrats are so fond of show, and our Congress so venal and purchasable, that unless we wake np, and watch them with lynx eyes, we are liable to be betrayed into some folly at any moment. And no greater temptation presents itself at this time, than to sell our Government to this rich intriguing and unscrupulous church. We have no fear, if our people are only apprised of what is about to take place. Their heads are clear and their hearts are sound. But Rome could afford to give a hundred millions for the presidency of the United States just at this time. It would shut up our ports against all aid to our Protestant hrethren in Europe; and open them for Catholic volunteers, and munitions of war. It could create occasions of trouble against Protestant powers, that would weaksn hoth against Protestant powers, that would weaksn hoth us and them, and so strengthen the Catholic resources. General Sherman would be an cligible candidate, and that much money would perhaps elect him. No, it would not. It might have done so, but after the mad folly of this marriage feast, his chances are dead. The old adage, whom the gods would destroy, they first make mad, is illustrated again in his case. Had he avoided that, the people might not have known him; hut now they do. And the great fight has gone forth all over the land that a promight not have known him; this now help do. And the great fiat has gone forth all over the land, that a professed Roman Catholic, can never rule the destinies of the great Republic. Not that we would make any religious test, or object to any man simply on account of his helief; but hecause that church aims at the overthrow of all human liberty, and is utter-

ly intolerent of the opinions of others.

The Pope may come. The "general of the army."
may receive him with presented arms. Fitch of the
navy may do him all honor. General Grant may he content to sit under the papal throne and smile at the mummeries. Our professed Catholics may kiss the gouty toe. But the American people will take care that it goes not a step further. The Pope can have no royal immunity in this land of freedom; nor can he sit here in peace to plot the destruction of civil and religious liherty either for Europe or America. He will find toleration while he shows it: but should he att mpt any dictation, he will find the iron hand of the sovereign people heavier on him, than even the steel gauntlet of William or Bismarck.

- Ladies wanting the suit patterns that come out in Harper's Bazaar every second weck, can have them as soon as out from the Agent, Mme. Morrow, 25 New Montgomery street, Grand Hotel Building. Subscriptions taken for Harper's Bazaar, Harper's Weekly and Harper's Magazine. Business persons will find it to their advantage to advertise in the Bazaar Catalogue. Twenty thousand circulated gratuitously every month, going into every city, town, village and house on the Pacific Coast, and to every family in the city of San Francisco; also containing all the arrivals at the hotels every morning. Apply to Agency of the Bazaar Patterns, New Montgomery street, San Francsco.

Germany and the Pope.

The Emperor William says that he has done all that he can towards peace with the Romish clergy, but finds it in vain. He further declares that he must and will protect the State from the assaults and conspiracies of the priesthood.

Here is a strong Protestant empire so assailed by Catholic priests that the Emperor is compelled to resort to threats and force to keep them from suhverting the lihertics of the people. The Pope claims the right to name the heads of the Cburch in Germany, and of these heads to appoint the priests under them. They may he foreigners, they may he traitors to the country, they may prace treason and sedition, and yet the Church claims the right to keep them in their places, in despite of the governmen of the country. In our country this would be all right, hecause the Church depends upon the free gifts of the people. We could not stop it by law, nor should we want to do so. Our people would soon do with such prtests what our fathers did with the tea in Boston—pitch them into the sea, or hang them by the neck for awhile. But in Germany the case is otherwise. The Church holds immense properly of the State, and is supported in great part out of the public funds. Yet it claims to eujoy these emoluments while setting at defiance the nation that gives them, and appointing aliens and traitors to all its offices. It is an outrage on common sense, common decency and common honesty. None but the mumies who devised the dogma of in-

fallibility could he guilty of such preposterous folly.

But the position of Emperor William clearly shows what we might expect could the adherents of this barbarous faith once get the ascendancy among us. As we would guard against fire, or pes tilence, so must we against the spread of this liherty distroying church. If it lives, freedom dies. If liberty is to prevail this Church must be stamped out; and the Jolly Giant is just the fellow to do the stamping. His feet are broad enough, and his weight makes them come down with crushing power. power.

-0.0

Pere Hyaeinthe.

This gentleman is one of those juggling, half-way reformers who insist on floating in the air, so thrt no one can tell where to find them, or on what they rest. A while ago he left the Catholic Church and married, and was regarded as an able and intelligent advocate of progress. Now we find him in-clined to desert his new standard, and go hack to the old Church. He still claims to he a priest and a good Catholic, and the protestant church of Geneva has refused him a place on account of that claim. They do not want any advocate or emissary of Rome to occupy their pulpits, and they do right. Those who preach treason to human liherty should find themselves shut out everywhere.

-It now hehooves all good, loyal Protestants throughtout the length and hreadth of this land to organize themselves into the American Protestant Association. Every township in the Union ought to have a Lodge under the hanner of this most excellent society. The great trouble with the Americans is, that they are afraid to enrol themselves in this society, fearing their Catholic neighbors, when at society, fearing their Catholic neighbors, when at the same time every Catholic belongs to some so-called religious society, without ever consulting the wishes of his Protestant neighbors. Come, Protestants, be men and come to the front in this hour of danger. You have a terrible enemy to fight. The Romish Church is always organizing and plotting for your destruction. All information appertaining to the working of the A. P. A.'s to be had on application at this office. cation at this office.

Father McNaliy of St. Francis' Roman Ca tholic Church is not, as we have been informed, about joining Father Henneherry's Temperance Crnsade. The Rev. McNally is too much engaged in St. Francis' Church in saying High Mass and travelling ou the Vallejo boat when his spirits are

Hot Water in Nevada.

The land of gold and silver hars is in a fretful state of political chulition at this time. Oh what a picture of fun, and deviltry, and buncombe, and blackguardism, and piety, and thievery, and buying. and selling and hustle it presents. There is Tom Fitch now, honest Tom, retailing his nice rhetorical blandishments for a fee in hand paid. Tom is at home of course. He plays Punch to Sutro's Judy to perfection, and while the fee is paid and rations etc., are kept up, Tom is good for a speech any day He can stand anything but the glare of Sutro's lantern, and shaft number four. Tom's private ejaculation is, "a plague on both your houses! my fee is what I am after!"

Sutro is there of course, lantern and all, and des-cants ou Sharon's crooked railway with as much vim as though it were the very road to perdition, which we all know is broad and straight.

Gen. Williams has his hands full too. sometimes said that the Irish Roman Catholic votes could he had for \$2.50 a piece. There is nothing like a little truth for getting a man into trouble. Just tell a notorious lie ahout anybody, and they don't mind it a hit. It rolls away from them like

don't mind it a hit. It rolls away from them the water from a duck's hack; hut out with a hit of truth, and it hecomes a monstrous libel in a minute. Father McGrath too, takes a hand. Of course the political church couldn't keep cool in such an Dectarate clearymen. the political church country keep coor in such acceptance. Our Protestant clergymen, though native and to the manor horn, and with families and property among us, do generally leave the filthy pool of politics to take care of itself But not so with the realitical church. Not so with the syorn with the political church. Not so with the sworn subjects of the Pope. Not so with the foreign priest who has no real interest in the country, who has neither property to protect, nor child to enjoy the hlessings of a free government. Not so with Father McGrath. He is indignant at this libel that the Irish vote can be hought for \$2.50, or a jug of whisky. He is quite certain that the Irish Catholic whisky. He is quite certain that the Irish Catholic voters are, to use his own phrase, "the most vartuous, the most intilligint, the bravest, and the most reliable patriots in Americay, so they are." Why isn't the Jolly Giant in Nevada just now, to inerview this Paddy McGrath! It is just what they want. A good Giant, who knows the history of the Church of Rome, and the character of its priests and people; who has visited the land of saints, and knows that the papal piety and bad whisky go hand in hand in making the most ignorant and uncivilized people in Europe. ized people in Europe.

One O'Leary, not a graduate of our common schools, comes to the aid of the Rev. McGrath, and the vindication of the Irish character for "vartue and intilligince," and is locked up for perjury, hy order of a Justice of the Peace. We would not he order of a Justice of the Peace. We would not he afraid to bet that justice had a secular education, and reads the Jolly Giant. He does not appreciate "vartne and intilligince" according to the gospel of Saints McGrath and O'Lear

That little holling spring, that hubbles up after the manner of the creatic Victor Hugo, the Stock-tonian Kendal, is rather mute of late. The greater steam and smoke of the larger volcanoes have ohscured his glory; but we are assured that he is as crazy as ever, and will hurst incontinently if not

listened to.

In the mcanwhile, let us whisper to you thought au honest journal that the honest workers of Nevada are not in the majority. They cauuot and will not elect their men. Sutro may make a little diversion: Father McGrath will hunch the Catholic legion and sell them in a lump, for gold, with this proviso, that his church have its own sweet way, unimpeded hy legislation; and the biggest purse with the widest mouth will curry the State. It it settled thus: The bummers and speculators and gamhlers are in the ascendent. Gold is their God, and they worship and serve Him with utter devotion.

- There is one useful man in Los Angeles, and this one is Sam. Berge. Mr. Berge keepe the only news office in that city, and hesides this, lecturers, theatrical men and others find him more ful and accommodating in his hranch of hill-posting in and around the city and neighborhood. Men who wish to get well-advertised shoul send their orders to Sam. at once.

THE SINNER'S REST.

'Tis the Catholic church! with its open door, And remission of sin, for a thousand times o'er; No need to be soher, or peacefut, by golly, Yon ean just play the devil, and ever be jolly.

Heaven is not for the milkson who kneels down to

pray,
But the frolicsome fellow, who's willing to pay;
If you only come down with the cent and the dollar
St Peter will know by the mark on your collar;

And the gate is thrown open, wide open for you, No matter what mountain of sin you may do, All you need is a ticket, a hint, or a hope, From Father McNally, Scanlon, or the Pope,

Tis the aisiest way, this, of going to heaven, The blessedest thing to humanity given; You may drink, you may sin alt the long way, To the mansions of hliss, to the heavenly day.

What matter the priests and the nuns do the same, It's the creed of the church and nobody's to blame; There's no hell for a papist, whate'er he may do, If Father McNally will but put him through.

If your sins are as scarlet, and high as a mountain, Of mercy and grace your good priest has a fountain

If you haven't the gold dust or dollars to funk, Just eaten the good father when ont on a drunk:

And he's one of the boys, and will eheapen your fare.

So of getting to heaven you needn't despair. The door is wide open to all who cau pay, And a poor drunken priest is the readiest way.

Hurrah! oh hurrah! who'd take time to be good, Or fail to plunge in when old sin's at the flood; Who will square his whole life with the precepts to tally.

When he can just as well interview father McNally.

Oh it's only a thing of a dollar or two. Whatever we say, or whatever we do; No pen can express it, no tongue can well tell, Of the joy that McNally cau save us from hell.

And he drinks, ah hedrinks, and is free in his cups, Feels generous and good as he drinks and he snps; Take time by the forclock, make haste and don't dwell

And for two drinks MeNally will save you from hell.

Good Streets.

The question of good streets is ore of the first importace to every great city. There are several questions which enter into the subject as separate items. Cheapness is one, covering the first cost and repairs Cleanliness, quiet and easy travel are also great desideratums. Experiment seems to settle down upon square blocks of stone, and they no doubt have many advantages as a general thing. When well laid on a good foundation they are very durable, and become smoother and better continually. But yet they are not without exceptions of a grave character. On consideration of the whole matter, we are led On consideration of the whole matter, we are red to propose the following as a good and desirable street pavement for San Francisco: First let the grade be made just what it should be, if possible. Next pave with square stone blocks, in general. Have rails of iron at regular intervals for the wheels of vehicles. On each side near the side-walk have a light track for light wagons, interspaced with short plank, and under the plank have the sewers, gas and water pipes, etc., easily comeatable without tearing up the streets. Let heavy loads be forbidden to travel on these, except to cross them. It is thought the iron would pay for itself in smoothness, saving of noise, wagons, horses, etc., and that the wear of the iron would actually cost less than the repairs of the stone pavement.

— The place to lunch is at Van Bergen's, 425 Sansome street, near Clay. Mr. Van Bergen keeps the finest lunch, beer and wives of any mau in San Francisco.

At first sight our people do not realize the immense difference between one of our protestaut ministers, and a catholic priest. The former is mostly a fellow countryman, with a wife and family among us, and the same interest in the future of our country, as we have ourselves. He has been called to his office for his supposed fitness, morally and intelectually. Should he display traits of character which unfit him for that position, the people demand, and the church accepts his resignation. Each one stands on his individual merit, and when that is gone he is stripped of his sanctity and influence, and falls back into the ranks of secular meu.

Not so the Catholic priest. He may be born in Ireland, Italy, France, Spain, or Germany, or where you will. He is cducated for the church, accepted and made a priest. He has no wife or family, and no country. He belongs to the great army of the church. He is supposed to be endowed with peculiar powers, which stay by him, drunk or sober, in a state of grace, or six, of crime or innocence. He is sent with these powers among a strange people, who know nothing of his character only that he is a priest. He receives his orders from Rome, and a priest. He receives his orders from Rome, and acknowledges no other authority. The people may not question his power, however it may be abused. He is looked upon as sacred, even when drunk. Should he be guilty of disorders which disgrace the other country, and so cover up the scandal. But he, like his parishioners, can receive absolution, and go on again as before. Purity is not required. The priestly office is a sort of endowment for life, a kind of title of nobility, that depends not upon the character of the individual, but makes him a priest of God continually, whatever his conduct may be. He is a servant of Rome, and ameuable only to Rome for his actions.

Thus, while a drunken protestant preacher would Thus, white a drunken protestant preaener would be a monstrosity rarely seen, a drunken priest is nothing extraordinary. And indeed drunkenness is not the only or the worst vice those gentry are charged with. And withal, we never hear of one heing discharged, they are only removed to some other location to do their deviltries over again.

A Miracle in Toronto.

Toronto seems to ke more healthy country for the visits of the Biessed Virgin Mary than Protestant California, that is, if the Priests are to be eredited. The last visit which we had from that good lady in this country was to mark the hand, feet aud side of St. Collins at the request of Father Pendergast and his grace the Lord Archbishop J. S. Alemany, but upon this occasion the sweet Virgin seemed to fall in her great undertaking, because St, Sally was so lightly nipped in the fiesh as to leave no marks at all after a few hours suffering. Our purpose here is not to say much about St Collins, as she has been married to a gentleman named Phillips of the tribe of Israel and, recently of holy O'Margerine (eleomargerine) fame, but it is the true marking infallible Apostolia buly Panels unerring, infallible, Apostolie, holy Pope's church, which we wish to give a dig in the ribs for their pretentions to miracles. The last ease which we have to present to our

readers is as follows:

A MIRACULOUS CURE.-Patrick Hughes, of the well-known firm of Hughes Brothers, writes to the Toronto "Globe" with reference to the miraculous Toronto "Globe" with reference to the miraculous eure of his daughter, a girl teu years old, who had heen suffering from hip disease for seven years, and who could not walk without cruteless. He took her to Lourdes, France, where he arrived on the 18th of August, and at once proceeded to the grotto of Notre Dame, where alady held the child in her arms and allowed the sacred water to run over her ankle, when she was immediately eured and able to walk from place to place without crutches. He concludes by saying: "Only those who know me and my child—and there are few in Toronto who don't—ean imagine how grateful I feel to onr great God and His Holy Mother for this miraculous cure of my little daughter."

Mr. Patrick Hughes, might have added or rather substituted for God and His Holy Mother the inferual ennuing aud damnable tricks of the priests.

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across the great American continent to New York.
It also illustrates the States and Territories, the
Lakes and Rivers; it gives all the Stations on the route; the exact distance to each and all the Stations from San Francisco to New York City (which are laid off on a regular scale of miles).

The populations of all the principal towns on the route are correctly marked down, thus combining instruction, and making this the most entertaining and instructive parlor amusement ever published.

This illustrated parlor amusement of "A Trip Across the Continent," starts from San Francisco (illustrated by the Golden Gate) to Oakland, where it (illustrated by the Golden Gate) to Oakland, where it takes the Central Pacific Railroad to Ogden, the Union Pacific Railroad to Omaha, the Burlington route to Chicago, the Michigan Central and Great Western Railroad to Suspension Bridge and Niagara Falls, and the Eric Railroad to New York City; being the shortest, best equipped and only route by way of Suspension Bridge and Niargara Falls.

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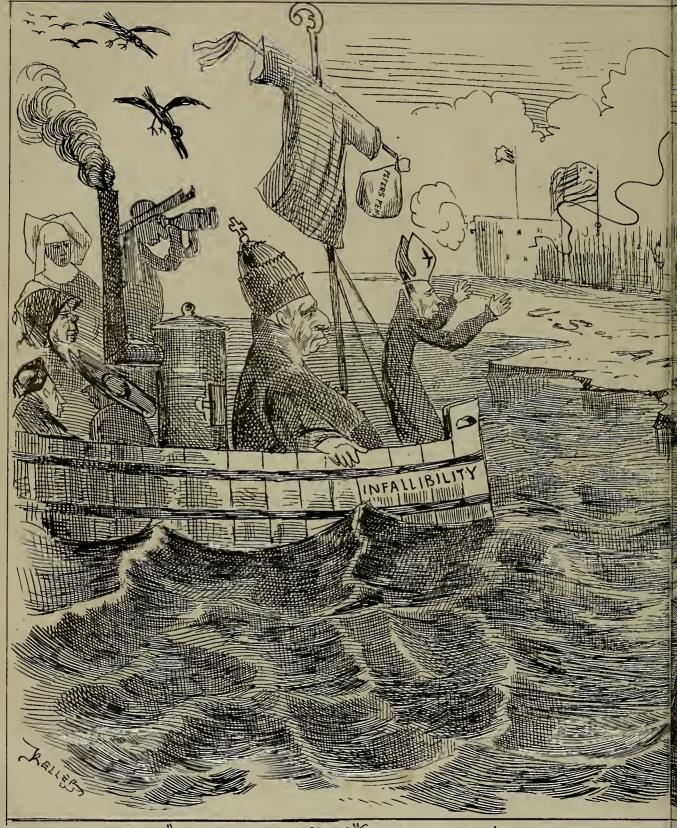
Cardinal Cullen Again!

Paul Cullen, better known as Cardinal Cullen, the son of a poor Athy farmer has found himself dietator of the poor unfortunate blind Irish Catholies in his native country. Priest Cullen, has lost none of the "craft" which has heretofore been so remarkably developed and inherited by all Irish priests. Cullen, is the arch enemy of Ireland's freedom, Indeed it would not be exaggerating at all to say that priest Cullen would sell his Father and Mother to the English Government if they were united in any plot to free Ireland from her present enslaved eon-

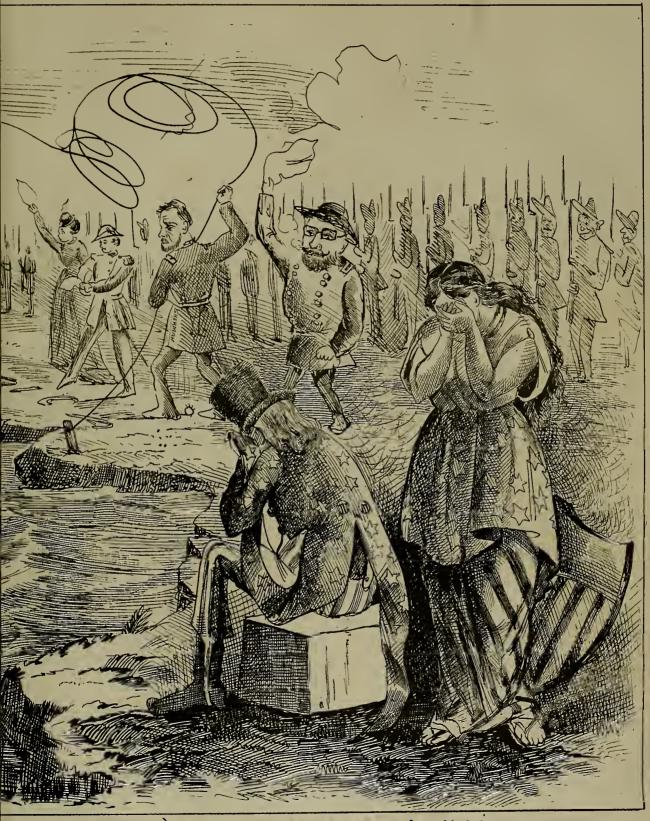
To thoroughly demoustrate how completely Priest Cullen, has got control of the entire Irish Catholics it will only be necessary for us to cite another instance of how easy it is to lead the poor blind Irish Catholics:

On Sunday, September 27th, a pastoral from this priest was read in all the Dubliu Romau Catholic chapels, in which he denounced the introduction by the Italian opera company into Balfe's opera of "Il Talismano" of a scene which he declares to be a shameful burlesque of Roman Catholie religious ecremouials, with au altar, censers, and a procession in which nuns are represented by ballet girls, and the choir is formed of actors, whose chanting His Eminence criticised as "discordant and dis-gusting." The Cardinal forhids the Roman Cathogusting." The Cardinar formus the Roman Catho-lies of Dublin to visit the theatre in which the practices of their faith are made the subject of im-undest and profane imitations. The objectional secue referred to has since been omitted from the performance of the opera, because the people refused to attend so long as the objectional burlesque was being enacted. Now who dare say that the Irish Catholics are not led by the nose by their priests.

— The Tenth Ward is known to contain some "tough" grog-shops; but, like all other general rucs, there are exceptions; so it is in this case. Mr. Courad Mundelius, who keeps the "Berliner Beer Hall," at 947 Folsom street, between Fifth and Sixth streets, is a notable exception indeed. The thirsty and exit hausted ean rely upon getting good liquors and civil treatment.



THE "GEN. OF THE U.S. ARMY" (GENERAL SHERMAN) HEAVING A LINE TO POPE THE U.S. ARMY CAN BE SEEN DRAWN UP IN LINE, IN THE BACK GROUND MAN THAN GOD ALMIGHTY. FROM FATHER MOONEY STAND POINT



ON HIS (IMAGINARY) ARRIVAL AT CASTLE GARDENS N.Y. PRESENTED ARMS. ALONG SIDE OF SHERMAN, STANDS A BIGGER

FIRST FAMILIES.

When Eden's vales as Nature clad 'em Dawned sweetly on the first man, Adam, He was alone without his "madam" To cheer his youth;

And yet was blest as some who've had 'em, If men speak truth.

The golden days—the moments sunny,
The silver moons of lucent honey,
He knew, when scarcely wooing, won he
His beautiful wife,
We see in early matrimony
Sometimes through life.

His family, the first in place,
The first in time, the first in race,
Brought sorrow on the young earth's face
For, gliding clammily
The serpent came, the joy to close,
From this first family'

The clouds arose, with that sad apple,
Their Eden's sky to speck and dapple,
And men were proudly forced to grapple
Sins dark and sinnister,
Or turn to altar, shrine aud chapel
And holy-minister.

And Cain, the first who sprang to birth, As planter of the new-made Earth, Smote his weak brother, and a dearth Of humbler men Of modest, unpretending worth Has been since then.

But I, for one, would rather be Boon of a second family, with no fruit from the ancestral tree Save thews and brain, Than have my path prepared for me And rendered plain.

San Francisco, May 30th, 1874.

VENTEUES.

Sounding the Trumphet,

The Romish press of this country never loses an opportunity to sound its tin trumpet upon the conversion of an Euglish Bull Frog to the Pope's Church. Here is a sample of how the press speaks of the English blue bloods who fall before Baal:

"Another notable convert to the Catholic church is Lady Victoria Kirwan, of Bath. She is a daughter of the Marquis of Hastings, and wife of a Galway gentleman. Since Lord Ripon has set the example, conversions are heard of on every side in England."

We are of the opinion that it matters very little to the American people whether "Lady Victoria Kirwan" or "Lord Ripon" goes to Heaven or Hell. To us it seems as if these English "Lords" and "Ladies" knew that a glorious Protestant Republic is on the eve of shaking such "Lordly" titles into dust and nothingness. Hence their only show to preserve their self-consecreted nobility for all ages is to eling to the Pope's church. This church being always the enemy of freedom and liberty. Every person knows that the English blue blooded Lords will not encourage a Republican form of government in England. Indeed no person expects them to do anything of the kind. It is the Commoners and the great wass of workingmen together with the profligacy of some of the Royal pets, that will hasten a change of government. If the renegade Ripon, thinks he can stay the march of enlightenment and liberty in England by joining the Romish Church, he makes a sad mistake, as perhaps he will learn to his cost before he dies yet.

BISHOP ALEMANY.—When the Catholic Bishop of California was about to attend the Grand Council in Italy, he said to an intelligent American citizen, perhaps in a jest, "Well, what shall I say to the Council for you?"

"Tell them," said the American "to allow at once, to every protestant in Europe, the same rights and privileges that we, here in America allow to Catholies, and I will then believe that you are in favor of true liberty. Show the world that you dare depend upon the people, and do not need the aid of the law."

Spiritualism Discounted.

Last Thursday evening we did ourselves the pleasure of attending the meeting at the great tent, on the corner of Jones and Tyler streets, in this city. We didn't expect to get religion. It wouldn't do for the JOLLY GIANT. There is no religion now extaut, that is free and frolicsome enough for that festive individual. Besides, should we be caught in the toils of one particular sect, "farewell! a long farewell to all our greatness!" No, no! we must be free; we must be untrammelled, so that when any of them step too boldiy into the routine of old Cathilic superstition, we can carb them just a little; and when, like Beecher, they forget what they are preaching, we can go after them with a gentle reminder. The GIANT is purely protestant and nothing more. Friendly relations with all protestants is our motto, entangling alliances with

Still we do not shun the light, and are therefore willing to listen to all. If by any combination of the stars, or "divine thrusting on," this free disposition should lead to our conversation, we can only hope that the change will be for the better. And after all perhaps, a Giant in the church would not be out of place.

But to the tent! to the tent! Ah then, and there was a crowd that it would have delighted Tom Fitch, or Gov. Booth, or the redoubtable George Francis Train to talk to. And yet the canvas was only half filled. We pass over the music. They will have better in heaven. At least let us hope so. There will be no hoarse throats there, or defective nasal apparatus. And we shall all be pleased with the siuging no doubt. But the sermon; the sermon would have been a treat for any man alive. And there were some live ones there, we are sure of that. There were plenty of spiritualists in that audience. You know them in a moment. When their favorite theme is named, they smile, and smile as though it could only be thought of to be admired. But in this particular instance such was not the case. Their bee-u-ti-ful theory met such a handling as made them squirm and twist in their chairs, as though they were sitting on hot stoves. At first they felt belligerant, and took out their pencils. Within teu fect of us a dozen at least were betrayed into the attitude of reporters. Stove pipe hats were converted into desks, any old scrap of paper into a note book, and pencils borrowed ad libitum from the nearest neighbors, Marry, like those who borrowed from the Egyptians, we saw no paying back. But rom the Egyptians, we saw no paying back. But no notes could do justice to that scathing -rebuke of the dear delnsion. They penciled "in hot haste." Theyser. hed out to give place to something stillmore startling. The hysterics peculiar to them would catch their fingers, as some new "rap," not from the spirit world, but from that platform, where the arch enemy of their faith appeared to stand in triumph, came with crushing force. The "intluence" became at last too strong for any further pencilling came at last too strong for any further pencilling, and while the audicnce at large roared with laughter, the good brethren and sisters of the "summerland" became passive and helpless as if in the hands of a master medium.

And still he laid it on thick and heavy. He read his Bible from which it appeared that spirit ualism had been foretold and forbidden, and yet described with an accuracy that admits of no question. "There should be in those latter days, witches and sorcerers, and dealers with familiar spirits (or devils) who should deny that sin is sin, deuounce all marriage, and lie on all occasions like the mischief." The speaker read from spiritualistic authors that these things were true; and his readings were to the point in every case. One spiritual lady, a disciple of free love, said on a public platform that her nearest friends knew that she was not afraid to practice what she preached.

Having shown that the spirits were devils, he proposed to show that they talked just as devils would. When asked about God, they said there was none, As to the Devil, he was a very passable fellow; the Bible was a fable; sin was a very pleas ant thing and altogether lovely; and as to marrying, it was a delusiou and a fraud; free love was better by far. He believed in the manifestations, because they were forctold. He was not surprised at the

spiritual platform. It was just such as Satan himwould write, if he wanted all mankind to be damned.

The speaker concluded the performance by saying that if the congregation was any way afraid of being cold or lonesome in the next world, they had better go after the mediums, seek the familiar spirits, listen to the lies of the Devil, and follow the teachings of free-love.

At this hint the Giant tucked his affinity under his arm and left, lest, unlike all other churches, some of them should take a notion to practice what

they preach.
Suffice it to say he is at home safe.

See How They Lean.

A distinguished priest of the Roman Catholie persuasion has just quit this earthly life. He was for a long time chaplain to Napoleon, and known as Monseigueur Montous. He had saved in his priestly office, the snug little sum of 300,000 dollars. After obeying all the injuncitons of Christ, according to his church, selling all that he had, and giving to the poor, giving two dollars to him who asked for one, &c., he had this little sum of three hundred thousand dollars left. And how does he dispose of it? Had he attended one of our secular schools, like Peabody or Lick, he might have felt disposed to bestow it upon the poor, or devote it to the advancement of science. But no! He had been to Jesuit schools, and could do no such thing. He shows his breeding, and the leaning of his church by giving one half to the young Bonaparte, and the other to the Pope. The entire sum is placed where it will be available on the side of the infallible church, and the presumptuous monarch, in case an effort is made to re-estoblish either in their despotie and unhallowed purposes. Should this scion of the false and perjured house of Bonaparte again embroil France in blood and carnage, this priest's money will help on the work, and every Catholic priest in California will pray for its success.

What are We Coming To?

It is not long since we, a christian people, with the pure and unadulterated religion of Christ taught in all our churches, were assured by one of our College Presidents that such was the behavior of some Japanese students in his school, that the young American christians were put to shame thereby, and that instead of our sending missionaries to them, they would ere long come and teach us, lessons of temperance, chastity and morality. And now we find that a Mohomedan missionary has made his appearance in New York. He expresses himself as shocked at the profanity and heathen condition of that citys. He says he represents over two hundred millions of the faithful followers of the prophet, who would be proud to introduce their religion into our country, and hope one day to see New York as temperate, moral, and well regulated as the city of Mecca! He is a temperance reformer too, and will have neither pork nor whisky. It is indeed an open question whether we shall convert the heathen, or the heathen will get us."

The A. P. A's.

We have often been asked what does the above title mean. Our auswer is, to all such inquiries the "American Protestant Association." It is a benevolent society, and is formed by persons desiring to the utmost of their power to support and defend the liberties of this country from the designs and intrigues of Popish mercenaries, as well as for the maintenance of the public peace and tranquility. It is exclusively a Protestant Association, and the members pledge themselves, as far as in their power lies, by every lawful influence which they can exert, to preserve, inviolate, that most glorions privilege, "Liberty of Conscience," and to protect good citzens from violence, oppression and wrong. Any further information in reference to the formation of

How to Save Souls from Purgatory.

Written Expressly for the Benefit of Irish Roman Catholics.

The object of the ILLUSTRATED JOLLY GIANT is to do good towards all mankind. With this view before our eyes, we publish instructions below whereby one hundred thousand souls will be relieved out of that awful pit called purgatory to-day, Saturday. This is not exaggerating at all, because we know that over one hundred thousand people read the JOLLY GIANT every week. Hence, according to the terms prescribed by the Holy Roman Catholic Church in the Pope's hull accompanying this indulgence, many souls will be freed to day out of the devil's hakery.

The original document we hold, in order to show our dabious readers, if any we have, that we have received a genuine copy of this indulgence from the Holy Sec.

The following is a true copy: INRI

Copy of a letter and oration found in the Holy Copy of a letter and oration found in the Hoty Sepulchre of our Lord Jesus Christ in Jerusalem, and preserved by His Holiness and hy Charles II., Emperor, in the silver box—desiring St. Elizabeth, Queen of Hungary, St. Matida and St. Bridget to know something about the passion of Jesus Christ, which I shall speak more of hereafter.

Therefore, know ye, my heloved servants, that the armed soldiers were 150 in number. Those that led and bound me were 23. The blows given me on my head, 150; on my breast, 103. The blows ou my shoulders were 80. Stricken and dragged with ropes 23 times. Spittles on the face, 30. Strokes on the body, 6,666, and on the head, 110. A mortal bruise was inflicted on my head. I was held by the hair of my head 12 hours, and sighed 129 times. I was dragged by the beard 23. Wounds on my head were 20. Thorns of rush, 70. Punctures of thorns on front, 3. After which scourged and dressed as a king. The soldiers that led me to Calvary were 908. Those who kept guard were 3. The drops of blood were 38,430. Whoever will recite 7 paters and aves and gloria for the space of 15 years, continued to the number of drops of blood I have slied, I grant five graces.

1. A plenary indulgence and remission of all thy

 He shall be freed from the pains of Purgatory.
 Should be die before the age of fifteen years it will he the same as if he had finished.

4. He shall be considered a martyr who shed his blood for the Holy Faith.
5. I will come from Heaven for him and for his

relations until the fourth generation.
Whoever carries this Oration will never die from drowning, and be preserved from sudden death, from contagion and will not die without confession. will he freed from the enemy, from the power of justice by all malignaut and false witness. Women Women suffering from childbirth will be happily delivered by keeping this Oration about the honse. No trea-son or evil doings will take place, and forty days before death they will see visibly the Blessed Virgin Mary. A certain Spaniard, traveling hy canal near Barcelona, saw a head severed from its body. This head spoke to him as follows: "Since thou art Inis nead spoke to find as follows: "Since thou are going to Barcelona, grant me a confessor, as it is three days since I was killed by robbers, and I cannot die unless I confess." The captain sent a confession to the said place, the living head performed confession and then expired. On the body was found this Oration, which was approved by several stribunches the head representations. tribunals of the Holy Inquisition by the Spanish Queen. Will recite 7 paters and aves and gloria also for any one in church. A similar copy was found in a place called Posuit, fifteen miles from Marseilles, France, written in letters of gold, hy divine grace, brought by a boy on the the 2nd of January, 1750, with an addition and daclaration as follows: "God says every one who shall work on Sunday shall be cursed by me, hecause on Sunday you must go to church and pray for your sins. I man su left you six days for to work in, the seventh is for ericans rest and devout practices, and give to the poor and please.

be happy. Quite coutrary if you do not believe this Oration, you and your children will be cursed and will safter hunger, war, pain, everything, as proof of my anger. You will see signals in the heavens, thunders and earthquakes. They that doubt this oration to be written by Divine Grace and dictated by the sacred mouth of God, and whoever conceals this from publicity shall be cursed and confounded in the day of judgment. Whoever has fulfilled it, though he has committed as many sins as there are stars in heaven, God will forgive them. provided they repent, even if after having injured a neighbor will beg pardon. Whoever shall read or cause to be read this devotion, and will preserve it in their dwellings, will never perish, and every time it is recited a soul is freed from Purgatory.

OCEMUS.

Deus qui nobis Sancto Sydnode cua corhees hoc tuum Sanctissimum de cruce depositum ah Josephus inverlutum fnit passionis tuae memoriam reliquiste concede propitius ut per mortem et segulturum tuam in resurrectiones Gloriam perducamur qui viris et regnas in sacula Seculorum Amer Juses Maria Josephus Semper nobischm .- Amen.

The "Monitor" and "Guardian."

These two delectable sheets have not one word to say on the "great victory" of the Catholic Church, over the Jolly Giant in the Police Court last week, Why? What is the matter? Why not sound your trumpet when your natural enemies are put to the rout? But was the GIANT really put to the rout on that occasion, there's the rub. There are some victorics that are worse than defeat. There are some notes of triumph that are more painful to the victor than the vanquished. We have not forgotten some of the shouts of victory from our Southern brethren in the late "unpleasantness," after actions in which they did prodigies of valor, and chased Lincoln's hirelings like sheep; and yet took care to leave that neighborhood in the night, and forgot to take their cannon and baggage with them, or bury their dead. And it is something so in this case. The gist of the charge was that the GIANT had said there was a drunken priest on the boat. We did not say it was Father Harrington, and they know it. The disgrace to the church is the same, wheter it were Father Harrington or Father McNally. And it was proved on the trial that a priest of St. Francis' Church was drunk and disorderly on the boat. The "Monitor" and "Guardian" could not report the case, without stating that fact; and they show their appreciation of the results of the trial by saying nothing about it. Father Harrington escapes a sprinkling of raiu by a verbal mistake, while Fa-ther McNally and the church are plunged head over ears in a flood of disgrace. They are wise to say nothing about it.

More Vermin Coming.

We are informed that a number of Catholic priests are expected to arrive from Rome, soon to commence missionary work among the freedmen of the south. A party of Benedictine monks who came from England some time ago, are said to be meeting with much success in the conversion of negroes.

We are not at all astonished at this piece of news. We have all the time forewarned the Americau people, that a remnant of these disloyal scurvy, loathsome, leprous vampires would flock to our shores for the purpose of stirring np sedition and evil in the minds of the people. With a lot of European the minds of the people. With a lot of European villainous monks in the south amongst the negroes, and the Irish priests in the north amongst the ignorant Irish. Uncle Sam may at the earliest day shake his dusty uniform and prepare for action. For just as sure as God has made little apples, so sure will there be a war in this country before twenty years. Upon the death of Pius IX, the priestly sconrge will be vomited out of Italy, and we know very well that no European monarch will care to give shelter to a rebellious and a so-called infallible man such as the Pope undoubtedly is. Hence Americans can get ready for action as soon as they

More Convent Light.

Mr James Fitzpatrick, an independent Irish Roman Catholie from Sacramento, called at the office of the Illustrated Jolly Giant, on last Tuesday, for the purpose of exposing, as he said, the mauner iu which the sisters of St, Rose Convent in Sacramento treat the children who attend their school. We will give Mr. Fitzpatrick's statement, as he told it to us, without adding thereto, as we of our own knowledge know nothing about the affair,

"I sent my daughter Mary Ellen to the Sisters' School at St. Rose Convent, believing the priests when they told me that the public schools were ungodly. My daughter is near fourteen years of age. I found, ou my return from the mountains that my daugher had not advanced as well under the tuition of the Sisters as she should have, considering her previous aptness, and the boasted pretentions of the Sisters to instract children better than the public schooll teachers. I, as a matter of course, became dissatisfied, and promised to take her away after a short time. However, husiness called me away to the mountains before I could accomplish I what had the mountains before I could accomplish I what had promised. When I had been away from home a short time I received a letter from my wife stating that the Sisters had forbidden any of the children to speak to my daughter. This, as a matter of course, annoyed me, and I wrote a rather plain letter to Sister Mary DeSales, the Rev. Mother, as she is called. God bless us. Upon my arrival at Sacramento, I met Father Scanlon on the streets, and he stopped me, and said he would not dirty his hands with me for the letter I had written to the Sisters. I told him if he attempted to raise his hand

From some remarks made by this gentleman hefore leaving our office, we understand that he is going to bring the matter before the Sacramento Grand Jury, bring the matter before the Sacramento Grand Jury, but as a matter of course, this would be but a piece of foolishness. The only advice we could give Mr. Fitzpatrick, was to send his childeen to the public schools. This he promised to do. The same advice may be given to all who patronize the "Sister's dens," by sending their children to institutions where they can learn nothing but ignorance and supportified

superstition.

If those darling Sisters are such good teachers, how come it that we have so many Irish Catholic "ladies" here in this city so ignorant?
Who will volunteer to answer this question on behalf of the Convent schools.

Can a Drunken Priest Forgive Sins?

The above question has been often asked, and as often auswered in the affirmative. We know of a Romish Irish Priest belonging to St Francis Roman Catholic church in this city, who celebrated a graud high mass for the sonl of Mrs. O. M. Roberts, on the 19th of June last, at the St. Francis Roman Catholic Church, and the same Irish Romish Priest was as drunk as a fool on board the Vallejo boat on the 22d of September following. But this priest is not Father Harrington, but yet he is an Irish Rom-

--- Father Harrington, the "pastor" of St. Francis Romish Church, must be either a careless priest, or have a very bad recollection. He swore in the Pclice court that he did not know the given name of Father McNally his assistant pastor. We were about to suggest several names for the forgetful father, and amongst the many we thought of "Bacchus."

- We have said that the Irish priests are, as a class, drunkards. Father Harrington gave us an op-portunity of proving this assertion and you had hetter believe we availed ourselves of the opportunity and did conclusively prove that fact to Bishop Alc-many's entire satisfaction.

Christianity and Catholicism Contrasted.

1. Let him who would be the greatest among you be the servant of all.

2. Call no man master! We are all brethren.

- 3. It is hard for a rich man to euter the kingdom
- 4. By their fruits shall ye know them.5. Judge not and ye shall not be judged.

6. I say uuto you that ye hless and enrse not. Lay not up treasures on earth.

8. Search the Scriptures, and let every one be satisfied in his own mind.

9. There is none good but God, no, not one.

10. Let every hishop be the hushand of one wife. 11. If thy brother offend thee, forgive him even

seventy times seven times.

12. Suffer little children to come unto me, and forbid them uot, for of such is the kingdom of heaven.

13. Hell is for the tyrant, the murderer, the liar, the oppressor of the poor, the thief, the drunkard, with all those who forget God.

14. Heaven is for the just, the good, the wise, the prudent, the charitable, the chaste and loving, the humble and meek and peaceful, and those who worship God in spirit and in truth.

CATHOLICISM.

1. Let the head of the church be the fat lazy Pope, waited upon by all around him.

2. Call him Pope, put bim on a throne, worship

him, and kiss his to

3. Let him be a kiug with a great erown, and wealth uutold. 4. A priest, whether drunk or sober, is still a

priest, and can forgive sins.
5. If you don't believe as we do, you will be danned to all eteruity.
6. Curses everybody wno resists its authority and

7. Seeks treasures incessantly, and accumulates golden images and lands without limit.

8. Listeu to the Pope, and believe just as he

stys.

9. The Pope is infallible, he cannot err.—
10. Bishops shall bave uo wives, neither the

11. If thy brother offend thee, eurse him, burn him, and eall on God to eurse and dawn him.

12. Not unless they are baptized by the priest, but they will go to hell sure.

13. No such thing. The priest can forgive all these things. Hell is for those who will not kiss

the toe, pay the priest, and get absolution.

14. No such thing. It is for those who believe the Pope to be infallible, kiss bis toe, and ohey all his commands. The tyrants and murderers who do this are saved. The just and good who refuse are damned.

The County Judge Vacaney.

John A. Stanley, County Judge of this City and County, has tendered his resignation to Gov. Booth. Judge Stanley may have his faults as every man has, except the Roman Pontiff, but yet, he did what he thought was right and just to the people of this City and County. He watched the public officials with a careful eye, and God knows be needed to, when such miserable creatures as "Saam" Kent are iu office. But he has retired through ill health, we are sorry, and bope that his health will be restored,

are sorry, and bope that his health will be restored, by being relieved from bis judicial care ere long. Now the question is who will Gov. Booth appoint to fill the vacaucy. It is runnored that quite a lot of lawyers have signed a petition to Gov. Booth for the appointment of D. J. Murphy to the County Court beuch. Well, we rather hope not, we think our excellent Governor will not so far forget himself as to appoint an Irish Roman Catbolic to the bench of the County Court, so long as there are more deservand more taieuted American Protestaut lawyers to and more taieuted American Protestaut lawyers to be found in this city. We expect Governor Booth will give us a good square American jugde to fill this vacancy. We have had enough of Catholies in this vacancy. We have had enough of Catholies in office in this city and State in our time-let us have a change now to the American Protestants for awhile. We expect Governo Booth to do his duty faithfully in this ease as he has done in the past.

Why Stand Up for the "Rum-Sellers?"

EDITOR ILLUSTRATED JOLLY GIANT:

Dear Sir: I had occassion some time ago, in a communication addressed to you, to call your attentiou to a very serious objection to your paper, an objection which I houestly believe has deprived you (at the least calculation) of three thousand good honest subscribers. And notwithstanding my hum-hle testimony, has seemed to bave but little weight with you heretofore, I am encouraged by your answer to a correspondent in your last issue upon this subject, to continue to urge upon you the absolute necessity of ridding your paper at once of this necessity of rading your paper at once of this particular objection, namely, the defence and support of the liquor traffic. That it is a great, and destructive evil you can not deny, and by giving it aid and comfort you not only injure your neighbors, but yourself also, because, as I said before, there are thousands of good people who glory in the good work you are doing by correction front and and arrange. work you are doing hy exposing fraud and corrup-tion wherever found, and especially the exposure of the pakedness, rottenness, and deception of the hloody old Roman Harlot. Although I am bitterly opposed to the rum traffic, I have never been a "elueker," or advocate of a praying mob, nor do I believe it is the most dangerous evil with which we have to contend but it's most excuredly number. we have to contend, but it is most assuredly number two. I regard Roman Catholic Priesteraft as being the greatest evil that ever afflicted this, or any other nation, and as long as the Jolly Giant opposes, exposes, and disposes of the lying, drunken, murder-ous Priests, Bishops, Popes, &c., I am with it heart and soul, and will continue to support it to the end, as I bave from the heginning, hoping that it may yet be instrumental in bringing about the great de-sire of my heart, which is to see the walls of every monastery and numery in our free and beloved country, leveled to the dust, and every "Holy Father," unholy Devil, fonl mouthed Priest and Bishop, with their lazy, hypocritical, murderous and or compelled to close their foul, lying, hlasphemous mouths, and to work and earn their hread by the sweat of their vile careases. To this end I pray for all that is objectionable to the people, end I pray for all that is onjectionable to the people, to he removed and ever exclued from the columns of the Glant. If there ever was a paper that deserved a universal circulation, that paper is the Jot. LY Glant, and had I the power, I would place a copy (weekly) in the hands of every man, woman, and child on the continent, whether it persists in earrying the rum sellers with it or not, the knowledge that all had a convention to each other leader. edge that all bad an opportunity of seeing the eloven footed old monster at Rome and his dirty tools and emisaries in America, in their true light, would be ample reward. Hoping that these hastily written thoughts and suggestions will be received with the same spirit in which they were given, the spirit of kiudness and brotherly love. I subscribe myself, as ever, your true and earnest FRIEND. San Francisco, Oct. 27, 1874.

We assure "Friend" that his letter is received in the same spirit which he has undoubtedly written it, and at the same time we thank him for his eandor and interest towards us. But we must assure bim that he has not fully understood our motive when we took sides with the "Rum Sellers," as he terms them. We did not in the true spirit of the word take sides with the whisky sellers, but we took sides with liberty and freedom, against a vaunt ing, clueking, and abominable set of old idiotie, hare-hrained creatures who had so far forgotten themselves as to compel others to think just as they thought, and besides, their couduet was perfectly outrageous, and amounted to nothing short of blasphemy, when they started out to ask God Almighty to perform miraeles at their request- Had those women and their followers adopted a lawful, decent mode of subduing the terrible evil effects of liquor upon our people, we assnre "Friend" that we would

with our mission as liberators of the people from priest-eraft, as to encourage equally as heavy a voke to he placed around their uceks by those hair-brained women. Let "Friend" organize a legal system that will close up every low groggery in this city to-morrow, and he can rest assured that we will support him so far as in our power lies. We hate drunkards, wbether they be priests or "bums."

That Promenade Concert.

True to announcement, Col. W. H. L. Barnes brought his regiment to the Pavilion on last Tuesday evening for exhibition. The feature was a grand one, were it not for the many "faux pas," whieb were perceptibly, too evidently made hy some person who should have been better posted. The gallant Colonel and his commissioned officers looked the pink of soldierly perfection. Yet it appeared to us as if the regement needed more instructions in the There was not that precision observuse of arms. able amongst them that there should considering the time which bas been devoted to the study of this branch. There was a woeful disregard to observing distance when in line of march. The result was, when a halt was ordered and a line formed, the men were on top of each other, so to speak. It was la-mentable in the extreme, to observe the irregularity in which the whole line marched to the guides, when forming line. The unsteadiness of the men when at the present, was still worse. Some could be seen raising their hand to steady their hats upon their heads, and more to wipe (perhaps) a solitary

tear from their eyes.

The big drum major succeeded admirably in making a "goose" of himself. There was another remarkable defect noticable in the Brigadier Geueral's Staff, and that was that no two kept step as they marched around the hall. These little shorteomings, we offer in good faith, for the gallant Colonel and also for Brig. Gen. Thompson and his staff. We trust they will be so received, because we admire Col. Barnes and his "American" Regiment. It did our heart good to see the stars and stripes, and nothing else, float through the ball as the reg-

iment marched past.

The Voice of the "Jolly Giant" Reechoed by the "Eco d' Italia."

In its "American Revu," the "Eeo d' Italia prediets that General Sherman will never he elected, nor even nominated, for any office, because he consented to his daughter being married under the theatrical formalities of the Catholic Church. It says: "The Roman Catholie clergy displayed the utmost pomp at the oceasion of that eermony, contrast-ing thereby intentionally with the simplicity by which President Grant's daughter was married. The Catholics desire a Roman Catholic President of the United States for the purpose of transferring their abating influence from Europe to North America."

We expressed these same sentiments in this journal shortly after the marriage of Sherman's daughter with "a greater man than God Almighty."

It ts a pleasure to notice that there is an Italiau paper published in this country that is not afraid to speak out boldly and deelare that "the General of the Army" is incompetent to be trusted with auy more power than he has now, because of his suhservient will towards a blasphemous system of re-ligion which ignores God Almighty for a poor rotten human being known as a Pope.

The "Chronicle" says a very merited com-pliment to Mr. Nathan Porter for his ability as a lawyer. This is just, but we will add that Mr. Por-ter is a gentleman besides, and one that does not be lieve in exhibiting his talents for the gratification of he the first in the land to stretch forth our hand to assist them in doing good. But as the local option ists did not do this, but on the contrary insulted the whole German nation by declaring "a German to be no hetter than a dog," we could not be so inconsistent.

There in exhibiting his talents for the gratheation of an unwashed assembly as was the ease a few weeks since in the Police Court, where a lawyer who ought to know better, spun bimself dry to please a certain element. That man if he continues to go on in that way, will soon be a first-class shyster—who will the cap fit.

GLEANINGS FROM THE VATICAN.

"God Almighty must change his nature before the Holy Roman Catholic and Apostolic Church could possibly change. She is the Church of Jesus Christ, pure and infallible, her Popes have been pure and infallible from the very day which St. Peter received his divine commission from Jesus Christ, down to this day of our Lord. The church Is the mother of devotion and the sponse of Jesus."

Such is the blasphemous language used by every Romish priest, from the rising to the setting of the sun. No wonder then that European historians would eall the Romish Church, the church of lying wonders. No wonder that Germany embraced the doctrine of Martin Luther. No wonder that England chose Henry the VIII as head of the church in that country, when such infernal lies as these were being stuffed down the necks of the unfortunate dupes who believed the priests when they told them these blasphemous lies.

these onisphenious nest.

If the devil ever had or has a church on earth it
must be the Roman Catholie Church. Here is what
history says about one of the intallible Popes,

Pius the Sixth, the organizer of a saereligious ernsade, undertaken hy kings against liberty, was not backward in the odious task he flad imposed upon himself. He the head of the Catholic Church, united with heretical England, and the schismatic northern courts, and formed in connection with these powers, and the kings of Italy and Spain, a formidable coalition.

His Bull to the Italians was as follows:

"Italians, as soon as the stroke of the bell shall announce the entrance of the republicans on the announce the entrance of the republicans on the territories of the church, run all to arms, burn the harvests, poison the rivers and funtains; slay by every means, sword, fire, or poison, an unbridled foe, who mows off the heads of kings and pricests with the axe of the executioner; annihilate these barbarons republicans, who have sworn to overthrow the throng and the alter. Obey all of you, it is the throne and the altar. Ohey, all of you, it is your god, your pope who orders you.

"We promise plenary indulgences and eternal recomplenses to the faithful who shall murder most

of these ferocious French; we grant an entire amnesty to robbers, assassins, and parricides, who shall redeem their crimes by fighting for religion; we give, in advance, our absolution to courageous women, who, like Judith, shall abandon themselves to the Philistines, and cut off their heads.

"Let all men who have received baptism haster. beneath the immaculate standard of the Roman cburch; let all Italy rise with its millions of swords at the voice of the vicar of Christ, and let all men and women plunge their hands into the blood of the French, and taste the delights of this glorious holocaust.

"We grant no dispensation from this crusade but to ecclesiastics; because it is the duty of pastors to elevate their arms upon the mountains, whilst the faithful are combatting and murdering each other

on the plain."

In order to produce this result, Pius, the Sixth had employed great means. All the convents of the ecclesiastical states had received orders to set their madonnas to playing. In the villages the statues of the Virgin moved their arms and, opened their cycs, raised their legs; in the cities the erueifixes sweated blood and oil; at Ancona St. Cyriacus utsweated blood and oil; at Ancona St. Cyrineus utered loud bursts of laughter; at Rome the skulls of St. Peter and St. Paul sang hymus, and what was most extraordinary, most miraculous was, that in the presence of the Pope, the cardinals, and more than eighty thousand persons, a madonna walked, moved her head three times, rolled her eyes in their orbits, and intered groans. These juggleries, executed by means of automata, alarmed the gross minds of the Romans, and raised the exasperation of tanatics to its beight. of tanatics to its height.

Pius the Sixth, had at last the satisfaction of seeing his execrable policy produce the results which he expected; on the day of the onthreak, bands of monks, sbirri, and misgnided fanatics, surrounded the palace of the commissaries of the republic, and vociferated threats of death, which would have been without doubt executed, had it not of heen for the interference of the chevalier Azara, the embassador of Spain; repulsed from the palace of the embassa-

dor they spread howling through the streets of Rome, assassinating all the French they met to the eries of "Long live Mary! Long live Pius the Sixth!" they then went into the interior to accomplish their

mission as executioners.

During this time his two bastards, Romuald and the Duke de Braschi, hastened to lay hands on the treasures collected at the Vatican, and destined to pay the ransom of Rome. But as the citizens had exhausted all their resources to raise the milhad exhausted all their resources to raise the uni-lions demanded by Bouaparte, and were beginning to partake of the ideas of the French in regard to priests and kings, they rose at this new spoilation, went to the palace of the Duke de Braschi, and forced him to leave the city to shun popular vengennee. Unfortunately, the Pope recovered, and things were restored to their former footing; only his holiness dared not increase the taxes to satisfy the exigencies of the treaty of Toletino, and turned towards the elergy to replace the sums stolen by his

towards the elergy to replace the sums stolen by his nephews.

The priests threatened in their property, turned immediately against the Pope, cried out tyranny, ealled upon the people to revolt, accensed Pius the Sixth of all the ealamatics which had fallen on Rome, and dared, in their sermons, to designate the holy pontill by the names of stupid, incestuous, sodomite, and robber. They made a poor girl named Labrousse, play the part of a prophetess, who announced publicly that the empire of the Pope was approaching its termination; that Heaven was tired of the reign of these infamous impostors, and that Pius the Sixth was about to be hurled from the throne of the Apostle

the throne of the Apostle

It was in the nidst of these circumstances that Joseph Bonaparte, the brother of the general-iuchief of the armies of Italy, arrived in Rome, to claim the execution of the treales of Tolentino, and to demand the enlargement of all Italians who were ineareerated for their political opinious. As soon as this was known in Rome, the city changed its appearance as if by enchantment; the noblest enthusiasm succeeded to stupor. In an instant the streets, the public places, highways, were filled with crowds of people, who made the air resound with crowds of people, who made the air resound with patriotic acciamations and with threats of death against Pius the Sixth; then this immense multitude, as if urged on by the same inspiration, rushes to the Transteverine quarter and spreads the tri-colored flag amid cries, a thousand times repeat ed, of "Huzza for liberty! Huzza for France!"

These manifestations, these cries, these menaces, account to the old Payse be wishes terrecorneits.

exaspearate the old Pope, he wishes to reason with those Romans, who had been accustomeu, for so many ages, to bow beneath the yoke; he wishes to y, by an act of cruelty, to retain the power which is escaping from him, and orders the sbirri to charge the people. The soldiers of the excrable Pins full on the citizens, massacre women, children, and old men, beat down the flying with their balls, eover the streets with dead bodies, pursue the unfortunate who had taken refuge in in the palace of the French embassy, and transform that involable asylum into a field of carnage. Joseph Bonaparte, asymm and a herd of carriage. Joseph Bonaparte, General Duphot, and the officers of the embassy immediately rushed forward to stop the massacres. At the sight of them, the rage of sbirri appears to redouble, and the officer who directs the butcheries, cries out in a lond voice, "Kill, kill, these are Freuch." At the same moment, General Duphot falls mortally wounded by a ball; the commissary and the officers only escape the same fate by retreating up the stairway of the palace. At length the ambassadors of the foreign powers, warned by an express, hastened thither with their snites, and came in time to disengage the representatives of the re-public, and prevent new assassinations.

Alas! God had not yet decided, in his immutable decrees, the ruin of the execrable institution of the Papacy; after Pius the Sixth, other pontiff were yet to sit on the dishonored chair of the apostle; sacreligious hymns were yet to resound heneath the roof of the Vatiean, and tyrauts celebrate the triumphal

march of despotism over liberty.

A. Hoff, Attention!

A. Hoff, a carrier on this paper some five months ago, will please call at this office and redeem certain valuable property left by him in trust for papers received. Otherwise it will be sold to pay his iud btedness fourteen days after this date.

Morals of Women in San Francisco.

A few days ago our citizens were shoeked with the news that a woman had been arrested for soliciting prostitution. She asserted most positively that it was a "dreadful mistake," and the policeman knowing as positively what he was talking about asserted it was "no mistake." In the lawful discharge of his duty he took her to the station house, where a friend deposited five dollors for her appearance, but the disgrace was thought to be too much and she did not show her face again,

The scenes that might occur, in arresting women who attend church regularly and pass for respectable people, would fill a volume; a case in point may thus be related: A woman with large family, and husband as well, makes it a business to visit her paramour in oroad day-light where any number of people knowing her and him, can see the jutrigue, except when locked into room No. 3.

This woman belongs to church, moves in the higber circles of society, has the confidence of her family, and if they knew what we do, they would never speak to her again, and her little fellow would get the top of his head shot off in less than

no time

But for the shame of her children she is screened even by the police. If this was the only ease it would hardly be worth noticing; but assignation houses, even in the most remote parts of the city are

making unoncy out of just such people every day, which is winked at for fear of ruining females."

If uore of such wouen, and unen too, were caught and exposed, ou trial in the Police Court, fear of consequences might be some protec. tion to iunocent and unsuspecting children.

It is a fearful thing for the happiness of whole families to rest upon the uncertain hiding of the mother and sometimes grandmothers, who have in-dulged in their wicked propensity until they think their horrid crimes are not observed. Fiat justicia mat eaclum.

Europe.

The monarchs over there seem to be ill at ease. William of Germany seems to be looking for some attack from every direction. He is jealous of Russia, fearful of France, anxious account to meddle with Denmark and Spain. It is some to meddle with Denmark and Spain. It is some fearful of France, anxions about Austria, aud inclined trouble to be boss over there. The Illus-trated Jolly Giant is without a rival or an adversary who dare chirp. Those who cringe and fawn and abject themselves before the Roman Catholic priesthood, will never have the manliness to try eudgels with the GIANT in any fair and open encounter. They may give him a little dig in tho dark; but they will think twice before they meet him face to face on any open question.

Secular Education.

They have no common schools in Peru. Oh no. they are blessed in that country with a system of education entirely acceptable to the pope and the catholic clergy. And the result is beautiful to behold. A few days ago they burnt a man alive for being a soreerer. And when the fire didn't kill him, the magistrate stopped up and fluished him with a knife. We have sorcerors here in San Francisco, plenty of them. We just let them sorcer, if any body wants them to, and laugh and grow fat all the while. Whose business is it except their own?

---- Exhibition.—Duncan S. Tyson should be compelled to procure a municipal license from the city authorities for holding a daily and nightly exhibition at his residence, 587 Market street, near Second. We know of no reason why Mr. Duncan S. Tyson should be privileged to hold an exhibition s. Tyson stioned be privileged to note the without a license no more than any other citizen. It is true he has only received an invoice of "Edinburg Ale" in barrels, together with some "Centennial Scotch Whisky." But this is no reason why he should keep an exhibition.



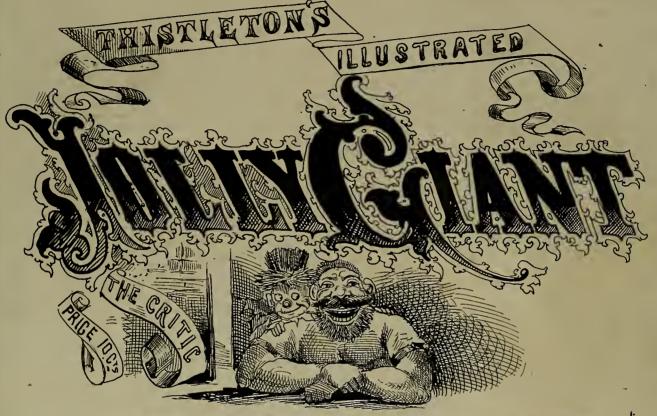
THREE MONKS NAMED, DON PIETRO, DON GIOVANNI & DON CETREE, ROBBING THE DEAD BODIES OF THEIR CLOTHES AND CUTTING THE HAIR FROM OFF THE HEADS OF THE WOMEN, IN A GRAVE YARD IN



MR EDWARD TAYLOR PRESENTING FATHER LEWIS WITH A COPY OF THE "ILLUSTRATED JOLLY GIANT" AT THE DOOR OF ST. ROSE'S. C. CHURCH . VALLEJO OCT. 18 /74.

VOL 3.

Nº 19





THE LADY SUPERIORESS OF THE CONVENT OF MERCY, EUREKA, HUMBOLDT COTY AS SHE APPEARED WHEN WRITTING THE LETTER PUBLISHED IN ANOTHER COLUMN TO ME MC GELLAN FOR WHISKEY AND WINE.

THISTLETON'S

PLLUSTRATED JOLLY GIANT. THE CRITIC.

Saturday : : : : November 7, 1874

TERMS OF SUBSCRIPTION, PAYABLE IN ADVANCE: One Year\$4 00

 Six Months.
 2 00

 Three Months.
 1 00

Delivered to City Subscribers by Carriers, TEN CENTS per week.

Anonymous communications sent to the Editor of the Jolly Giant will be destroyed unread. At the same time, communications of value will be thankfully received and used if found suitable. The real name and address of the writer must accompany all matter intended for use—not necessary however, for publication, but as a guarantee of good faith.

Gentlemen in the country, desirous of taking the agency of the Jolly Giant, as also persons who wish to subscribe for our paper, will obtain all the necessary information hy applying at the publication office of Thistleton's Illustrated Jolly

AGIANT, San Francisco, California.

AGI letters on business to be directed to Col. Geo.

THISTLETON, Publisher and Proprietor, 423 Washington street, near the Post Office.

Our Agents.

The following named geutlemen have kindly consented to act as our agents in the various towns set after their names. Parties in the interior, desirous of obtaining Thistleton's Illustrated Jolly Giant, can be accommodated on application to any of the gentlemen mentioned below.

Gentlemen who may he anxions to act as our agent, in towns and cities where we have not as yet Gentlemen who may he anxions to act as our agent, in towns and cities where we have not as yet established agencies, will please communicate with the proprietor at this office.

A. I Hinds, Santa Cruz.
Geo. A. Buxton, Vallejo.
Haswell & Welch, 46 Fourth street, Sacramento.
Perry & Berry, Oakland.
Fred. Schlesinger, Livermore.
R. Fred Brooks, Carson City.
Charles C. Barrett, Portland, Oregon.
H. E. Bidwell, San Rafael.
J. Nagle, Alameda.
H. McKinzie, Nortinville, Contra Costa Co.
Samuel Berge, Los Angeles.
Thomas Powell, Stockton.
D. S. Tallman, Napa City, Cal.
E. B. Lewis, San Jose.
William Harrison, Victoria, B. C.
W. H. Foreman, Benicia, Cal.
Capt. W. J. Bowen, Berkley P. O., Cal.
Rob't H. Coulter, Pacheco, Contra Costa Co., Cal
John Kew, 260 Howard street, Detroit, Michigan.

The Board of Supervisors have very wisely appointed a commission to examine the streets and appointed a commission to examine the streets and ascertain if possible what can be done with them. It is really too bad that this city must pay an incompetent creature to fill the office of Street Superintendent whose only ability is to fleece poor working men out of their hard earned wages for the purpose of buying a horse and buggy for himself, to drive around the city. Oh, shame! What are we coming to, when we can find no better man for Street Superintendent than "Saam" Kent, out of a population of 100,000 people.

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The Good and the Evil.

It has often been said that there are few human institutions that are wholly good, and few that are wholly evil. It is a question of more or less in every ease. Perhaps there has never been a church, pagan or christan, but it carried some useful lesson to humanity. It might he so buried in error and wrong, as to be like the traditional needle in the havstack, hard to find, and not worth the scarch: but still we believe it to be always there.

The Roman Catholie Church is no exception to this general rule. It has had its day of usefulness. It has even now, its points of recommendation. But are so clonded and overgrown with this doetrine of infallibility, this celibacy for the pricshood, this devotion to the church, the temporal power and the titles and emoluments that accompany it, that its inherent good is swallowed up and forgotten. And then to maintain this power, the simple teachings of Christ have been so distorted and abused that they can no longer be recognized as the same

There are many features of the Catholic Church, that would commend it to the hearts of the Amerithat would commend it to the hearts of the American people, could it only be divested of these lofty pretentions, and unade the church of the people, and not the ally of the king and the emperor. And the time may come when the Catholic Church will see the need of a change in this direction. The governments of the world are giving it a cold shoulder; and the people will do the same if these lofty pretentions be not abandoned. Let the Pope throw off his crown and all pretence of temporal power. off his crown, and all pretence of temporal power. Let the Cardinals and Bishops become simple priests! and it may yet fasten itself upon the affections of the people. It has many features to recommend it to the friends of humauity.

The Roman Catholic Church has never made or euconraged, or fostered any distinction of race or color. It appeals to all alike, as heirs of heaven, and receives them into its bosom on the same terms and with the same advantages. Its asylums, and hospitals and retreats for men and women tired of the bustle and allurements of the world, for the sick and the orphan, have thrown protestant philan-thropy completely in the shade. Were they purely works of benevolence, and not merely engines of power and influence and hidden indulgence, they would be truly admirable, and gain for the church the gratitude of all suffering humanity.

Even the confessional, the much abused confes-

sional, was doubtless intended as an instrument of sional, was doubtiess intended as an instrument of good, and might be made so, under proper circumstances. It grew out of a great need of the soul; the desire to confer with some good person, on the innermost yearnings of the soul. It is a need we innermost yearnings of the soul. It is a need we all feel, the young and the old alike. How many pitfalls should we shun, could we always have a faithful ear, a loving heart, and a sound head to consnlt in our perplexities. Our little boys and girls would have a guide, unseen as a spirit, that would keep their little feet out of a thousand dangers. Our young people, when their hearts begin to blossom with manhood and womanhood, would have a wise counsellor; and many families would be kept in harmony, that now experience the breakers of discord ond misery. The protestant churches would do well to consider how far a judicious use of the confessional would be beneficial.

But then the Catholic Church has poisoned even this great good, hy the monstrous absurdities it has thrown around it. It has assumed that its priest was holy, and therefore the best adviser. It takes no account of age or sex. The youngest pricst is a father, and therefore a fit confessor. Then, young men are selected, and before they know themselves, take vows they little understand. They are then to hear the confessions of persons of all ages, and both sexes. Little girls, young women, those having the greatest attraction for themselves, and for whom they have strongest affinities, are closeted with them, and it is not in human nature to withstand such temptations. Add to this that the priest can not only counsel, but he can forgive the grossest sins, and we have an open door to vice which few can fail to enter. And all the power and influence is used to indulge and inform a priest who belongs

to a grand organization that will use every secret to aggrandize and consolidate its power.

It is all wrong. If we must have our confession, let it be to persons of the same sex, or of such an advanced age, that improper advances are out of the question. If the priest of twenty five or thirty years must fill this office, because he has taken an oath of contineuce and purity, make it certain that he will keep his promise by depriving him of the means of breaking it.

Our knowledge of human nature impels us to the belief that such vows are impossible to be kept, except in a few rare instances; and history comes to the support of theory, by detailing to us a thousand and one of the secret erimes of the confessional. We are obliged to believe them, because we naturally expect them under such circumstances.

The Masons and the Pope.

There is a standing and irrepressible conflict be tween the Masons and the Pope. It has raged for some time, and still goes on with unabated fury. How it first arose is difficult to determine; but its proportions are not likely soon to diminish. The Pope began by forbidding Catholics to hecome Masons. The Order was a sort of rival which he could not tolerate. When the ohedient servants of Rome withdrew from the fraternity, the remainder were likely to submit to dietation from the Pope, or to refrain from measures that were distasteful to the Church. With the iustinct of sclf-preservation, which poor human uature often earries too far, they began to assault the high preteusions of Catholicity, aud favor that freedom of thought and action which the scarlet lady so much abhors. They opened their doors to all who acknowledged the existence of Almighty God, and the immortality of the soul. They accepted them as brothers. They undertook to cherish and defend them as friends. This was another grave offense against a church that cannot be tolcrant, or abate a jot of its high pretensions to exclusive divine favor. The Masons have often apt peared, as in the case of our own rebellion agains-England, as the sworn euemies of kingcraft and church dominion; and have thus continually wid-ened the breach, between the Order and the Holy see, which clings with tenacity to all the traditions of the harbarous past. The Church demands confession of all its members. The Maaons insist on the most profound secreey, as to all matters pertaining to their Order. These two condition are incompatible. The Church, under the influence of pitra Leguit coursels is retrograding in influence of ultra-Jesuit counsels, is retrograding in knowledge, stauding dignity and influence in the learned world. While the Masons, admitting the most advanced thinkers of the age with their ranks, are moving up in every good enterprise, and leaving the dark shadows of the past helind them. The Church cannot fail to denounce them more more, as the breach becomes wider between them. And the Masons cannot fail to accept the necessary conflict, nay they must welcome it. They could no be true to themselves, to humanity or the age in which we live, could they condescend to such terms as Rome would dictate, were they disposed to lister to the country of the c ten to her.

The A. P. A's.

We have often been asked what docs the above title mean. Our answer is, to all such inquiries the "American Protestant Association." It is a benevolent society, and is formed by persons desiring to the ntmost of their power to support and defend the liberties of this country from the designs and intrigues of Popish mcrcenaries, as well as for the maintenance of the public peace and tranquility. It is exclusively a Protestant Association, and the members pledge themselves, as far as in their power lies, by every lawful influence which they can exert, to preserve, inviolate, that most glorious privilege, "Liberty of Conscience," and to protect good citzens from violence, oppression and wrong. Any further information in reference to the formation of this society may be had at this office.

The Pope and Victor Emanuel.

Writing from Rome, September 11th, the "Daily News" correspondent says: After a silence of several weeks, the Pope has again spoken out, and in answering an address presented by the members of the Roman Seminary, has once more assured the faithful that the day of triumph is approaching with great speed. Though neither a prophet nor the son of a prophet, the Pope may be right in his assertions, and the final victory may be his. At any rate, his speeches are of great use to him in keeping up the spirits of his discouraged partisans, who appear to disecra that, though the day of triumph may be marehing with great speed, its distance from the earth may he so great that it will take a long time to arrive. The Pope, as usual, made some allusion to the Bihle, and converted King Victor Emanuel into a devil, and all the Liherals into demons. No doubt , King Victor Emanuel must by this time have accustomed himself to the violent invectives of the Poutiff, hut I have reason to heleive that when his Majesty sees these Papal outhorsts inserted in the clerical organs his countenance becomes rather serious. He knows that it is impossible to put a stop ious. He knows that it is impossible to put a stop to them and that we may us well get into a passion with a hlnehottle buzzing ahout and disappearing as soon as we attempt to eatch it. The Princes of the House of Savoy seem destined to he in continuous conflict with the Popes, and the revelations recently made by the diplomatic documents respecting moderu Italian history, lurnish us with abundant proofs of the loyal and independent feellings ever animating the rulers of Piedmont. Wheu, in 1814 animating the rulers of Piedmont. When, in 1814 King Victor Emaneul, a pious and devoted sovereign was reigning in Sardinia, Pope Pius VII. charged the Bistrop of Ivrea to hold provisionally the Diocese of Vercelli. The Miuisters observed that the Pope had violated the royal prerogatives, and the King absolutely refusing to graut the exequator, Count Valeria, the Sardinian Minister at the Court of Pope was received to protest against the Papel of Rome, was requested to protest against the Papal proceedings. The question was, after much discusproceedings. The question was, after much discussion, settled; hut new controversies arose, and the siou, settled; hut new controversics arose, and the following observatious, written by the King to his Munister in Rome, are worthy of consideration, for they demonstrate that the policy of Picdmont with regard to the temporal power of the Pope has long been of a very decided character, and perfect harmony with the policy of the present King. The

Sardiniau sovereign observed. When the Pontiffs passed nothing more than the Princes of the Apostles left them, and appeared in this world simple Viears of Christ, they ouly took an interest in and treated with Catholic princes upon those questions which aimed at unity and devotion. Rome was a theatre of peuce, and we do not behold, until these temporal acquisitions, discord hetween them and the Catholic sovereigns. By the double quality of the Pope as head of the Church and sovereign prince, with the union of the spiritual and the temporal, by which varions religious questions and State interests are jumbled together in his Court—a confusion which, in pastdays, caused their greatness, but which likewise brought ahont great struggles hetween Church and State-Catholic sovereigns find it more difficult than ever to distinguish the limits of the two powers, in order not to compete with a Court which aims at acquiring even greater privileges, and despoiling other Courts of their own.

These Royal observations were followed by a memorial of Count Peyretti, who concludes by saying: "All things which appear to furnish hope to Rome must be for us a cause of fear." This was the policy of the old bigoted kings of Piedmont, with regard to the temporal power of the Popes, and it has been the continuation of that policy which has earried the Honse of Sayov from the hanks of has carried the Honse of Savoy from the hanks of the Doro to those of the Tiber. No wonder, there-fore, that in his speeches the Pope should find no better compliment for King Victor Emanuel, than that of calling him a devil.

The ex-nun, Mary Malaehy, will deliver a lecture next week at Dashaway Hall, For further particulars see daily papers.

Poor Roman Catholics Have no Rights that the Church is Bound to Respect.

It has been one of the most extraordinary things iu the world to us how it is that poor Roman Catholics eannot open their eyes and see the ingratitud of the priests towards them. We have repeatedly show, in the columns of this paper where the priests have not only insulted the poor Irish Roman Catholies, hut virtually deprived them of their rights as citizens; yet they will not see it, hut, like so many hungry hounds, will ery out for our lives hecause we, their friends, tell them God's truth ahout the uncivil, tyrannical and abusive conduct of these Irish priests towards them upon every ocof these Irish priests towards them upon every occusion except when there is money to be made out of the husiness. Every Irish Roman Catholic in this city knows as well as we do, that Bishop Alemany don't like them; yet they, poor unfortunate creatures, erawl heueath him. What hetter proof could we advance than to tell the Irish Catholies that his lordship forhid the priests to take part in the procession of the "17th of Ireland" in the year 1871. Will any Erichand except forward of the priests to the procession of the "18th of Ireland" in the year 1871. Will any Irishman come forward and contradict this, or will any Irish Catholie enlighten us as to how many times Bishop Alemany attended the Irish procession of that festival himself. No, we defy him, heeause we know well he never did yet. But this is going rather outside of the ques-tion. The point we wish to make here is not hased upon suppositiou, but rather upon hard faets, as it

upon suppositiou, but rather upon hard facts, as it has been represented to us.

It appears, from the information which we have received, that a poor but honest hard-working woman named Connor lives on Minnia street between Third and Fourth. This lady's husband is employed on the "Costa Rica," and was necessarily absent from home. During his absence a child of his died. The poor mother at once sought an undertaker for the purpose of having the child buyied. The undertaker sent her to Fo the child huried. The undertaker sent her to Father Paddy Powers, the renowned woman-whipper, for a certificate of haptism, so as the child could he buried in Catholie soil. Paddy, of the whip aud gospel, gave the necessary certificate and sent and gospet, gave the necessary termicate and sent the poor woman to Alemany's residence on Cali-fornia street. Here Mrs. Connor was sent to "Misther" Fitzgerald, that pure type of the Irish "jintleman," that does not know how to respect anyhody. Mrs. Connor told his grace's elerk what she wanted.

"I wan't \$5 in United States coin," said Fitzgerald, "afore I give ye a certificate."

'Mrs. Connor said she had but \$4 in the in the world to huy bread for her children.

"Well," said Fitzgerald. "we don't do business

here that way. Five dollars, or else you go back to Father Paddy Powers and get him to sign a eertificate that you are poor and cannot pay.

Mrs. Connor started haek to the woman whip-per, hut e refused to sign anything of the kind. Mrs. O'Connor was compelled to borrow \$1 from some kind neighbor to give to the greedy church, and leave her hungry ebildren without their sup-per. Such are the facts as they have been repre-sented to us. We merely publish this stalement in order to prove the truth of what we have time after time said about the Irish priests' conduct towards those poor, industrious, hard-working, honest, hut ignorant people.

Chief Cockerill and the Gamblers.

Our enegetic ehief of police means to keep the gamblers quiet, He has removed Dan. Coffey from special duty hecause it was said he, Coffey, was susceptible to the influence of certain favors from the green eloth gentry. There is one excellent of-ficer detailed for this duty, and that is officer Robinson. This man we have good reason to helieve, will not place his band behind his hack to receive favors from the gaming fraternity, notwithstanding what some of the daily papers may say to the contrary. It is but right that the press would ery down gambling. It is, as every person knows, one of the worst vices known to the people. We have good reason to helicve that so long as chief Cockerill and officer Robinson remain with ns, that gambling will be only a dream in this community.

OUR MAN ABOUT TOWN.

What He Knows About Things and Persons in General.

Our Man Ahout Town has turned up once more' He refuses to give an account of himself for the last month, but offers his services to us again. We accept them, and permit him to resume his rambles once more into the dork and mysterious labyrin'hs of human nature. His last discovery was on last Wednesday night, on Market street, where he espied a fat, round-hellied suspended priest named Pauleen, a French Canadian hy birth, but latterly from Silver City, Idaho. This holy annointed, but now suspended minister, he espied walking arm in arm with a lovely married woman named H. E. C.—. who resided in Silver City ro. long since, but now a resident of Oakland. hut now a resident of Oakland.

Our Man says he knew Father Pauleen well

when he was a full-fiedged priest, hence he had no hesitation in recognizing bim when he seeu him in company with this lady on last Wednesday night, Our Man volunteers us the information as to how Our Man volunteers us the information as to how Paulcen fell from grace into error in the holy Church. It appears, says our Man, that Father Paulcen is an excellent musician, and as such undertook to instruct Mrs, H. E. C. into the pathos of music. This lady is and was a Protestaut, hence our Man fairly assumes that Father Paulcen took a great interest in her welfare—much greater than he would had she heeu of the true faith. But, like a great mauy more men, the good Father earried his good works to far, and our Man says that it was currently reported ahout Silver City that Father Paulcen trespassed upon mortgaged ground con-Pauleen trespassed upon mortgaged ground contrary to the statute made and provided hy Moses and aftewards approved by Jesus. As this was contrary to the laws of the holy Catholie and Apostolic Church, His Grace Bisbop Alemany, the Pope's Nunco at San Francisco elipped Paulecu's wings in their spiritual flight and sent him out amongst the spiritual grub-piekers of the world, to feather his nest from wild flowers. But, as the saying is, learning the spiritual grub-piekers of the world, to feather his nest from wild flowers. But, as the saying is, love langhs at locks and popes enress, and so it was with Father Pauleen and Mrs. H. E. C.—. They They both have come to this city, where our Man says they can enjoy their "musie" lessons right nuder Aleman's nose, without let or hinderence.

AMinisterial Nut to be Cracked.

The ILLUSTRATED JOLLY GIANT, being the only free and independent paper published upon the Paeifie eoast, gives space in its columns to the challenge made in real good earnest by the ministers of the Second Advent denomination, now holding divine service in the eauvas tent corner of Jones and Tyler streets. The challenge is as follows:

\$500 REWARD!

We hereby offer \$500 reward to any person who will produce one text of Scripture plainly stating either of the following points, namely:

1. A commandment for keeping the first day of

the week holy.

That the first day of the week is a Sahbath day. a holy day, or a day of religious worship.

3. Giving any title of sacredness to the first day,

3. Giving any title of sacredness to the first day, any more than to Monday or Wednesday.

4. That the Disciples of Christ ever had a religious meeting in the daytime of that day.

5. That the Disciples ever had more than one meeting, even in the evening of the first day.

TENT ELDERS.

P. S.—If there is any Bihle text upon these points we hope some one will produce it, or one text stating that man has au immortal soul or spirit.

Governor Booth.

It is hut right that we on hehalf of the American citizens of this city should return thanks to Governor Booth for his excellent appointment of Judge Wright to the County Court. Judge Wright is an excellant man; that is as much as we could say for him. We are glad that Dan Mnrpby did not succeed to tho Bench for the County Court.

THE SECRET OF THE AURICULAR CONFESSION EXPOSED.

The doing of the Nuns and Priests in the Convents of the United States—Startling Revelations of the Infallible Church of Rome for the Use of Fathers, Husbands, and Brothers.

WRITTEN BY AN EX-CATHOLIC PRIEST FOR THE BENEFIT OF THE JESUITS.

(CONTINUED.)

The pontificate of Innocent III., which we can find upon examination closely resembles that of all other Popes, is worthy the serious attention of statesmen of this country. Here our presidents, cabinet, senators, representetives, and governors may learn how temporal power and Popisb functions man be united together; they will see the nature, and understand better what is meant hy that spiritual allegiance which Papists, even in this country, swear to the Pope of Rome, and which for twenty odd years I have been appealing to Americans to crush; or deprive of the rights of eitizenship, or nunish as traitors every man who avowed such allegiance to a foreign king, which the Pope of Rome is acknowledged to be. Will Americans hear to the definition which Pope Innocent III. gives of a Romish Pope. It is admitted to he a correct definition, by every Roman Catbolic, whether Bishop, Priest, or layman, in the United States. Hear, then, you Americans! listen, you republicans,-whigs., democrats and all, -and know ye benceforth, that a Pope is defined to be the vicegerent of Christ. If less is defined to be the vicegerent of Cbrist. If less than God, he is greater than man; the luminary of day; the eivil authority being only the pale orb of night. How would you, Americans, like to have such a man at your head? Take heed—there are three millions, now of his subjects amongst you, and about thirty-three milions all over the world. Ask yourselves whether it is not at least possible that they may gain an ascendancy in the United States, and wrest from you and your posterity the inheritance which your forefathers left you? Do not forget-I entreat of you never to forget-the alarming fact that during the last sixteen years, 731,380 foreigners have arrived at the port of New York alone. Three fourths of these may be presumed to he Papists, and sworn to maintain the supremaey of their king, the Pope.

Let. It not be forgotten by American statesman that Papists have been at the bottom of every erusade that bas ever been formed against the civil rights of men. Was it not a Pope, and that Pope no less a personage than Innoeen III., that tricd to dethrone King John of England? Was it not a Pope that fomented a crusade against the Hungarians, and endeavored to overthrow the King of Norway? And finally, was it not a Pope, and that Pope the infallible Innoeent III.,—whom Bishops Hughes, Fenwiek and myself have agreed upon as a fair sample from about three hundred [Popes, who preceded and-sneeceded bim—that waged a war of extermination against the unoffending and blameless Waldenses? Was it not a Pope, and that Pope Innoeent III., who in one year hy virtue of his divine authority, gave away three royal crowns? This Innoeent III., employed the infernal inquisition against the Alhigenses. Will Americaus take all these historical truths into consideration. Let them read history, again, and then say whether I have done the Pope, bisbops, and Priests of the Romisb Church any injustice. I deelare, in the language of another, that there is not to be found in the whole range of history, any body of men who have inflieted upon humanity a greater amount of evil, than the Popes of Rome and their allies: and the grand instrument which enabled them to accomplish all this with impunity, and without detection was the infamous and diabolical practice of auricular confession. "To rivet the cbains of slavery," as anoth er expresses it, "on souls, as well as the bodies of men, too firmly to be thrown off, private, or as it is called, auricular confession of sins to a priest was made an imperative duty of all Papists at certain seasons of the year." "Of all the practices of the

Romisb Chnreh," says the same author, "this is the one which has proved most injurious; and if it be regarded in connection with the celibacy of the clergy, will explain why the canse of morals is always worse in Popish than in Protestant countries. The uses of conscience were at an end, when given for safe keeping to a Romish confessor; actions were no longer measured by the standard of right and wrong, but by a casuistry and a pernicious process of reasoning, by which it was intended to make man satisfied with himself. The result of this has been, and is at the present time, even in the United States, that law is the only restraint npon a Papist; he is taught to belive that by confessing his crimes to a Romish priest, he can obtain pardon. The blackest murderer, if be can escape the hangman or the penetentiary is no farther concerned about the deed; he believes his priest can forgive him, and all is at rest."

This was a doerine that Pope Innocent tried with This was a doerine that Pope Innocent tried with all his might to force upon his people. The reader bss now a fair specimen of a Romish Pope. "Viola muonncie." Look, Americans, and examine this faultless picture of a Pope, and perfect model of a Romish priest! Do you desire that an engraving should be made of it, and seattered through the land? Do you desire to establish in your midst colleges and schools for the purpose of bringing up your children in the faith and practices of Pope Inyour ebildren in the faith and practices of Pope Innocent? I tell you if you do, the rising genera-tion will be without religion or morals, and this glorious republic will die in the arms of despotism. am aware that Americans will say-at least it will be said by a portion of them who are not Christians, indeed,—that such a man as Innocent III. could not live in this country; that he would be plunged into the next river, if he dared to interfere in the the next river, if he dared to interfere in the administration of our laws. Facts do not warrant Americans in jumping to this conclusion. Who, at least in Boston, forgets the destruction of the Ursuline Convent? Did not Bishop Fenwick and his nnns publicly boast that they had twenty thousand stout Papists ready at their heck, to reck vengeance on the peaceable citizens of Boston? Might not the Pope's agent—had he not crouched hefore a superior forest house of the treatment thousand and rior force—have said to these twenty thousand mad-men, as Innocent III, said to his French followers. when they landed in England, "Sword, sword, leap from they scabhar! sword, whet they self for vengeanee." And would not those men have obeyed him, had he not the pridence to see their comparative weakness, and advise them to keep the peace, under pain of being cursed by him? Had there been force enough upon the spot to have put to the torture and to death every Protestant in Boston, it would have been done. And why, or for what? Merely because the people And why, or for what? Merely heeause the people thought proper te pull down a legalzed house of prostitution, surreptitiously erected in their midst! Will it be said that I am also incorrect in my charges against the Ursnline nuns of Charlestown, Massachusetts.

Bishop Fenwiek represents them as models of purity and ebastity, and assures his Holiness, the Pope, that he is making converts from the first families of Boston to the religion and pure faith of these nuns. I have something to say of two, at least, of these nuns, who were in that eouvent when an indignant populace leveled it to the ground. I knew two of these nuns personally, and I knew them both in a family way, in their own eountry, when I left it. They were both seduced, and their seducer was their eonfessor,—a Roman Catholie priest of the order of St. Angustine. That priest is now living, and those ladies whom he seduced, and who fled from their native country to the Ursuline Convent in Charlestown, are now living, I believe) in Quebee. Do those sympathizing ladies in Boston, some of whom have heen educated by these Sisters—not of charity, but of crime—wilful, constant, persevering crimes—wish to hear their names. I am tempted to give them, and I would do so, if I thought it might have the effect of opening the eyes of Protestant mothers, and prove a warning to them not to send their daughters is in future, to be educated in a Popish nunnery, or to confession to a Popish priest. But to return; Protestants-have no merey to expect from Papists. A true Catholie is not allowed to hold any communion with a Protestant, nor will bis bishop or priest permit him to be buried in the same ground with a Protestant; and if he does go, he commits a sin which the priest is not allowed to forgive bim, without a special liccuse from the

church. In the technical language of the Romish Chnreh, the ease of a man who attends a Protestant fuueral is a reserved ease; that is, a case, or crime, which no ordinary priest can forgive, without a particular license to do so. Going into a Protestant church, and hearing a Protestant minister preach, is another reserved e.e.. Saluting, or speaking to a Protestant, or heretic, is also among the reserved eases. Speaking, for instance, to Eugene Sne, the author of the "Wandering Jew," wbom—"horrihile dictu"—the Roman Catholic Bishop oi Lyons, in France, has excommunicated, is another reserved ease, which no one except the aforesaid Bishop of Lyons, or some other person delegated by him ean pardon or forgive. Speaking to any member of the Christian League—that areh heretic, Rev. Mr. Kirk, for example—is a reserved ease, which no priest in Boston except Bishop Fenwick, or some one delegated by him, ean pardon or forgive; for be itknown to all the inhabitants of the world that he and his hrother eolleagues of the Christian League, have beeu exeommunicated by the present Pope. It is a reserved case to speak to me. Speaking to me is a crime of peeuliar atroeity, and can be forgiven by no power save the Pope of the Infallihle Church. I have accused the Pope, of sin, of folly, and depravity. This is altogether inadmissible, and deserves eternal damnation; the idea that the Pope of Rome ean commit sin, or can do wrong, is so inconsistent and incompatible with true religion as Papists understand that term.

The Pope of Rome, according to Papists, cannot sin; he is not only infallible, as the most eminent Popish writers assert, but impeecable; see Belaamine, a standard writer in the Popish Church. But I will no longer detain the reader on this particular subject of reserved eases, and Popish follies of ansubject of reserved eases, and ropins folies of an eient times. Bishop Fenwiek, and the rest of the right revetend hrethren of the Popish Church' will say that my statements are all "old lies," that the holy Roman Catholic Church never did, nor does it now, prevent her subjects from speaking to here-tics, or those who differ from her in their helief. I will venture the assertion, that if any Protestant theologian eall upon any Roman Catholle hishop in the United States, he will deny this fact, or give an equivocal answer, though there is not to he found a solitary work ou Popery in any library in the United States, or elsewhere, which does not sustain me in the assertions I have made. But we will not go to ancient times for authority. I will state to the read-er a case to the point, which occurred about the year 1822, and to the truth of which thuosands of fellow eitizens in Philadelphia ean bear testimony. When I first opposed Popery in that city, by recommending that the Bihle should be eirculated among the people, and that the children of the poor Catholic Irish should be sent to school to be educated in its pure and nusnlied doctrines, the Roman Catholic Rishon of that city a poor little iritter. man Catholie Bishop of that eity a poor little irrita-ble Irishman by the name of Conwell, prohibited his people or his subjects from speaking to me, and the most amusing part of it was that by way of giving his snipets good example, whenever we passed each other even on the opposite sides of the street, his lordship took off his hat, and crossed himself, repeating the AVE MARIA! This he never failed to do, wherever we passed, much to the amusement of the Protestant inhabitants of that city, and to the great edification of the Papists.

Priest Cullen Again.

Cardinal Cullnn and the entire Catholie Episeopate have issued pastoral letters denouncing the late address of Professor Tyndall at Belfast, hefore the British Association as a revival of Paganism.

Paul Cullen, late of Athy, hut more of Dublin, should know well that there is no necessity for a revival of Paganism in Ireland, so long as the Pope's church is in existence.

— There is one useful man in Los Angeles, and this one is Sam. Berge. Mr. Berge keeps the only news office in that eity, and hesides this, lecturers, theatrical men and others find bim more than useful and accommodating in his branch of bill posting in one around the eity and neighborhood. Men who wish to get advertised should send their orders to Sam, at once.

What a Pack of Cards Serves For.

A private soldier by the name of Richard Lee was taken before the magistrates of Glasgow for playing eards during divine service. The account of it is thus given in the English journals:

Sergeants commanded the soldiers at the church, and when the pastor had read the prayers he took the text. Those who had a Bible took it out, but this soldier, having neither Bible nor Common Prayer Book, pulling out a pack of eards, spread them before him. He first looked at one card and then at another. The sergeant of the company saw him and said:

"Richard, put up the cards; this is no place for them "

" Never mind that," said Richard.

When the service was over, the constable took Richard prisoner and brought him before the

"Well," said the Mayor, "what have you brought the soldier here for?"

"For playing eards in church."
"Well, soldier, what have you to say for yourself?"

"Much, sir, I hope."
"Very good; if not I will punish you more than

ever man was punished."

"I have been," said the soldier, "about six weeks on the march; I have neither Bible nor Common Prayer Book—I have nothing but a pack of cards; and I hope to satisfy your worship of the purity of my intentions."

Then, spreading the cards before the Mayor, he

began with the ace:
"When I see the ace it reminds me that there is but one God.

"When I see the deuce, it remiuds me of the Father and Son.

"When I see the tray, it reminds me of the Father, Son and Holy Ghost.
"When I see the four, it reminds me of the four Evangelists that preached—Matthew, Mark, Luke and John.

"When I see the five, it reminds me of the five wise virgins that trimmed their lamps. There were ten, but five were wise and five were foolish, and were shut out.

"When I see the six, it reminds me that in six

days the Lord made heaven and earth.
"When I see the seven, it reminds me that on the seventh day God rested from the great work he had made, and hallowed it.

"When I see the eight, it reminds me of the eight righteous persons that were saved when God destroyed the world-namely, Noah and his wife, his

three sons and their wives.

"When I see the nine, it reminds me of the niue lepers that were cleansed by the Savionr. There were niue out of ten that returned thanks.
"When I see the ten, it reminds mc of the Ten

Commandments which God handed down to Moses on the table of stone.

"When I see the king, it reminds me of the Great King of heaven, which is God Almighty.

"When I see the queen, it reminds me of the Queen of Sheba, who visited Solomou, for she was Queen of Sheba, who visited Solomou, for she was as wise a woman as he was a man. She brought with her fifty boys and fifty girls, all dressed in boys apparel, for King Solomon to tell which were boys and which were girls. King Solomon seut for water for them to wash. The girls washed to the elbows and the boys to the wrists. So King Solomon told by 'that."

"Well." said the Mayor, "you have given a description of all the cards in the pack except one."
"What is that?"

"The knave," said the Mayor.

"I will give you a description of that, too, if you will not be angry."
"I will not," said the Mayor, "if you do not term

me to be the knave."

"The greatest knave that I know of is the con-"I do not know," said the Mayor, "if he is the greatest knave, but he is the greatest fool."

"When I count how many spots there are on a pack of cards, I find three hundred and sixty-five, as many days as there are in a year.
"When I count the number of cards to a pack, I

find there are fifty-two, the number of weeks in a

year; and I find four suits, the number of weeks in

a month.
"I find there are twelve picture cards in a pack, representing the the number of months in a year; and on counting tricks, I find thirteen, the number of weeks in a quarter. So you see, sir, a pack of cards serves for a Bible, Almanac, and Common Prayer Book."

Morals of Women and Men.

THE WOUNDED BIRD FLIES TO THE GROUND.

Last week we had an article on the "Morals of Women in San Francisco." It cut deep where we did not intend, but as there can be no shadow without a substance, there must have been a tender spot, or there would have been no wincing.

The little fellow to whom we then allued, is an English sailor, weighing about one hundred pounds. while his married mistress weighs about twice as much; he has however, three other women in tow, besides his own wife; all of whom he disgraces by his course of conduct. One of his women is a widow of huge proportions, having a family of children, which the is sending to school; another is a very pretty little woman with two little children, the husband being away on business. The other is of medium size, red head, black eyes, and quite communicative.

Each one of these four women is under the impression that she is his special favorite; all of them are members of the church, and two are devout Catholics, go regularly to confession; two of them visit him reglarly in assignation houses, while he visits the others at their own houses, by notice

given with a signation signals.

There are a number of persons who see, hear, and know these facts, and yet, for fear of damning the children, and others connecied; they are allowed to run along without arrest; the man and three of the women are liable to prosecution for adultery, and ought to be sent to the peuetentiary, but officers and grand juries seem to neglect their duty for fear of

ruining innocent families. We do not believe it is right or proper to shield the wretches who thus contaminate society. and good surroundings only add to the crime, and encourage the libertine and his mistress in more persistent debauchery. The bold hypocrites ought to be prosecuted and exposed; the man of whom we speak is already so low that none respetc him, outspeak is already so low that hone respect him, our side of his own criminal circle; but he ought to be shot like a mad dog, and the women driven from their church and respectable surroundings. We do not believe that crime is any less when committed by the rich. Police officers are not doing their duty when they know such facts as we have here stated, unless they bring down the lash of the law upon them, with as much force as they use upon the

Roman Statistics.

poor wretches who are driven to degradation for

want of food.

Statistics of Rome, just published, show that the city contains 248,307 inhabitants. Rome is divided into 44 parishes, each of which has its parish church, besides which there are 303 other churches. There are 283 schools, 95 of which are private, 77 religious, 56 mixed, and 55 municipal. There are five prisons and a police force of between 500 and 600. The amount of property confiscated throughout Italy by the Italian Government since 1867, it is stated, reaches the enormous sum of 93,000,000 lire. That is the amount realized by the sale of the preperty. Within the province of Rome alone the Government has come into the possession of 4,054 ecclesiastical institutes of various kinds. The real owners of this property are members of the Catholic Church throughout the world. And after taking the property, the Government, instead of reducing the taxes, has increased them. A foreign correspondent writes thet Italy is a hot bed of discontent and revolution; and plots and sedition, suicide, starvation and brig andage are alarmingly frequent, and that the future is dark and threatening.

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Fifty Chromo Scenes on the Central Pacific, Union: Pacific, Burlington Route, Michigan Central-Great Western, New York and Eric Railroads,—The Most Enlertaining, Instructive and Amusing Parlor Game ever Invented. GEO, THISTLETON, Author and Publisher, No. 423 Washington Street, San Francisco, California.

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This illustrated parlor amusement of "A Trip Across the Continent," starts from San Francisco (illustrated by the Golden Gate) to Oakland, where it takes the Central Pacific Railroad to Ogden, the Union Pacific Railroad to Omaha, the Burlington route to Chicago, the Michigan Central and Great Western Railroad to Suspension Bridge and Niagara Falls, and the Erie Railroad to New York City; be-

rails, and the Eric Railroad to New York City; being the shortest, best equipped and only route byway of Suspension Bridge and Niargara Falls.

The Parlor Anusement will be sent by usail on receipt of two dollars, with full instructions how to play the game. A liberal discount to dealers.

Col. Geo. Thistleton,

Author and Publisher, Jolly Giant Office;

423 Washington street, near Postofficet

Roman Catholies in Canada.

The following communication is from Canada, but is well calculated as a warning to the people of California and the United States. The Catholic. power is greater with them thau with us, and they have a better chance to appreciate its true character and nltimate aims. Our friend says;

EDITOR ILLUSTRATED JOLLY GIANT:few copies of your paper, and I am glad to find you laboring arduously for the removal from your midst, of a wide spreading evil, the Roman Catholic Chnrch. Morality, justice, and liberty call on me to say that this country (Canada) is cursed even more by that faith than the United States. The demons in the garb of priests, are undermining every true principle of freedom. Where they are in power, men's mouths are stopped. Where the opposition is strong, they are smooth and careful, waiting till they have more influence. They hope. the time will come when they will have sufficient. majorities to silence all opposition. And if a vigorons effort be not made here, as in your country, by those of more liberal views, the day is not far distant when the priest will whip us all into obedience. Hail then to the GIANT,

And don't delay another day.

Let's Hoot them down while yet we may.

O. M. G., AN EMIGRANT.

C. A. Woodward.—We have seen the work alluded to in your communication. But believe the entire edition was bought up by the Roman Catholic Church for the purpose of having it destroyed. It was published in 1855, and as there was but one edition of it issued, we think you will find it difficult to the purpose the present day. cult to obtain a copy at the present day. At the same time, by reading the ILLUSTRATED JOLLY GLANT from the 11th of last April, up to this date you may probably get a fair insight into the conteuts of the work you are in search of.

— The price of the ILLUSTRATED POLICE GA-ZETTE will be only ten cents. Agents and others will please send in their orders early to the office of the ILLUSTRATED JOLLY GIANT.



THE MOST HOLY FATHER TRYING TO GET



OF THE VATICAN PIT.

OH, THAT IT WERE POSSIBLE!

In 1874 there rose defiant
In San Francisco here, a Jolly Giant.
This genial fellow, never nicely bred,
Did very often take it in his head,
His journalistic neighbors to provoke,
And rout them from their holes with fireand smoke.
They tamely sit, and let the church infallible
Have its own way, and hammer all that's malleable...

Hugh Gallagher, if it remained with them,
Would rob the country of its brightest gem,
The common schools, and shut them up at once.
Preferring to the brightest youth, a dunce.
Thrones might be built in Washington's fair city,
And priests sit on them, neither wise nor witty.
The President himself, might bend the knee,
To Legate from Rome's apostate See,
And neither "Alta," "Bulletin," nor "Call,"
Rebuke the fraud, or notice it at all.
The "Post" and the "Examiner" are sunk
Still deeper in the odor of the skunk,
That throws its incense round us as it may,
And with wax tapers lights the glaring day.
The "Monitor!" as the church the pole-cat shows,
Behold the place from whence the incense flows;
All that the church digests of basest worth;
The "Monitor" with pride and joy spouts forth,
Discordant still, in everythiug hut this,
The Jolly Giant comes to all amiss.
He ean't show up a priest when on a drunk,
But that old virtuous soul, that W. M. Bunk,
Who does the saint for "Call" and "Bulletin"
Declares the whole a journalistic sin.
Pick would not do it, no, not for a million,
If t'other side would come down with a billion.
His conduct is as just and mathematical
As is his pen poetic and grammatical.
Just now they howl like hounds in one full pack,
"Pick," "Roach" and "Alta," on the Giant's track.
The "Post" and "Monitor" take up the cry,
And spread the doleful tidings as they fly.
And then they warn the Giant to forbear,
And keep his pictures with a uicer care;
For many tender souls are still let loose,
Who need but some such trifling excuse
To play the Roman fool with a revolver,
The modern pateut awkward prohlem solver.
They say our artist must lay down his tools,
There still are ways enough of killing fools
Without his skill; and the severeest stricture
Is not half so destructive as a picture.
Alas fof them! The Giant, unrelenting,
Will neither heed their rage, or their consenting.
His pictures still shall pour their galling flood,
While "Pick" & Co. ignore the public good;
And if the fumes their tender stomachs

Better Than a Priest.

In our issue of the 31st ultimo, we published under the heading of "Hot Water in Nevada." the name of the Rev. Mr. McGrath, as taking a hand in politics. In that article we were led into error in supposing that the Rev. gentleman was a Romish Priest. Since theu we have been credibly informed that such is not the case, but on the contrary he is a most worthy minister of the Methodist Church, and an Irishman into the bargain. We make this correction of our own free will, and only in justice to our much respected protestant friend who so boldly stood up for the honor of his Irish eountry as a class. If the Rev. Mr. McGrath had said that Irish Protestants could not be brought to the polls for a glass of whisky, we would have readily under-stood him, but when he said that "Irishmen" could not be honght for \$2.50 worth of whisky punch, he did not exactly understand the true nature of his Irish Catholie eountrymen, because we know fr.m past experience both here and in Ireland that Irish past experience both here and in Ireland that Irish Catholics are always hought and sold for whisky, or for the mere word of their priest. They vote just as they are told. Every American knows that Irish Roman Catholics as a class cannot know the contents of the ticket that is placed in their hands. They simply vote as they art told, and receive their pay in the next bar-room, in the shape of a good "stiff horn of the rale ould cratur."

. Gleanings From the Vatican.

Written Expressly for the Benefit of Irish Roman Catholics.

"Protestantism is the work of the devil and bears his trade-mark upon its very face. The Roman Catholic and Apostolic Church, which is the only true church of the living God and founded by his divine son, Jesus Christ, when on earth, is the only true representative of godliness, purity and holiness. She is forgiving in her mission, loving in her nature and teachings, wishing all to be saved through her powerful intercession with God and His beloved Mother. Always ready to forgive sins, and at all times she comes to the rescue of blood-shed and cruelty."

Such are the teachings of this wicked old harlot through the mouths of her priests, whether they be drunk or soher.

Now, it strikes us very forcibly that if the devil the personal devil religious denominations claim to have an existence—has now any agency on earth for the promulgation of lies and slanders upon God Almighty, it must be no other than this Romish Church.

Let us review history upon the forgiving qualities of this Romish Church, and see how the lying language uttered by the priests tallies with Roman Catholic historians in the thirteenth century.

LET US REVIEW THE INQUISITION.

The Inquisition was first established in Languedoc. The council of Thoulouse, in 1229, appointed a priest and three laymen to search for the partisans of heresy. The Synod of Alby, in 1254, commissioned a clergyman and a layman to engage in the same odious task; and this commencement constituted this infernal institution in its infancy. The tribuual afterward received various alterations and fresh accessions of power, till at length it was authorized in Spain, Portugal, and Goa to try the suspected, not only for heresy, but also for blesphemy, magic, sorcery, witcheraft, infidelity and Judaism, and to punish the convicted with infamy, imprisonment, galley-slavery, banishment, outlawry, confiscation of property, and cousignment to the flames in an ACT of FAITH.

in an act of fatth.

The holy office admitted all kinds of evidence. Suspiciou alone would subject its object to a long course of imprisonment in a dungeon, far from all intercourse with friends or society. A malefactor or a chiln was allowed to be a witness. A son might depose against his father or a wife against her husband. The accuser and the accusation were equally unknown to the accused, who was urged by the most treacherous means to discover on himself. His feelings, in the meantime, were horrified by a vast apparatus of crossess, imprecations, evorcisms, conjurations, and flaming piles of wood, ready to consume the guilty.

The RACK, in defect of evidence, was tried. The accused, whether man or woman, was, in defiance of all decency, stripped naked. The arms, to which a small hard cord was fastened, were turned hehind the back. The cord, by the action of a pulley, raised the sufferer off his feet and held him suspended in the air. The victim of barharity was several times let fall and raised with a jerk, which dislocated the joints of his arms; whilst the cord, by which he was suspended, entered the flesh and lacerated the tortured nerves. Heavy weights we requently, in this case, appended to the feet, and when the prisoner was raised from the earth hy the arms, strained the whole frame and caused a general relaxation of the shattered system. The cord was sometimes twisted around the naked arms and legs till it penetrated the bone through the ruptured flesh and bleeding veins.

This application of the rack, without evidence, caused many to be tortured who had never committed the sin of heresy. A young lady who was

This application of the rack, without evidence, caused many to be tortured who had never committed the sin of heresy. A young lady who was incareerated in the dungeon of the Inquisition at the same time with the celebrated Boho quia, will supply an instance of this kind. This victim of inquisitorial hrutality, notwithstanding her admitted attachment to Romanism, endured the rack till all the members of her hody were rent asunder hy the infernal machinery of the holy office. An interval

of some days succeed, till she began, notwithstanding such humanity, to recover. She was then taken back to the infliction of similar barbarity. Small cords were twisted around her naked arms, legs and thighs till they cut through the flesh to the bone, and blood in eopious torreuts streamed from the lacerated veins. Eight days after she died of her wounds, and was translated from the dungeons of the Investigation to the giotre of heaven.

her wounds, and was translated from the dungeons of the Inquisition to the glory of heaven.

The celebrated Oribio endured the rack for the sin of Judaism. His description of the transaction is frightful. The place of execution was a subterranean vault lighted with a dim lamp. His hands and feet were bound roudd with cords, which were drawn by an engine made for the purpose till they divided the flesh to the excoriated hone. His hands and feet swelled and blood burst in copious effusion from his nails as well as from his wounded limbs. He was then set at liberty, and left Spain the scene of persecution and misery.

of persecution and misery.

The convieted were sentenced to an ACT of FAITH. The ecclesiastical authority transferred the condemued to the secular arm, and the clergy in the meantime, in mockery of mercy, supplicated the magistracy in a hypocritical prayer, to show eompassion to the intended victim of barbarity. But the magistracy, who, through pity, should have deferred the execution, would, by the relentless clergy, have heen compelled by excommunication to proceed in the work of death. The heretic, dressed in a yellow coat varicgated with pictures of dogs, serpents, flames and devils, was then led to the place of execution, tied to the stake, and committed, amid the joyful acclamations of the populace, to the flames. Such has been the death of myriads. Torquemada, on heing made Inquisitorgeneral, burned alive, to signalize his promotion to the holy office, no less than two hundred of these "sons of heresy."

More Fleecing of Employees.

We have been informed that Dr. Lawlor, the resident physician of the County Hospital is about getting married this month. In order to have a good time over the affair, Dr. Keenuy Lawlor's assistant started a subscription list, thfough the employees of the Hospital, after the approved plan of the notorious "Saam" Kent, and his two Deputies Barker and Finley. The amount subscribed by the employees so far as we have been informed, was \$25 each, out of a salary of \$40 per month. It is to be hoped that the Finance Committee of the Board of Supervisors will look after this in time. Heaven knows we have had enough of corruption in public offices in this city during the past six mouths, without "Count Lawler" giving us a repetition of it now, by saddling the poor nurses and others in the County Hospital, with a \$25 piece to present the young 'Catholic Count' with a present upon his nuptual day.

Dr. Lawlor draws' \$2,400 per annum from the city treasury, together with his keep. This certainly ought to be enough for him. The prohabilities are that he could not make half this sum from an outside practice.

Not Educated in a Secular School.

Kullman, the fellow who shot at the great Bismarck has been brought up for trial. He made his own defense openly and boldly, It is about thus:— "I was a Catholic. This Bismarck is the great adversary of our church. He has imprisoued the hishops. He has given such encouragement to Protestants, that they dared to jeer the Catholics, and argue against the Pope. This made me angry, and I resolved to kill him." This is the legitimate result of Catholic teaching. The Church is intolerant, and it makes its people so. Protestants can debate and jest each other about their religion or anything else. Their minds are exercised in forthearance, and the allowance to others to think for themselves. But Catholics are not. But for the police and the courts, no Protestant in America would dare to question the infallihility of the Pope when any Catholic was near. The thoroughbred Romanist is scarcely one degree removed from a simple difference of opinion.

Our City Government.

We have began the work of cleaning let it he thorough, and go through every department. Those of our officials who are conscious of doing right, will invite investigation. Those only will repel it who are likely to suffer under its prying eye. Let them not escape the general deluge of purifying water.

There are many ill-looking spots in our city that can in no wise or accounted for, under the theory that our police and others are doing their duty.

Why are the Chinese quarters so shauefully filthy, and no effort made towards amendment? Recently the skeleton of a woman was found under circumstances that seem to indicate great neglect of the police and health officers. The hody was barely hidden from view, the rats had eaten the flesh, and the stench became unhearable. Then the Chinese prostitutes are permitted, contrary to law, to solicit men on the public streets in open day. The Chinese gamblers, and other gamblers, pursue their nefarious practices almost without hindrance. There is some substantial reason for this blindness on the part of the police. Everybody clse can see it, and these gentry could if they chose.

The trial of the Coroner is scarcely conducted with that vigor and care that the community looked for. Will the Poll-tax gentry meet with equal supiness on the part of the persecution? Will the License man? Then they may as well be discharged at once. The people look for more carnestness in this work; and will not be satisfied unless it is done with enthusiasm. Every effort will, of course, be made in the defense, and the people should be as well served as these culprits. "Saam" Kent, the street management has been most abominable, and should not be overlooked. This fashion of making perquisites and extras out of a little office, is a great abuse, it should not be tolerated for a moment, what ever a public salary may be, it should be well understood that if the recipient takes any more, by any indirection, he is a thief, and should be dealt with accordingly. These little charges for huggies, etc., levied on the hardworking poor, are doubly disgraceful.

We have never had any confidence in 'Saam' Kent, as a street overseer. We did not suppose he could be a good and competent one if he would. But there was a time when we had much more confidence in his integrity than now. But he has been a failure and a fraud all round. As an American, it was confidently expected of him that he would appoint none other to office, and there are those who appoint note other to other, and there are those wind-hold him promised not to appoint any of the devo-tees of Rome. Instead of that, Finley, Griswold and Flynn, are all of that persuasion. He has broken his pledge. He disregarded every principle of de-cency. Had he been one of that ilk, a Papist from the "ould sod," we could have looked for no better, hut these little levies on poor women are as degrading and disgraceful as they are dishonest to an American who knows what he is about, and what he is about, and what is due to himself and his country. about, and what is due to himself and his country.

"Saam" has supped the very dregs of popular contempt. A man who avowedly professes to be a member of Calvary Preshyteriau Church and a Past Master of Golden Gate Masonic Lodge in this city, the last of Lodge by the last of Saam". ought, the Lord knows, to do better, but alas, "Saam" Kent has not only irrevocably damned himself in the eyes of this community but he also brings eternal disgrace upon the party that elected him to office, He has conclusively proven himself to be a base ungrateful man, void of honor, truth and common decency in dragging the bread, as it were, out of the mouths of poor hungry children, by exacting the hard-earned money out of the pockets of the street cleaners and others for the purpose of finding him in a horse and buggy. We are very sorry indeed, that we voted for such a miserable hearted creature for any office in the gift of the people, however, there is one consolation left, and that is, that 'Saam's" public services are at an end for life, he must retire to the City Front once more to chop wood.

More Convent Light.

"Send Me Such Whisky as I Can Offer to the Bishop and Clergy."

See Illustration, Title-Page.

The following neatly written letter has been handed to us by a gentleman in this city, which he picked up on the street. We very willingly publish it, because we have always held that the "dear" Sisters lived on the fat of the land, and that the bish op's and priests weut to the convents for the purpose of having a real jolly time. Further comment is unnecessary. The following is the letter; it speaks for itself:

CONVENT OF MERCY, EUREKA, Humboldt Bay, 27 May, 1874.

MR. McGLEAN—DEAR SIR: I received your account and will settle what Mrs. Kellogg leaved unpaid of the balance. She still owes a little more. I have sent you four empty demijohns, which please send inclosed in hox, with best whisky or Bourbon. Send one of them sherry wine—such as I could offer to the Bishop or clergy, or other such when they call.

Respectfully and truly
Yours obliged in Christ,
S. NYEILTUDE.

P. S.—Please enclose bills with the return goods, that I may add it to that on hand and know how I stand with you. Send by "Pelican."

The Board of Education.

We have waited patiently since the law compelling parents and guardians to send their children to the public schools took effect; yet we have not, so far, seen any move made by the proper authorities to enfore this law. We will quote the sections of the act for the information of the Board of Supervisors:

"In case any parent, guardian or other person shall fail to couply with the provisions of this act, such parent, guardian or other person shall be deemed guilty of a misdemennor, and shall be liable to a fine of not more than twenty dollars; and for the second and each subsequent offense the fine shall not be less than twenty dollars nor more than fifty dollars; and the parent, guardian or person so convicted shall pay all costs. Each said fine shall he paid to the clerk of the proper Board of Education, or of the District Trustees.

The fourth section tells whose duty it is to enforce obedience to the act, as follows:"

"And it shall be the duty of the clerk of each Board of Education and of each Board of District Trustees, on complaint of any teacher or taxpayer, to prosecute all offenses occurring under the provisions of this act; and any clerk neglecting to prosecute such offense within ten days after a written notice has been served on him by any teacher or taxpayer within the lumits of the authority of said Board, unless the person so complained of shall be excused by the proper School Board, shall himself be liable to a fine of not less than twenty dollars, nor more thau fifty dollars, which sum shall be prosecuted for in the name of the people of the State of California, and the fine so collected shall be paid over to the clerk of the Board of Education or Trustees of the proper city, or city and county, or school district, to be accounted for as in section three of this act; and in case such prosecution fail, the expenses thereof shall be paid out of the School Fund of the city, or city and county, or school district in which the case arose."

We are at a loss to know why our Board of Education have neglected to enforce this law. We know every Romish Cburch in this city has a school attached to it, where there are hundreds of children being educated daily. Now, this should not be tolerated in this city, and more particularly because of the coarse abuse which our free school system receives daily from the Popish priests. Let the law be enforced, let it cost what it may or offend whom it will!

A Fair that was Most Unfair.

SAN RAFAEL, November 2, 1874.

The good followers of Pope Pio Nouo had a fair here in San Rafael, in a hall called the Pavilion, for the purpose of swelling the funds of the church.

The ladies took the thing in hand, erected booths and devised a number of little contrivances for entrapping the almighty dollar, with the intent then and there to turn the same over to the clergy.

The victims were numerous. The pitfalls were many, and the sum realized quite respectable. Some of the means adopted would hardly deserve that designation. There were cigars of the two-cent calibre labelled two hits a-pic c, and liquor (whose quality, judged by its effects) was potent enough. In fact, it must have been an importation from old Donnybrook, for it inspired a regular shindy, at which the regular "chaws" looked on with real delight. However, there were no lives lost.

The pricsts were good enough to favor the occasion with their presence. They did not openly indulge in the "dear creater," but were invited into a back-room, and came out with such smiles of satisfaction and a look of such meffable content that it was easy to conjecture that something good was be hind the screen. They kept their hats ou under all circumstances, thus assuming an importance in the presence of ladies not allowed to ordinary mortals in this polite and woman-respecting land of America. This is most unseemly to us, but perfectly in keeping with the silly assumptions of these fellows, who think more of the Pope and his old gonty toe thau all the ladies in America and God Almighty into the hargain.

Gambling entered into the exercises of the evening, and even the sacred fathers did not think it necessary to refrain therefrom. Why should they? They have the advantage of other men. They can mutually forgive each other for the most grievous sins (in a horn). The dice-box was shaken for tick ets; and, ob, shame! one young man, not a gradu ate of a secular school either, but of a good Catholic education, thought to play them with false dice. The wretch! Had he robbed some Protestant church or murdered a heretic he might easily have been forgiven, but for this sin there is no telling what calamities may hefall him. Five hundred years in Purgatory will be the least that can he thought of!

Ob, it was a nice moral and religious affair, taking it altogether; but the end justifies the means, and where sin ahounds grace ahounds also—and, if not grace, why at least confessions and applications for pardon and absolution, and the little fees that come with such requests, and these are as good as grace—better, hetter man! they bring money to the Chnrch. Yours, truly,

Coroner Rice in the Twelfth District Conrt.

See Illustration, Page 228.

We have written so much about this Coroner Rice that we confess we have been almost exhausted in finding subjects with which to illustrate the burly Irish physician in the many ridiculous phases in which he has appeared in this city since his advent as coroner.

The last very handsome and snitable illustration represents Rice's reluctance in going into Court to have the last nail driven in his coffin bo Judge Sharpstein.

The Reason Way.

"What's the raison," said an Irishman to a young hoy of Irish pareut, but born in America, "what's the raison you don't go to confession Jiumy, and stick to the religion of your mother?"

"Because," said Jimmy, "I'm an American sovereign, and its heneath my dignity to let a foreign priest come between me and God, or to kneel before a human being like myself. I'm of the same rank as the Pope, and therefore above all his underlings. The American sovereign can admit uo earthly supeThe "Most Holy Father" Trying to shakes her head, and replies, "It cannot he! Our · get out of the Vatican Pit:

See Illustration, Page 222 and 223.

That antiquated gentleman known as his highness the Pope, is just now in a sea of trouble, The infallible wisdom has failed to preserve to the See of Rome that power and influence awarded to it iu a superstitious age. The Pope was made a king over one of the fairest and richest portions of Europe, when England was semi-barbarous, and Prussia a howling wilderness. These two countries, with uothing to aid them but human wisdom, have risen to the pinnacle of earthly greatuess, while the domain given to the rule of the infallible Pope, has languished or stood still. What is the reason? Clearly that the claim of infallibility is a fraud and au outrage. Had it heen real, no land on earth should have been so prosperous, so wealthy or so powerful as that blessed with such a government, instead of that, few people have had more reason to complain of their rulers, and after a thoureason to companie to their tuters, and are a thousand years of trial, they clamor almost nuamiously for a change. The change has come. The people of Italy, most of them Catholic, are constrained to that however sagacious Pio Nono may be in religious affair, he does not understand what is necessary to the prosperity of a State, or the comfort and satisfaction of a people. They have demanded the overthrow of his temporal power. They have taken the triple crown from his head, and degraded him from being the occupant of a throme, to the condition of a mere high priest. He is no longer the mountain top of supreme authority. He is cast into

the pit of iusiguificense and coutempt.

And there we behold him now, in a most doleful plight. His crowu is tucked under his arm. The poor old man still hugs the precious thing, but dare poor old man still hugs the precious thing, but dare not wear it in its proper place. A few Jesuits and uuns, would gladly wipe away his tears, burnish the old crowu, and place it on his tembles; hut where? Iu what land? Should they succeed in dragging him out of the pit, where shall he stand, till they replace the banble on his head? Aud where shall they find kueelng room to worship him in their own way? And scho answers where?

him in their own way? And echo answers, where?
Old Ireland spreads her arms and says, "Cum
wid me. Cead meal a Faitha!" But alas! She has no sovereignty to offer. She can but give shelter to no sovereignty to offer. She can but give shelter to a private citizen. Herself the spouse of a greater power, she has no house-room for a king. And the poor, crazy, Infatuated old mau canuot hear to he shoru of his state and dignity. No! No! Ireland will not do! Her will is good enongh. Her people would gladly abase themselves, and kiss the infallible toe, and be cursed, as Italy has heen, with priestly rule, till she got siek of it. But she cannot. This degradation England saves her from.

We have those here in the United States who would gladly open their arms for so much holiness; but the majority of our people, and the constitu-tion say "You are free to come! There is no law against it: but you must drop the crown, and reevery citizen is au equal sovermember that eign. You can have no throne, no fortified place impregnable to the law. The people, and their grand inries will enter into your most private recesses, and enquire what mischief you are doing.

He spreads his hands to Austria most imploring.

late! Too late! Our people are opening their eyes."

To Germany! And Bismarek points to the civil law and says: "Obey this, and you may come; but this is our supreme law."

but this is our supreme law."

He turns to Italy, but sees only an averted face.
"You have been here too long! Behold the desolation you have brought! We should have been the foremost power in all this world, and you have made ns a nation of lazy, sleepy priests, while all around us is life and progress!"

France beckons him with one hand, but with the other points to the republic and turns a suspicious

other points to the republic, and turns a suspicious eye on Bismarck, as much as to say, "You see these things, and must take your chance! The reptile hates the high priest! Bismarck is watching both

He looks lovingly at imperial Russia; but she

emperor is just about as much infallibility as we can stand. Too much of it would kill us..'

Mexico has had two strong doses in Maximilian and Bazaine. Besides, they are too "choleric and sudden." That Maximilian fiasco sits like a fearful dream on all crowned heads. "Not there! Not there!" says Pio Nono. "They have too short a way or untying Gordian knots. I might be in their way, and a bullet or a dagger is not a nice thing to meet.."

"England? Oh no, not there! not there! They once kicked me out like the Italians. They have a civil law, like the Germans—a hatred of Monarchy like the Americaus! Oh, I cannot go to England!"

"Spain might do, if Don Carlos could but succeed. He is a faithful son of the church. You may know it hy his ruthless massacre of his opponents. Oh let us pray for Don Carlos!" Spain is the last country of Europe in civilization and progress, and therefore offers the hest asylum for the Pope. He cannot live in the daylight. Darkness and ignorance are the proper atmosphere for Pa-

Chief Cockerill's Changes.

It puzzles a good many of Chief Cockerill's friends to learn his motives in appointing certein police officers to special duty. The last change has completely puzzled us, why the Chief should send Dan Coffey on street duty and appoint John Meagher to his place as detective of the gambling dens is cer tainly a mystery heyond solution to us. It may be that Chief Cockerill has a magnanimous heart and is above taking notice of his enemies tricks to de feat him upon his election last year to his present office. If this be the case, we can partly solve the mystery, because we know that John Meagher the present detective of the gamhlers worked like a trojan for Patsy Crowley and against Mr Cockerill. He even went so far as to spend \$60. of his own money, amongst his countrymen up in the Fourth Ward to defeat Chief Cockerill and besides this he boasted that Crowley would he elected in spite of - Crescents on earth. These qualifieations no doubt have fitted him justly in the eyes of Chief Cockerill and Chief Secretary Alfred Clark, to the houorable and lucrative postion which he now the honorable and Incrative position which he now holds over the gambling fraternity of this city. There is a probability—perhaps— in the mind of Chief Cockerill that John Meagher will work hard for his reelection next year. 'This may be (we hope it will be) the case for the Chief's sake, but we are afraid that while Mr. Meagher wilds on the fonce between Cockerill and Createring. rides on the fence between Cockerill and Crowley, there will be thousands of Chief Cockerill's best friends who will shake him with the same promptitude with which they espoused him at the last elec-tion. Theodore G. Cockerill, is not a fool we beleive, and if he is not he ought to know very well that he is not indebted to any Roman Catholie upon the police force to-day for his election, With the removal of Dan Coffey from special duty

we have no complaint to make, but we think that Chief Cockerill could easily have replaced him with a far better man thau John Meagher. The "Chronicle" takes another view of this change of officers. It may be correct, but let the motive be what it may Chief Cockerill has not made many friends by the

transaction.

In the great system of God and nature, only material and means are used to accomplish desired ends. In the Catholic Church there is an absurd violation of this law, every day. Bells are used to frighten the devil, and holy water is supposed to have a thousand virtues which it has not. God is supposed to be pleased with incense and lighted candles in broad daylight; gaudy dresses are thought to he very pleasing to him; and a little prayer is thought to change a bit of hread and a cup of wine into the real body and blood of Christ. These absurdities stamp the Catholic Church as ignorant of natural science and rational theology. The notion that God is to he served or pleased in any such way is mon-

Objections to Popery and Whisky.

The following communication has been sent to us with a request to publish it, we willingly do so, as we believe that other persons as well as ourselves, have a perfect right to be heard on this question of the "abuse" of liquor. So far as this correspondents remarks are concerned, we have fully answered his objections in our last issue. At the same time we will willingly publish "Observer's" communi-

EDITOR ILLUSTRATED JOLLY GIANT .- Sir: Indeed one of the greatest objections I have to Popery is, that the liquor trafile is principally carried on by Papists. This you will find hy observation. I have noticed it in this and all other countries in which I have traveled. The Papacy pretends to be in favor of temperance, and yet you will find nearly all of its clergy hloated with liquor and high living. In fact, they generally look more like a class of sa loou-keepers than Christian teachers. I found drunkeuness very common among priests and hishops in Popish countries. The majority of them, including the old bloated Pope himself, would make very suitable signs for "whisky-doggeries" and "beer halls." No wonder they should he found no toriously licentious! In this country they wear deed one of the greatest objections I have to Popery toriously licentious! In this country they wear masks to conceal their beastly practices from the in-

telligent Protestant public.

But in Mexico, in Central and South America, in Italy. France, Belgium, Austria and "ould Ircland;" the Popish priests and bishops don't trouble themselves inucli with masks, but reveal their true characters to the people. Hence the disgust entertained for them by the intelligent men and women in most of those countries. Hence the almost wholesale confiscation of Church property and the expulsion of thousands of knavish monks and silly nnns, from their useless cloisters in Mexico, Brazil, Italy, Spain; and even France, the faithful ally of "His Holiness the Pope," is now turning her attention to the immense property of that, the most covetous, grasping, begging church, in existence. Indeed it seems as if the sole object of the Papacy has been, and is yet

Satan is said to have offered Christ this world.
Satan is said to have offered Christ this world with all its glories, if he would fall down and worship him. The liberal offer, however was declined by the Saviour, hut, perhaps, accepted by some one of the ancient Popes for the Papacy, which, as you know, ruled the world for centuries, with all the terrors of the "Inquisition," till the hrave Luther and others raised their manly voices against the ahnses and excesses of Rome, and brought about the glorions "Reformation." During the last 300 years the influence of Popery has been gradually declining, till now it hasn't control of one nation on this earth. Pop Chalca is fabilitied by the last of the control of the last had been gradually declining. this earth—Don Carlos is fighting its last battle in the mountains of Spain, and is as some of being whipped as there is a God in Heaven, not withstand. ing the united sympathy of the corrupt Papacy. But I have digressed and extended my remarks already too far. In conclusion I exhort you to denounce wickedness and crime wherever you find it, among Protestants or Papists.

J. C. MAYNARD,-Your econununication is very just, but so long as it does not distinctly specify the "Ladies" as you term them, who appeared in the ball room in an almost nnde condition, we would

OBSERVER.

not be justified in naming the "party" which gave not be Justined in naming the "party" which gave the entertainment. As a matter of common decency, if a party choose to give a ball, for the exhibition of common bands, they should so state, in order that no respectable lady's feelings might be outraged by attending under the pretence of the affair heing conducted by "gentlemer."

Oct. 27th 1874.

-Go where you can enjoy yourself. This is every person's lookout on a Sunday at this season of the year. We would advise all who may seek this comfort and pleasure to betake themselves to the CITY GARDENS, where Captain J. Sneider will he glad to see you and leave nothing undone to make you all happy. The Gardens have been lately improved and everything looks really sweet and pleasant about that place.

A Sign From Heaven. One Church and one Fold.

The words of the Scripture 'are heing fulfilled, so far as they relate to the unity and hrotherhood of all mankind on earth. The assemblage of Jew and Gentile ministers together on last Sunday is indeed a happy sign of that peace, which God the Father and Jesus Christ have both spoken of in their respective works as we find them recorded in the Holy Bible.

How happy, we say, was this mingling of God's representatives on earth together, when compared with the eruel and bloodthirsty old harlot, the Romish Church, in days gone by, when this blasphemous old lady rewarded all who differed with her on matters purely appertaining to Pope worship, with the fire, the faggot, the rack, the dark dungeon and the poison enp. Oh! happy days these, when this lying old beast at the Vatican is no longer consulted by men as to how they should think or how they should pray. Oh, happy, thrice happy indeed are we in this free country, where men whether ministers or layman can stretch forth their whether ministers or layman can stretch forth their hands towards each other as brethren, though they may yet differ in the matter of orthodoxy and cer-tain forms of religion. How grand, how noble, to see the Rev. Dr. Cohen, Rabbi of a Jewish Temple, migle his voice to the everlasting God with his brethren of the new dispensation of Jesus Christ. We have but one God and one country, and we are but oue fiesh and one blood.

This unity is what we most desire, it is the pride of our hearts, it fills our souls with love for our God and onr fellow man. And we thank God at the same time that the common disturber at the Vatican must take a hack seat, during all this mingling of fellowship hetween God and his ministers here on

There is but one universal church, the church of There is but one universal church, the church of the everliving God, and the day is not far distant when all maukind will joiu in one loud "Hosanna" of praise to that ever living and ever loving Creator, and when that day comes, which it most assuredly will, then the old harlot who has shed more human blood thau would float the entire U. S. Navy. Will he wiped from off the face of this earth as is prophesicd in the Book of Revelations. Ah! Popery, you have been a curse and an ahomination to this earth long enough, you have left your hard upon many many hight have left your brand upon many, many bright minds. You have kept nations of men in ignorance-You have left that noble nation, Ireland, the laughing stock of the world, by your hellish teachings. You have left millions of its people to-day who cannot read or write their own names. How is this for Christianity when compared with Chinese heathenism, that teaches all its followers to read and write.

Yon have stained God's earth with human blood. How is this, when compared to a loving and forgiv-

ing God.
You have fouled the pure air of Heaven with the burning odor of humau bodies, because they would

not worship.

You have manured the earth with the hodies of brave men because they would not how down before prave men because they would not how down before your throne and pay you homage, and last, but not least, you have exalted yourself above men and have detiberately usurped the place of God Almighty by declaring yourself infallihle. Ah! Popery, you have a terrible reckoning to settle before the Lord. And now, when you are like a eaged hear in your filthy lair, the Jews whom you persecuted, have again been taken out of hondage by the same God which took them out before, and they are here in the promised land, mingling with their brethren who also escaped from your poisonous fangs. You are eaged and we all have our liherty thank God.

Notice to Subscribers.

Suhserihers to this paper who paid in advance will please take notice, that their paper will be disconted at the expiration of the term for which they have suhserihed unless they renew their subscrip-

THE BIBLE.

Romans, spare that hook!
Keep off thy bloody haud!
There's anger in thy look,
And life is thy demand. Touch not the sacred page, There's hatred in thine eye! Ah, Roman, eease thy rage-I'll keep that hook or die.

That good old book I love, It bids my sorrows cease, It leads to endless joys ahove, And gives the mourner peace. It is the orphan's stay, And heals the widow's heart-Take life or friends away, With this I'll never part.

Behold these tender youths, Whom Jesus died to save; He'll teach them all to hear his truth, Or fill a martyr's grave. Thy crimes can never be forgot— They cling to thee and thine; Go, Roman! touch that Bible uot-The holy book is mine!

Aye, Roman, spare that book! Our fathers long ago, Thy slavish ereeds forsook, Its precious truths to know; Their children now are free From error's galling chains! Go, Roman, let it be— That book shall here remain!

Give up that book to thee. And roh my soul of God-To Papists bend the knee And kiss the tyraut's rod! (toe) Never, while I have breath To raise my feeble hand-I'll boldly tread the freeman's path In this. my native land.

Republic With Liberty Left Out.

No Catholie people have ever yet been able to comprehend and establish the first element of true republican liberty. They do not appear to realize that without freedom of thought and speech, there ean be no true liherty. Or they have such an aversion to mental freedom that it overcomes every other eonsideration.

How eau a people be free to make their laws what they desire, uuless every man is free to propose what they desire, utiles every man is free to propose what he will, discuss it before his fellow-citizens and pass it into a law. Any abridgement of this priviledge, is, so far as it goes, slavery, and not liberty. The French people have never yet gotten over this "pous asinorum" this asses bridge on the way to true republican government. McMahon is not a whit ahead of Bonaparte in this particular. He has eensors of the press. He will undertake to determine how far the newspapers shall denounce his policy, and to what extent they shall propose new laws. It is absurd! It is wholly inconsistent! If his government is good, he can always engage the services of those who can and will defend it hefore the people. And if it is bad, France needs the most open criticism, as the shortest way to a speedy change.

-It now believes all good, loyal Protestants throughtout the length and hreadth of this land to organize themselves iuto the American Protestant Association. Every township in the Union ought to have a Lodge under the hanner of this most excellent society. The great trouble with the Americans is, that they are afraid to enrol themselves in this society, fearing their Catholic neighbors, when at the same time every Catholic belongs to some sothe same time every Catholic belongs to some so ealled religious society, without evereonsulting the wishes of his Protestant ueighbors. Come, Protestants, be men and eome to the front in this hour of danger. You have a terrible enemy to fight. The Romish Church is always organizing and plotting for your destruction. All information appertaining to the working of the A. P. A.'s to be had on application at this efficient this continuous continuous continuous continuous and continuous continu eation at this office.

Women's Rights.

Are our women in earnest about their rights and the eventual elevation of their sex? Then indeed is there ample room for the exercise of all their powers, Man won his way to freedom by noble acts of dar iug and self-sacrifice iu the interest of his race. The Knights of the middle ages, armed themselves and ran full tilt agaiust every evil they could find. They liberated distressed damsels, and freed oppressed nations from the dominion of tyrants, and thus earned a recognition of the common rights of man from the masters of the world. The women must do the same. They must hunt up the darkest corners of female oppression, and elean them out. Go to Salt Lake, for instance, and restore the fair ladies there held in hondage by the giants of Mormonism to the free air, and to the enjoyment of full American liberty. Go to the nunneries of the land and learn if those who have been inveigled into those dens of infamy and superstition, are there of their own will, infamy and superstition, are there of their own will, and with a full knowledge of their rights as women of America. Insist npon an eutrance. Talk to them freely. Bid the tyrant priest step aside while you do so. And when they are willing to be free, help them to a fair start outside. Let all the women of our continent be raised up to the full knowledge and enjoyment of the rights they now have, and then you joyment of the rights they now have, and then you may reasonably ask for an extension. Show the world that you have some of the grit of your revolutionary sires, and will not peaceably allow your sisters to be held as slaves, either by Mormon patriatehs or Roman priests, and we will helieve in you. The JOLLY GIANT will hoist a pettieoat as his ensign in dollar Giant will noist a pettice at as his ensign in the next campaign and go for a woman for President, rather than you should be oppressed any longer. But put your shoulder to the wheel hefore you call upon Hereules. Deliver your sisters from the harem of the polygamist, and the nasty sty of the bachelor priest. It would become you full as well, nay a thonsand times better, than howling round the streets for Local Option. Where's Sallie Hart? Where's Emily? Where's the Woodhull? Here is a work worthy of your steel. Put on your armor and charge the focat once. You can have no better watchword than "female freedom."

More Convent Prison Life.

At Milwaukee, recentty, a young man named Henry B. Bryant, appeared before Commissioner Hunter, and asked that a writ of habaes corpus be issued against the Mother Superior of Notre Dame Couvent, directing her to explain why she held the hody of one Lottie B. Freeman in her custody. The eomplaint alleged that the young lady was restrained of her liherly at this convent for the combined purpose of punishment, and the inculcating into her mind of religious principles and tenets that were hateful and distasteful to her. Bryant, it appears, was her lover, and he took this method of gaining possession of his inamorata, whose parents were violently opposed to him. Upon investigation, the commissioner found that Lottic was not confined against her will. He therefore decided to refuse the writ, The young man is now waiting for her to come to him of her own accord, which she will at the first opportanity she gets, as she promised.

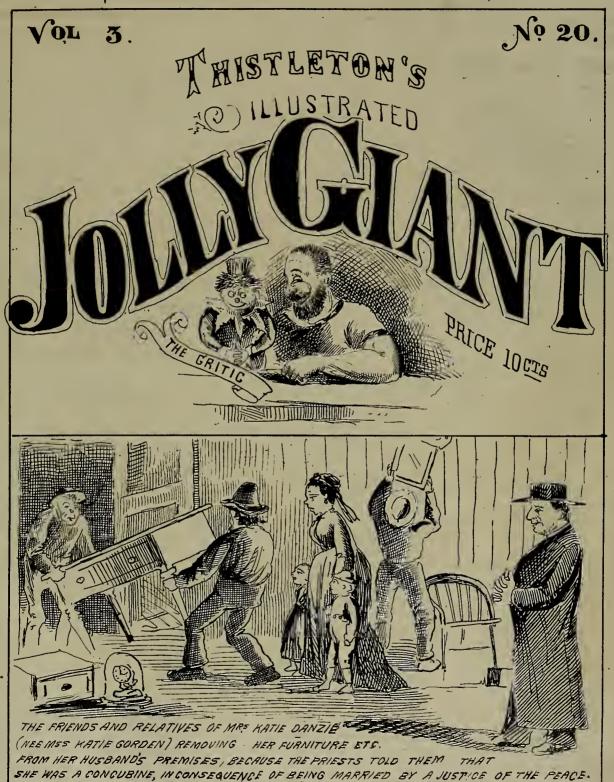
Who Builds Our Jails? The Irish Cath olies! -- Who Fills Them? The Irish Catholies!

There never was a trner expression made upon a political platform than the above. By reference to the Prison books at San Quentin we find the following, which fact goes to show the truth of what we haye written heretofore concerning the evils taught by the Popish priests. Here are the figures. They speak for themselves. Irish, 102; American, 23; China, 28; English, 16; German, 12; Mexican, 10; French, 4; Canada, 2; Italy, 1; Scotland, 1; Chili, 1; total, 200. Catbolic, 123; Protestant, 40; Heath en 28; None, 20; total, 200.



CORONER RICE'S RELUCTANCE IN GOING INTO THE 12TH DISTRICT COURT, TO ANSWER FOR HIS CHOULISH ACTS.

SAN FRANCISCO, SATURDAY NOVEMBER 14th 1874



THE CRITIC.

"I did Believe, and do still, that Popery is breakin upon this nation, and that those who advance it will stop at nothing to carry out their design. I am heartily sorry that so many Protestants lend their helping hand to it."—Last Speech of Lord William Enseal 1633

Saturday : : : November 14, 1874.

Anonymous communications sent to the Editor of the Jolly Giant will be destroyed unread. At the same time, communications of value will be thaukfully received and used if found suitable. The real name and address of the writer must accompany all matter intended for use—not necessary however, for publication, but as a guarantee of good Eath.

Gentlemen in the country, desirous of taking the significancy of the Jolly Giant, as also persons who wish to subscribe for our paper, will obtain all the necessary information by applying at the publication office of Thistleton's Illustrated Jolly Giant, San Francisco, California.

All letters on business to be directed to Col. Geo. THISTLETON, Publisher and Proprietor, 423 Wash-

Engton street, near the Post Office.

Our Agents.

The following named gentlemen have kindly consented to act as our agents in the various towns set after their names. Parties in the interior, desirous of obtaining Thistleton's ILLUSTRATED JOLLY GLANT, can be accommodated on application to any of the gentlemen mentioned below.

Gentlemen who may be anxions to act as our

Gentlemen who may be anxions to act as our agent, in towns and cities where we have not as yet established agencies, will please communicate with the proprietor at this office.

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— The price of the Illustrated Police Gazette will be only ten cents. Agents and others will please send in their orders early to the office of the Illustrated Jolly Giant.

Civil and Ecclesiastical Law.

Just now these words are of the gravest import. They are rending the great German Empire, and may possibly set all Europe in a blaze of war. They are not unimportant to the people of America, as the same controversy may any day find its way to our own shores. It is therefore of the utmost importance that the American reader clearly under stands the nature of the controversy. is known to all that the Pope of Rome claims to be infallible in all matters of religion and morals. And the church claims also, that these religious decisions are supertor to any human auibority or civil law. It is not clear to the ordinary reader bow these claims can interfere with the laws of the country, and the object of this article is to illustrate the influence or effect of the conflict between the

The Romau Catholic Church holds that marriage is a sacrament of the church, and cau only be solumnized by a regular priest. That divorce and remarriage are not to be thought of: and that no government should or cau authorize them.

Now in most protestant countries experience seems to have called for a system of eivil marriage, and divorce, and the laws allow parties divorced to marry again. And whether it is wise or not, the people have determined that for the present, it shall be so.

Here is an irrepressible conflict that may at any moment take shape among ourselves, and become of the first importance to individuals. What stand shall we take? Are we to yield our law and policy to the infallible church? Or must we rebuke this impertinent interference with our affairs, and rebuke the priest for his audacity.

In Germany they are resolved to make their own laws, and to enforce them in despite of the Catholic clergy. They are likely to have a rough time of it. The church is rich and influential. It has the sympathies of great numbers of the ignorant poor. It will spare no means of winning the day. It will perseents where it can, and grunt and groan and complain of oppression, where it is not allowed to do as it pleases. But Germany is equal to the conflict. William and Bismarck have connted the cost of a conflict with this haughty and overbearing church, and resolved to win at whatever cost.

But it will be fraught with misery to thousands. Parties will be married before the civil officers and the priests will deuounce them as adulterers, living in concubinage. And many will feel the sting. The women, always the last to leave the ancient supersitions, will demand marriage before the priest, And often the men will consent just to please the m The difficulty is easily overcome.

But by and bye there will be divorces. The civil courts will grant them. The priests will pronounce themstill husband andwife, and insist on their beingso regarded. Even this might be tolerated without any positive resistance.

But then comes the last step. Divorced persons are re-married to others. The law says the new couple are lawfully man and wife, and their children perfectly legitimate. It warns the former huaband that his rights have ceased, and he must not interfere with the new family. But the presst comes in and says no, not so. There has been no divorce, can be none. There has been no re-marriage, the thing is impossible. This new husband has no right to this woman. If they live together it is adultery. If they have children they are bastards. It says to the woman, "Go back to your first husband, live

with him, it is no sin and no crime." It says to the first husband, the woman is yours, you have all the privileges of a husband with her, use them, there is no wrong and no sin.

Here is a conflict that in Germany is serious and dangerous. It is real and earnest. It enters into the family. It will appear in the criminal court. It will be found everywhere. Judges will have to prouounce upon it. Juries will be swayed by its considerations. The results cannot but culminate in iucalculable mischief to the people.

The happy Germ in will marry a divorced woman. The law will say take her Fritz if you love her, she is free; and the law will marry them. For a time the honey-moon may keep the priest at a distance. But man cannot live on honey sweets. Fritz and his wife have tempers, and are not so loving as they used to be. Then the wife returns to her church, and the priest whispers to ber, that she is not a wife only a concubine, living in adultery.

Her sisters in the church ding it in her cars. She comes to believe it, and Fritz finds himself aloue He sues the priest for slauder. The law says he is right, but the church says he is wrong. The judge on the bench lays down the law, but the jury is divided. There are Catholics among them who hold the church to be infallible. Fritz does not get a verdict. He loses his wife and his suit. He appeals to the emperor and Bismarck. They gnash their teeth, and console him, though they cannot help

But Fritz is not yes out of the fire. He still likes his wife, and she has a lingering affection for him. She comes back to him. She loves her own Fritz and will not mind the priest any more. But now the former husband, assured by the priest, who hates Fritz, that he has a perfect right, interrupts the domestic bliss pistol in hand, and poor Fritz, though not slain is maimed for life. The desparado is arrested, and tried. But again the ghost of this irrepressible conflict appears and mars the whole. The judge instructs that Fritz was ju his own house with his wife, when the would-be assassin entered and fired the sbot, intended to be fatal, unprovoked, without the shadow of a legal cause or excuse. But not so, says the counsel for the defense. He asserts boldly with the church, that Fritz was with the defendent's wife, iu bed, perchance. That the defendant bad provocatiou enough to have slain him where he lay. The jury are some of them Catbolics, and agaiu Fritz comes off second hest.

This is the kind of pleasant pastime this church controversy is likely to introduce into cool phlogamatic Prussia. William and Bismarck will find a speedy remedy. They will hang a few jurors, if necessary, just to teach them a little more respect for the faderland, and less for the infallible old goose in Italy, whose folly eutails such misery on the world.

the world.

But what could we do with such a state of things here in this Republic. Juries are sacred, and the last resort. If this conflict should come upon us in its mos virulent form, and what is there to preventit, should this churdh extend its power? What remedy have we? Shall we permit Rome to make laws for us? Shall we permit Roman Catholic jurors to make the will of the sovereign people subordinate to that of the Pope?

And yet this is only one of the many difficulties involved in this claim of the church to be superior, to the civil powers. There are a thousand other instances where it would be equally destructive of the citizen and the peace and good order of the com-

It is our duty, as it is that of Germany to resist the false and arrogant pretense to the death if used be; and tell these priests once for all, that the people are sovereigns here, and mean to remain so, and will allow us one to question their authority.

A Nut for Commissioner Stevens to Crack | late shipping act, being an act for the protection of

EDITORS ILLUSTRATED JOLLY GIANT .- While public sentiment is awakened and general indignation felt at the enormities practiced by some of our city officials, and while the press as a rule is eager to bring them to justice, it seems; (whether purposely or uot;) severely silent in reference to the outrages perpetrated upon poor Jack in the office of United States Shipping Commissioner. If at sea, an officer hits a sailor with the back of his hand, if the master finds it necessary for the discipline of his ship to adminster only such punishment as is allowed him by law, it matters not how trivial or how great the provocation *** ou her arrival at this port, there are to be found plenty of sbysters who for gain! (but rarely for the sake of justice) are ready to champion the cause of the sailor whether right or wrong. This fatet is so notorious, that ship masters bound to San Francisco however aggravated the offence, or however serious the occasion, hardly dare to exercise rightful authority, for fear that by some technical violation of the law, or some trivial trespass upon or over the exact bounds of duty, they trespass upon or over the exact bounds of duty, they will be compelled to pay away the earnings of a whole year to some greedy law shark who in behalf of humanity, justice, and the poor sailor pockets nineteen twentieths of what he gets, and gives to Jack the other twentieth, asking him at the same time if he has not done nobly in bringing the brute to punishment, and vindicating the majesty of the law. How much do the dear public imagine the the sailors of the "Sun Rise" receive and of the hundreds paid to the lawyers? Not twenty cents on the dollar, probably not ten. But I am digressing —while then the sailor finds ready advocates among while then the sailor finds ready advocates among the lawyers, he also finds an able and willing press to see him righted. I say now and say it boldly, that Jack does not begin to suffer at sea one half the impositions, nor one half the robberies practiced on him in this port. In the Chronicle of Oct. 23rd, I showed how the sailor had to pay for the privilege of being shipped on board of an American ship, notwithstanding Sec. II of the new law makes it an offense to demand or receive any sum whatever for procuring a seamen a situation. I repeat now that this practice is general, that it is known not only to the Commissioner but to the judge that appointed him. Why is the press silent in regard to this mathim. Why is the press silent in regard to the ter? Is the offense less he inous of robbing a sailor on shore than at sea, or is it because the majesty of the Commissioner is so overwhelming as to silence criticism? In addition to this paying for the privi-lege of earning their bread and butter, they have to pay for receiving their money after they have earned it. It occurs in this way—there is a little stall in the pay office of the Commissioner where, upon the pay office of the Commissioner where, upon receiving his greenhacks, Jack is told he can exchange them for silver. Well we all know what sailors are, an intimation of this kind, in the United States Shipping Office, is almost equivalent to a command; hence he makes the exchange, and if he does not get as much by two or three cents on the the dollar as he could get on Montgomery street what matter. He has ohliged the Commissioner and its all right. This may be done out of pure regard to the sailor, it may be if he has to much money he will spend it for rum. He requires a fatherly care, he is improvident and wasteful, and it may be that this arrangement is entirely for his benefit. that this arrangement is entirely for his benefit. But there are always some fault finding incredulous people in this world who have no better sense than people in this world who have no better sense than to think that such an interest as this, has some other motive than the welfare of the sailor. What right have such people as these to meddle and interfere with other people's business. Why can't they let them alone in these little pickings, they don't amount to much, and besides, they are nothing but sailors. I would recommend to the Commissioner that this presents a feet of the commissioner that the presents a feet of the commissioner than the commissioner tha that this practice be discontinued, it has a had look, I had hoped that as he discontinued it once hefore under the criticisms of the press, it was for good; but it seems as soon as watchfulness was withdrawn it was resumed again. No doubt it affords a nice it was resumed again. No doubt it affords a nice little income hut as there are plenty of brokers here who made a living in that way and who do not receive a salary from the government 'tis hardly fair to intefere with them. It may be that the title of No Popery for this great and glorious country.

has made the Commissioner over zealons in the discharge of his duties, and it may be this, that has caused his late interference with the houtmen. It is well known that we have on our water front a class of hard working and useful men called boat men. Most of these men have families, many of them are old residents having pursued their laborious calling for over twenty years. These men make their living by pulling passengers to and from ships in the stream, running the lines for vessels, when coming to and going from the wharves, waiting upon the captains, pulling the sailors on board and doing such other duties as helong to their calling. They are exposed to wind and rain, hy night as well as by day, often kept up until the 'wee' hours of the morning waiting upon those they serve, many of them of my own knowledge have been drowned in pursuit of their calling—yet these are not spared by the Commissioner in his anxiety for the sailor. Heretofore the best part of the boatmen's business has been in pulling the sailors on board after they have shipped. The reason is this—they generally go off in a very short time, say, within one generally go on the avery shortene, say, within one or two hours, for this work they receive one dollar per man and it is really the best part of their work. Now, the Commissioner proposes to attend to this duty. He can hire a man from \$50 to \$75 per month and the difference between this sum and the \$1. per man in case he gets all, as he hopes to, would make a nice little income. The reason put forth to the public for this little innovation is to see that the men do not carry any liquor on board. Could he not do this as well by allowing the regular boatmen to take the men off? If he wants an offieer to overhaul their baggage in the one case could he not in the other? Why then all this parade of interest under so flimsy a pretext? A ready and efficent mode of stopping the men from taking liquor on board would be, to say to the Boarding Master, the first time I know of your sending a man on board wtih liquor I shall stop shipping men from you. The evil would cease at once, but there would he no money in it for the Commissior.

MARLINSPIKE.

Gladstone Unites With Bismarek in Crushing the Infallible Nuisanee.

See Illustration, Page 234 & 235,

It is consoling to us American Protestants to learn that Gladstone has raised his voice in conjunction with Prince Bismarck for the purpose of crushing the ahortive attempts of the blind followers of the common enemy of mankind, Pope Pius IX. We are informed that a Romish congress of Catholics is to be held in England at no distant day for the purpose of taking steps for the restoration of the Papal temporal power.

This piece of news does not astonish us in the least. The Holy Bible tells us that the devil is working day and night for the purpose of getting back to Heaven. The Holy Father has just about the same show of getting his temporal power back again, as has the devil of getting possession of the kingdom of Heaven. Both are the enemics of God, that is, if crime, presumption and wickedness be a sin. The Pope, has in his own little sphere, nnseating God Almighty of all honor and glory at the Vatican satan lays seige to the honor of God in Heaven and earth. The same fate awaits these two or else we

cannot intrepret Scripture.

There is no doubt in the world but the Roman Catholies of Europe will work hard to huild up a throne for their idol, but in what country, we, nor they cannot say. So far as the European nations are concerned we know of none more unwilling to to have anything to do with the unclean old man now. It is very evident to all that the United now. It is very evident to all that the United States is the country in view for the future residence of his Holiness. The question is, will we have this monster who has heen a curse and an abomination to the carth? We say no, not until this country is dyed with him an hlood. It is better, much hetter, that we die a heroic death

Priestcraft in Protestant England.

(From the London Standard, Sept. 23.)

PECULIAR APPLICATION .- An old Irishwoman applied to Mr. Woolrych for his assistance and advice under the following circumstances. She said that sho had three hrothers in America, and over twelve months ago a letter was received for her by the Ro. man Catholic priest of her parish. She applied to him for the letter and the money it contained, but he would not give it to her, and she did not know bow to get it .- In reply to the Magistrate, her answers were of so unintelligible a character in consequence of her heavy Irish brogue, that her daughter explained the matter.-The daughter said that the letter in question was addressed to the priest, as her mother had shifted about, and was staying at Mortlake. Upon the receipt of the letter the priest published the fact on seven Sundays in succession from the altar, and she communicated the fact to her mother, who came to Westminster and saw the gentlemen. He took them into the sacristy, produced the letter, He took them into the sacristy, produced the letter, and after inquiring about its contents, said he was satisfied that the letter and money were intended for her, and then asked her how lately she had been to confession, and other questions. Upon receiving her answers he said he did not consider her fit to take eare of the money, and neither gave it nor the letter to her. Mr. Woolrych said the old woman seemed very dull, and perhaps she was not capable of taking care of the money. The daughter said the woman was rather dull in her way, but quite capa-hle of managing her own affairs. The priest said he would write to her brothers in America; and they let the matter go for twelve months, during which the gentleman paid the old lady 7s. 6d. She did not know gentleman paid the old lady 78, 6d. She did not know how much the advice from America was for—Mr. Woolrych thought that, whatever her condition or frame of mind, no one had any right to retain her money or letter, providing the application could not be answered, and directed that one of the warrant officers should see the reverend gentleman on the

subject.
"The reverend gentleman," ch? What a title!
The "reverend thief" would be much more suitable if the above statements be true. This goes to show what those priests are capable of doing if they had but

The Worshippers of the Infallible Old Man to Show Their Strength.

The Chief authorities of the church have decided to hold a great Internation! Catholic Congress in London, with the object of maintaining the doctrine of Papal infallibility, reasserting the Pope's right of temporal as well as spiritual power, and proclaim. ing it to be the duty of all Christians to retain alle-giance to Rome. It is stated that this determination is the result of direct instructions from the Vactican.
Archbishop Manning, in a speech at Westminster admitted that the spiritual influence of the Pope had greatly increased since the loss of his temporalities. If arbitrations was ever to supercede war, the Pope would be the only possible authorized arbitra-tor. The Catholic world, he added, was threatened with controversy on all the deerees of the Ecumenical Council. There was andoubtedly approaching one of the mightiest contests the religious world had ever seen; therefore it was the free press of England the Pope's rights, and his pretensions to worldwide allegiance.

The California Poet.

We have much pleasure in giving space in our columns this week to the able and highly meritorious poetical production of Mr. Edward Isaac Dobson, on the "Yoscmite." This gifted young poet has just made his "dehut" before the public in a poetical production just issued from the press. We have heretofore said that he is indeed a poet after nature's own making. His work will fully bear us out. Yosemite" will be concluded in our uext week's

YOSEMITE-A TALE.

BY EDWARD ISAAC DOBSON.

CANTO I.

To sit and muse alone, at noon of night
Within thy solitudes, Yosemite,
To see, to feel thy majesty and might
In each deep gorge, and old and storm-torn tree;
Iu foaming cataracts that down some height,
Come crashing, surging, from their caves set free,

Come crashing, surging, from their caves set free, To bound across the rocks in joyous flight, Diffusing o'er the Earth their uoisy glee, While creeping slowly out the clouds, the pale Grey mooubeams glimmer suftly, sadly o'er the vale!

Where owlets hoot, and weary winds find rest; Or now and then a hawk whirrs, circling swift With struggling prey around the mountain's crest; Where tall, majestic trees, like towers lift, The monuments of Nature and the West!

Where all breathes grandeur; Heaven's dearest gift,
Thou art, indeed, the Valley of the Blest!
When fading slow along the Future drift

When fading slow along the Future drift
The sacred sands of Europe's classic land,
Yosemite, in matchless glory, thou wilt stand!
Where houndless wavy meadows endless creen

Where houndless, wavy meadows endless creep O'er fertile hills, and rolling out between The frowning, silent cliffs, all restless sweep Through gloomy woods, in one vast realm of green;

Where old and moss-grown rocks, as if asleep
So listless lie, while far away is seen,
Behind the trees and solitude so deep,
A spec of light that gleams all night, I ween,
There hidden lies a vine-clad cottage low,
Whereby the waters of the Merced swiftly flow!

An artist sitting sketching on the rocks,
Saw climbing up the cliffs a careless maid,
Of faultless beauty, nimhle as a fox;
On seeing him she stared as if afraid,
Then breaking, ran, the while her wavy locks
Tossed by the winds that rustled through the
glade.

glade;
And whiled around the mountain's crown, by blocks

Of snow encased, and to the clouds wild neighed, While she for whom he chased ran down the dale, Swift as a swallow seeking shelter from the gale!

Unheeding now the briers thick, he leaps Through copse and hedge, and twisting out and in Between the intertwining houghs, he creeps Beneath the trees to where he did begin

Beneath the trees to where he did begin
His search; now round the mount where Vernal
sweeps

In volumes blue and deep, infernal din, He winds, and on the narrow ledge he keeps Until the cot appears just like a pin, So far is it below the dizzy height, O'er which teu thousand stormy years have winged their flight,

But left no mark, save here and there a stone Dislodged, some broken trees, some new-born streams

That foam across the rocks and dismal moan. The live-long night, like souls in troubled dreams. For hidden crimes and sorrows all their own;
Save where the sun of grandeur o'er it gleams—
A sacred scene where Nature has her throne,
While all for miles around so holy seems,

While all for miles around so holy seems, One almost feels that each gray, lifeless clod Holds secret knowledge of the purposes of God.

Just as the sun, slow rolling to the west, Slid down benind the sea, while far around And far above there shone a purple crest
That mile on mile ahout the isless enwound, Within the cot the artisl sat a guest.

In isolated woods a friend he found—
His fairy queen—a welcome and a rest.
'Twere better far for her had he been drowned
In Vernal's depth's or Mcreed's flashing stream,
And better far had he unbroken left her dream,

The days rolled into months and still he stayed.
The bolder now had grown and side by side,
Or hand in hand they wandered down the glade,
Or up the path along the steep divide
They saw dear nature lovingly arrayed,

Or peering down the vale's dark depths, and wide'

To watch the trees, by constant winds so swayed,
That one into the other seemed to glide,
Appearing like a single giant tree

Deep moaning, surging, rolling like a troubled sea!

All through the warm and sultry month of June, They climbed the cliffs or sat beside some stream;

They saw the sun go down, they saw the moon
Burst on the vale in all the granduer of a dream,
And she at least knew Life's untroubled moon!
They saw the flashing foam of Vernal gleam,

And midnight's deep, broke o'er them all too soon.
Within the forest's depths, where eagles scream
And brown hawks shriek; they sought the cottage
then.

then,
A kiss, "good night"—they sleep to dream their joys again!

Ah! happy days! I would that they were mine!
A loving, trusting heart with pleading eyes
That seem to say, I will be always thine;
The gloomy gulches, and hlue arching skies
That round the ice-clad peaks their grandeur

That round the ice-clad peaks their grander twine;
The trackless vales where mighty trees arise,
Whose hranches sway and lift without confine

Unto the clouds that gaze with hlank surprise,
Half fearing Earth with Heaven may comhine,
A pure soul to worship, love and love divine!

A Catholic Priest Steals \$45,000 and a Young Lady.

From Philadelphia we learn that ou the 6th inst. W. Genderman, a Catholic priest of St. Boniface, ran off with \$45,000 belonging to the poor of bis parish. The church is rich, however, and the oishop has ordered the parties who bave suffered loss to be repaid out of the church funds. The absconding priest is supposed to have taken with him a young lady of the choir, with whom he was intimate, and is also missing.

This case strongly illustrates two great truths

which the Illustrated Jolly Giant is determined to impress upon the public mind. First, that a vow of celebacy does not deprive a man of his position to sexual affections, or give him a power to overcome them; and second, that a thoroughy Roman Catbolic education is no bar to crime any more than our common schools. Our Protestant clergy, as we have often seen, are susceptible of the tender passion, and can forget their sacred mission in the embrace of a too loving sister. But it is not often that they exhibit like this priest, a double villnany, and add the plunder of the poor, to the vice of incontinence.

the vice of incontinence.

These things should be published all over the land, that our people may learn what estimate to place on men who come from abroad, with uo tamilies, and nothing to recommend them but this priestly education, while it is thus seen, is no guarantee against the foulest treachery and the blackest crime. All men should know and feel that this vow of celebacy must either make inpotents or bypocrites of all who take it. The intercourse of the sexes is as essential to true manhood and womanhood as the air we hreathe. A healthy and contented mind is impossible in the condition a priest and nun are supposed to occupy. Crime must be expected from them.

IF W. C. Ralston had only been alive at the time that King Solomon built the Temple he would most assuredly have been invested by the good Solomon to assist the superentindence of the work.

The Palace Hotel is decidedly the most gigantic than The Palace Hotel is decided than The Palace Hotel is decided

The Palace Hotel is decidedly the most gigantic work of its kind ever undertaken on the Pacific Coast, and it would be but fair to Mr. Ralston to say that he is the most enterprising man on the Pacific Coast

THE MINER'S PROTECTIVE ASSOCIATION will give their Second Anniversary Ball at Platt's Hall on Friday, November the 20th. A good jolly time may he expected.

The Condition of Spain.

A recent traveller deplores the fall condition of this once happy and prosperous nation. Two hundred years ago, Spain was the seat of art and learning for all Europe. Her scholars were among the foremost; her navies the best equipped. She was a power in the world, respected for her wealth, energy and prosperity.

As other nations have advanced, Spain has sunk, not only in comparison, but in fact. Her population has stood still; and her resources seem to have decreased rather than otherwise.

Now there is a cause for this result; and when we look over the map of Europe, that cause is seen at a glance. The Roman Catholte Church like a hlighting postilence, pollutes whate'er it touches. Wherever it prevails, we find stagnation, ignorance, passion, barbarism, riot, bloodshed, insecurity and poverty.

erty.

Italy, Spain and Ircland have adhered the toughest and closest to the Papal Church, of any nations in Europe. Spain and Italy accepted the diabolical scheme known as the Inquisition, and Ireland would have done the same, but for the government in London. England, Germany, Holland and Francewere the first to hreak the Papal yoke. The last are the foremost in all the means of prosperity and advancement. While the three former are undoubtedly behind in all that makes a nation great, happy or respectable.

The Inquisition crushed all the greatness out of the Spanish character. A Board of Priests were empowered to drag before them the proudest citizen of the country, tear his limbs asunder, take his life and forfeit his estate for mere words spoken against the dogmas of the church. No man was safe. Hiswife, children, friends, might inforup against him, and all be lost. Why accumulate property? Why try to build up a fortune, when it might he taken away in a moment by a parcel of cruel, hungry, priests, who would hurn a man for a few words?

priests, who would hurn a man for a few words?

That is what ruined Spain. That is why she has sixteen millions of people when she should bave forty. And the same thing would ruin us, with all our enesgy and prosperity, if it could only he established in our midst.

The Pope and the English.

There are very evident signs that England is tobe involved in the new strugle for regaining the supremacy of the Pope. There is to be a graud Papal convention in London very shortly, and we learn by late telegrams that the Catholics of Great Britain have sent a deputation to Rome to express their steadfast adhesion to the Papal power. Who are these British Catholics? They are such as Early Ripon, and others who are going back into the bosom of Popery, hecause Protestantism encournges free government and liherty for the whole people. It will be remembered that Mr. Gladstone recently said that the intrigues of Rome were threatening to involve all Europe in war, and the infallible gentleman with the triple crown does not hesitate to pronounce this plasphemy of the worst order. On being asked if he had read Gladstones remarks, he replied that he had not. We supose the "infallible" head is somewhat medinmistic, and can tell what people say and think without hearing it spoken. Either that, or this Pio Nono is one of the stupidest old dunces on record, and denounces people without first understanding them. The premier simply said that England would be found on the side of truth and right, and this is what the old dotard calls blasphemy, and it is blasphemy to him. It is just what he lates.

Frank McCoppin, the great Democratic luminary six years ago has turned wormy and sour now, he don't intend to turn out to night to thank God or any other man for the success of the Democratic party. Frank is right now, but he was all wrong when he appeared to Bishop Alemany six years ago to prove that he was baptized a true Catholic. Frank is not the first man that fell from power because of his rubbing too close to the holy water tubs.

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CHURCH VS. STATE.

Continued from Pape 236,

Attached to this answer is the 21st canon, which reads as follows:

That every one of the faithful of both sexes, after they come to the years of discretion, shall in private faithfully confess all their sins, at least, once a year, to their own pastor, and take care to fulfil to the best of their power, the penace enjoined them, receiving reverently, at least at Easter, the Sacrament of Eucharist, unless perbaps by the counsel of their pastor, for some reasonable cause they judge proper to abstain from it for a time, otherwise let them be excluded from the Church, while living, and when they die to be deprived of Christian burial.

The facts of the case were very fully set fourth in

the JOURNAL of last Sanday, and it is only necessary to state here that on Thursday an application was made for an injunction to restrain defendant from interfering with the burial of plaintiff's wife in a lot in St. Francis de Sales cemetry, originally owned by Mrs. Joanna Badington, the mother

Wynn, and afterwards purchased by plaintiff.
The plaintiff was represented by Mr. J. Kent
Hamilton, the defeudant by, Messers. Scribner and

The case was opened by Mr. Hamilton, by the reading of the plaintiff's petition which recited that the plaintiff, John Wynn, was the husband of Mary Wynn, who died October 20, 1874.

The case was argued and submitted, and a decision was anxiously looked for hy the people. We will publish the decision as soon as we get it, for the benefit of our readers.

WHAT THE TOLEDO BLADE SAYS ABOUT THE CASE.

A somewhat singular case occurred in this city the present week, involving the right of the owner of a lot in a Catholic cemetery to inter therein per sons who are not members of that Church. For a complete understanding of the case it is necessary that we should state the circumstances out of which

the question arose.

Some years ago, there were living in this city, lady and her husband, who, as is too often the case, were not "congenial spirits." The man descried his wife, left for parts uuknown, and she heard nothing more from him. Finally she applied for and obtained a divorce, although, we understand, she did not even know that her unworthy husband was living. Subsequently, she was wooled and won by another gentleman—a very respectable gentleman. Both were members of the Catholic Church, A priest was applied to and requested to solemnize the marriage, This he declined to do, the rules of the marriage. This he declined to do, the rules of the Catholic Church forbidding priests to recognize divorces, and as there was no positive evidence that the deserting husband was dead, the second mar-riage could not take place according to the usages The parties then applied to a Jusof the Church. tiee of the Peace and were married. This act practically destroyed their connection with the Church. Thus they lived, and although believers in the doctrines of the Catholie Church, they were excluded from its privileges. The rule of the Church res-pecting membership, is thus stated by the "Re-

Like all societies, the Catholic Church has a test of membership which is for those who have attained to the use of reason. The confession of their suns at least once a year, and the reception of the Blessed Eucharist at Easter or thereabouts. The penalty the Church has decreed against those who neglect the Easter duty is excommunication from the Church during life, and that they are to be deprived of a Christian burial at their death.

During the present week, the woman to wbom we have referred died. Prior to her death, she sent for a priest, but be refused to administer the sacrament or the consolations of the Church, unless she would faithfully promise, in case of recovery to renonnce her bushand. This she would not and could not do. After death, it was arranged to hury her by the side of her brother in a Catholic cemetery, where the family owned a lot. To this, objection was made but the right to harry her was objection was made, but the right to hary her was insisted upon, and it was decided to exercise what was believed to be a right, regardless of the protest of the priest. The priest engaged a sufficient police force to prevent the burial, and the body was placed | ly give way.

in the vault at Forrest Cemetery, to await further

The "Review," a Roman Catholic journal, in re

ferring to this case, says:

Priests refuse to attend the funerals or allow the interment in consecrated ground of those who neglect their Easter duty. Catholics know this, and purchase burial lots under this reservation that no one excluded by the laws of the Catholic Church can he buried therein.

When parties parchase a lot in any cemetery they simply purchase the right of burial in it, and in a Catholic cemetery this right is purchased under the conditions above mentioned. If you hold a lot in a cemetery by a title similar to that by which you hold the lot on which is your house, you could erect on it a saloon for the convenience of thirsty mouruers who accompany the remains of their friends to their last resting place. The law would not allow such a violation of the feelings and rights of others and we presume it would equally respect the feelings of Catholics who would icel aggrieved by the interment of one in their cemetery who had no right

We are not prepared to say just the extent to which title is conveyed by the certificate of ownership given to the purchasers of lots in Catholic cemeteries. It is well known, of course, that grounds devoted to cemetery purposes cannot be appropriated to any other use; but how far owners of lots can be controled in the use of said lots for burial purposes may be quite another thing. The position taken by the (Review) may be correct, but if so it is very arhitrary. It involves the necessity of either removing the remains of Catholics from the cemeteries belouging to the Church, or the burial of families in different cemeteries. Iu the case which we have eited tine deceased was a firm believer in the doctrines of that church, yet because she had been divorced and married her second husband, the gate of the cemetery was closed against her, and her burial in the lot selected as a family burying place, was prohibited. This case is somewhat a novel one, and it is possible that the courts may be called up-on to determine the right of the priest to exercise such authority over the cemetery lots sold for burial purposes.

This would lead us to infer that, from the "Review's" standpoint, any one who chooses to criticise the doctrines or actions of the Cathotic Church, is a "common dog," and that a person once a Catholic, but who has abandoued the faith is a "renegade." It is well enough, perhaps, for the people to become l'amiliar with these technical

The A. P. A's.

We have often been asked what does the above title mean. Our auswer is, to all such inquiries the "American Protestant Association." It is a benevoleut society, and is formed by persons desiring to the utmost of their power to support and defend the liberties, of this country from the designs and intrigues of Popish mercenaries, as well as for the maintenance of the public peace and trauquility. It is exclusively a Protestant Association, and the members pledge themselves, as far as in their power lies, by every lawful influence which they can exert, to preserve, inviolate, that most glorious privilege, "Liberty of Conscience," and to protect good cit-zens from violence, oppression and wrong. Any further informbtion in reference to the formation of this society may be had at this office.

Italy.

The King of Italy has sent notes to most of the great powers complaining of tue intrigues of the Pope in Italy, and of the disturbances caused thereby, and requesting that they cease to consider the Popc as a sovereign, or to send representatives to his court. He expressed a wisb that he may be rid of the bead the of Romish Church, and all the complications and difficulties it involves. He cannot tolerate the interference of the church with his government, and the Pope cannot exist without aiming to re-instate himself in his old position. The two

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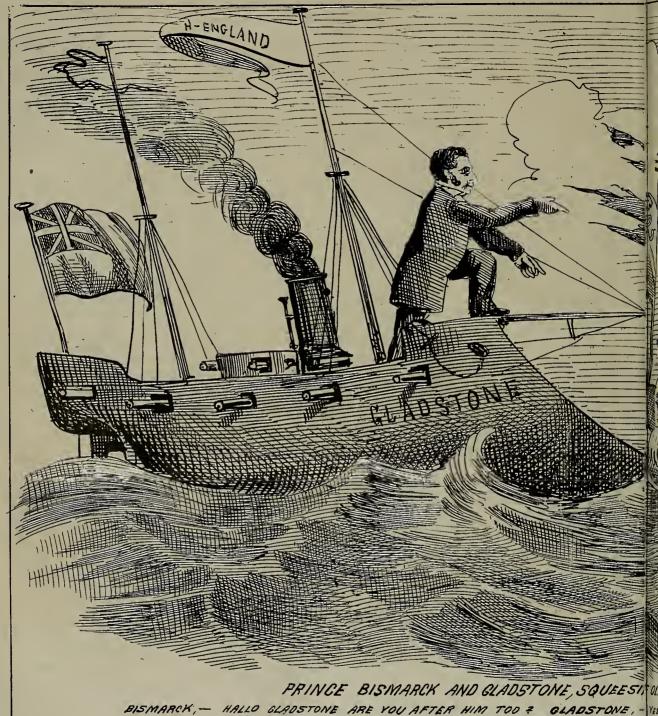
The Difference.

The Pope says he is always afraid to seud any of his documents to any Kingdom in Ecrope, but he can send them freely to the United States, without any opposition from the government. He is right, Not because his documents are not sufficiently diculous and mischievous, but because we treat both him and his pretentions with contempt. government is above all such paltry considerations

Is It now behooves all good, loyal Protestants throughtout the length and breadth of this land to organize themselves into the American Protestant Association. Every township in the Union ought to have a Lodge under the banner of this most excellent society. The great trouble with the Americans is, that they are afraid to enrol themselves in this society, fearing their Catholic neighbors, when at the same time every Catholie belongs to some socalled religious society, without ever consulting the wishes of his Protestant neighbors. Come, Protestants, be men and come to the front in this hour of You have a terrible enemy to fight. Romish Church is always organizing and plotting for your destruction. All information appertaining to the working of the A. P. A.'s to be had on application at this office.

Go where you can enjoy yourself. This is every person's lookont on a Sunday at this season to the year. We would advise all who may seek this comfort and pleasure to betake themselves to the CITY GARDENS, where Captain J. Sneider will be glad to see you and leave nothing undone to make yon all happy. The Gardens have been lately im-proved and everything looks really sweet and pleasant about that place.

THE FRENCH ZOUAVES gave a very select "hop" at Platt's Hall on last Saturday night. It would he at Platt's Hall on last Saturday night. It would be needless for us to say that beauty and fashion were in ahundance. The members of the company, sported themselves with that ease and grace so characteristic with which Frenchunen can only act in the presence of ladies. The company bas our thanks for their kind invitation.



BISMARCK, — HALLO CLADSTONE ARE YOU AFTER HIM TOO ? CLADSTONE, - VES
PIO IX. — GLADSTONE, YOU ENFERNAL HERETIC, YOU ARE INTOXICAT. THE
YOU ATTACK ME. CLADSTONE, — WELL I WILL TRY I TO



YES IT IS TIME TO DROWN HIM BEFORE HE MAKES TO MUCH NOISE IN THE WORLD.
THE PROCEEDINGS OF YOUR ALLY BISMARCK, YOU ATTACK ST PETER WHEN BISMARCK .- AND SO WILL I, THOUGH YOU BE EQUAL TO ST. PETER . 00.

CHURCH VS. STATE.

Can a Man Bury His Wife in a Lot He has Paid For?

DOES THE CHURCH OR STATE CONTROL PROPERTY RIGHTS?

The Question to be Tested in the Courts.

AN OUTRAGE AGAINST THE DEAD.

AN INJUNCTION APPLIED FOR.

The Emmissaries of the Pope in Toledo, Ohio, Claim to be Above the State Law!

In this week's issue of the Illustrated Jolly Giant we publish a report of how the Romish priests ignore State law and abuse the rights of citizens at will. We are sure that the article alluded to will be read with interest by all the readers of the Illustrated Jolly Giant.

This interesting news we have taken from the 'Toledo Blade," an excellent newspaper published at that place.

THE CIRCUMSTANCES.

Last Tuesday Mrs. Mary Wynn, wife of John Wynn and daughter of Mrs. Joauna Bahington, died at the family residence, corner of Wade and Clayton streets. The funeral was announced to take place at 10 o'clock on Thursday, and the remains were to be buried in the family vault at St. Francis De Sales'

Cemetery.

This lot, we understand, was purchased in 1859 by Mrs. Babington and her son, a brother of Mrs. Wynn, who died at that time and was buried there. The purchase is attested by the following:

\$10.—Mrs. Babington has paid some years ago for a lot in St. Francis De Sales' Cemetery, opposite No. 3, or rather adjoining it. It has no number. Toledo, Oct. 3, 1872. F. M. Boff.

Mrs. Babington is herself a consistent member of the Catholic Church, hut the son was not so regarded, and died without receiving any or the rites of the Church. No objection, however, was made to his burial in the lot, and no restrictions whatever were made as to who should or should not be buried there—it being the understanding, however that it was to be used as the family burying ground.

was to be used as the family burying ground.

Mrs.Wynn had formerly been married to Hugh McKeever in 1855, at Syracuse, New York, and in 1859 he went West during the Pike's Peak excitement, and had never since been heard from, either by her or her relatives. In December 1868 she was married to Mr. Wynn, having previously obtained a divorce from her former husband, for the reason that it was not known whether he was living or dead. At the time of this marriage hoth parties were members of the Catholic Church, and applied to a priest to marry them, but he refused on account of her having been divorced. They afterwards applied to and were married by a Justice of the Peace, and this seems to have heen regarded by the priest as having severed their connection with the Catholic Church.

During Mrs. Wynn's illness, and after her physician regarded her life as in danger, she sent for the priest of her parish to prepare her and fit her for death. The reverend Father came, but refused to perform the services required unless she would promise to forsake her husband in case she recovered. This she refused to do, preferring to die without the services of the Church than with a lie on her lips—as it was well known that in no case would she abandon her husband and children.

BURIAL REFUSED.

After death application was made to Rev. Father O'Rielly, Pastor of St. Francis De Sales Church for permission to hury the remains in the famity lot, but he flatly refused for the reason above stated. Application was then made to the Court for an in junction, and an order issued by the Conrt, requiring the Rev. Father O'Rielly to show cause, on the morning of the 22nd inst., why a temporary injunction should not be granted.

Armed with this document, a brother of the deceased, and J. Kent Hamilton, Mr. Wynn's attorney, proceeded Mr. O'Rielly's residence, for the purpose of ascertaining what his intentions were in the matter, when he informed them that he, in bebalf of the cburch, could not give his consent to the burial, but that he would use no force, or allow any one else to do so, to prevent it. With this assurance, the notice of the court was not served, and arrangements were proceeded with to have the hody of Mrs. Wynn inerred in the family burial place.

"WILL NOT SUBMIT."

However, Tbursday morning, two hours before the time appointed for the funeral, Mr. Wynn received the following letter:

Mr. WYNN—Dear Sir: Having taken advice of many prominent members of my church, and after mature deliberation with myself, I have determined that your deceased wife shall not be buried in our cemetery. This resolve shall be carried out at all hazards,

Carbolics cannot tautely sahmit to such an outrage of their rights as you eudeavor to perpetrate and they will not submit.

I have thought well to acquaint you of this determination. I am in possession of said cemetery, and not until you prove your right to enter it will I allow you to trespass on it. Catholics to whom I have spoken on the matter express themselves as determined to stand up for the rights and regulations of their Church. Once on the ground. I cannot account for what may follow. I trust you will save us the trouble of resisting your entry by force; but should it come to that, force sufficient to oppose successfully all attempts to enter will be there.

cessfully all attempts to enter will be there.

Yours, respectfully,

J. O'Rielly,

Pastor of St. Francis Church.

POLICE AID OBTAINED.

Thursday morning a gentleman called on Mayor Jones and stated, in substance; that Father O'Rielly anticipated trouble at the cemetery, through the attempt of some one to make a hurial there without any authority, and asked that a detail of police be sent out to prevent a disturbance. And without making further inquiry, the Mayor wrote an order to Capt. Purdy to detail two policemen to go on the morning of the 22nd to the St. Francis de Sales Cemetery.

A TEMPORARY VICTORY EOR THE CHURCH.

Not wishing to enter into any unseemly contest over the remains of the dead, her relatives obtained permission temporarily to deposit the body in a private vault at Forest Cemetery, where it now is.

INJUPCTION APPLIED FOR.

Yesterday appplication for a temporary injunction was made before Judge Collins, who made an order that Father O'Rielly show cause to-morrow why the application should not be granted.

HEARING OF THE APPLICATION OF JOHN WYNN FOR AN INJUNCTION AGAINST FATHER O'REILLY—THE STATEMENTS OF BOTH PARTIES.

The application of John Wynn for an injunction against Rev. James O'Reilly to restrain the latter from interfering with the barial of the body of Mary Wynn in the St. Francis de Sales cemetery in this place, came up for bearing in the Court of Common Pleas. The petition of the plaintiff was read first. It recites the fact that the plaintiff John Wynn, was the husband of Mary Wynn, who died October 20, 1874.

The deccased was the daughter of Joanna Babbington, who is the owner of a lot in the Francis de Sales cemetery, which had been bought in 1859, by her sons, to inter the body of another son, James P. Babbington. The lot was conveyed to the mother by the children, with the understanding that it it was

to be used as the family burial place. There was no mention made at the time of the purchase of the lot, nor afterwards, in 1872, in a formal deed of any conditions or restrictions as to who should he interred there.

The plaintiff says further, that frequently before the death of his wife she expressed a desire that her remains, in case of her death, should be interred in said lot, and shortly before her death, while on her death-bed, she reiterated the same desire, saying she wished to be buried by the side of der deceased brother. That after her death, it was the desire of her friends and the family, to have her wishes complied with.

That the arrangements for his wife's funcral were made to have it occur on the morning of the 22d of October, at 10 o'clock, A. M.; that he first beard of opposition to the interment on the afternoon of the 21st, when in a couversation with the Rev. James O'Rellly, the pastor of the St. Francis de Sales, the latter expressed himself in very decided and emphatic language in opposition to the interment of Mrs. Wynn in said burial place, charging that such an in terment would be contrary to the rules of the Catholic Church. The pastor did not deny the ownership of the lot by Mrs. Babbington.

The plaintiff says he proceeded to assert his rights by an appeal to law, but Father O'Reilly, at 10 o'clock on the night of the 21st, assured him that he had no idea of resisting the burial by force, but simply declined to give his cousent. With this understanding the arrangements for the burial were proceeded with, but on the morning of the 22d, an extraordinary note was received from the defeudent asserting that he would oppose the burial hy force. The plaintiff did not desire to enter into an unseemly contest at such a time, and therefore had the remains of his wife deposited temporarily in a vault in Forest Cemetery, where they now are, but must be removed and, buried permanently soon, and he therefore prays for the injunction to prevent all interference with his carrying out the wishes of his late wife. Accompanying the petition are copies of the documents alluded to.

THE ANSWER

of the defendent sets forth that the St. Francis de Sales Church belongs to the diocese of Cleveland, and is subject to the rules of the Catholic Church. By the discipline of said Church, all its proporty, real, personal, and mixed, within said diocese, is for the time being vested in the bishop of said diocese, for the use and benefit of the members of said church within said diocese, the same being communicants thereof. It is not customary to express said trust in the couveyance of said property to the said bishop.

At some time prior to the year 1850, the land within which the said hurial lot was situated, was conveyed to one Americus Rapp, at that time Bishop of the diocese of Cleveland; afterwards these lands were conveyed to Richard Gilmore, the present Bishop of said diocese. In 1850 Bishop Rapp set aside a portion of these lands for a Catholic Cemetery, which should be subject to the regulations of the church governing burial places.

These rules make it obligatory upon the Bishop or his agent and representative to refuse to permit

or his agent and representative to refuse to permit to he interred any persons of whom full proof of membership is not furnished, and that they died in full communion. The 21st Canon of the Council of Lateran, excludes from burial in ground which has been consecrated or blessed, any person who dies out of communion.

The Plaintiff's deceased wife had for a long time prior to her decease, ceased to be a member of the Roman Catholic Church, and she died out of communion; the plaintiff has also not been a member or communicant of said church for more than four years past. At the time of the death of the plaintiff's wife, they were hoth living in Father Quinn's parish, and said father Quinnrefused to perform the rites of the church over the body of the deceased on the ground that she died out of communion.

The defendant decies that there were no conditions attached to the conveyance of the lot to Mrs. Babington, or that there was any understanding that the lot was to be used as a place for general burial purposes. Also, that Mrs. Babbington had the power to purchase, or Father Boff to sell a lot without conditions restricting its use as a burial place to those only who died in communion.

Concluded on Page 233.

All Married Women Concubines Except Those Married by Catholic Priests.

This is precisely the language of that blackguarding eursing, scolding old harlot who calls herself the gate of Heaven, and infallihle Church of Christianity. We have frequently called the attention of our readers to this fact, but a good many of them, with that dubiousness so characteristic in the American people, can searcely believe that any man, or hody of men would have the consumate cheek to teach such an outrageous doctrine in this age of the world, and in this civilized country where all good citizens obey the laws cuacted by our Legis.

We have in another portion of this week's issue, published a lengthy statement of the hellish andacity of this Romish Church over the rights of the people, not to mentiou the outrageous conduct towards a dead lady and her living relatives.

We have such another case of domestic trouble

and hroils over the interference of those leprous priests in this city. We will give the statement as it has been given to us by the unhappy man who is driven from his home and his children hy the hellish tricks of Fathers Gallagher and Crook, in forcing his wife to desert him, simply because they were married by a justice of the peace.

THE STATEMENT OF ALEXANDER DANZIE.

Mr. Danzie called at the ILLUSTRATED JOLLY GIANT a few days ago, and made the following statement.

"I am an Italian by hirth. I marriad a girl ln 1868 named Katie Gorden. We were married by a Jus-tice of the Peace. Two days after our marriage, Father Cruoke of St. Mary's Cathedral told my wife that she would be excommunicated except she left me or he re-married by the church. I told my wife then not to go near the priests any more. These in-struction she followed out until a brother of hers These incame to this country from Irelaud. As soon as he heard of the marriage, and from instructions, I be-lieve, which Father Gallagher gave him and his father and mother, the whole lot induced my wife to desert me. This she did while I was absent in to desert me. This she did while I was absent in Petaluma. Upou my arrival in this city, I found my home broken and my furniture all removed. I inquired from my wife's relatives as to what had hecome of my furniture, etc., and they told me that my wife had sold them and gone across the Bay to live in Oakland. However, I found this to be a lie upon my arrival at her hrother's honse, I recognized my bureau, pictnrcs etc., etc., in his house, and my wife and my three children at my father in laws, when I demanded a reason of her for breaking up my house etc. She told me that Father Gallagher ad would be lost if she did not leave me. I then went to Father Slattery, of St. Patrick's church. He told me very roughly that I was excommunicated, and in order to he re instated to the church, I would have to get a divorce and be re-married by a priest. This I refused to do, and the consequence is that my children are taken from me, and I don't know where to find them, and all this by those wicked Irish priests, who have separated me and my wife. and hroken up my happy home.'

Such is the statement made by this broken-hearted poor man for the loss of his three children.

Does not this prove all we have said heretofore about the teachings of those cunning, meddling, wicked villainous leprous priests. Nice teachers of young children they are. We would not have a Republican form of government long if such serpents as Gallagher, Crooke, etc., had their way.

Don't Want to Pay Taxes.

A block in Dubnque, Iowa, known as the "Bish op's Block," covered with residences and business houses, is owned by the Roman Catholic Bisbop. Claiming to be exempt from taxation, he refused to pay taxes upon it. In due time it went the way of other delinquent property, and was sold to a man named Hintrager. Now the Bishop is likely to give about half his block to get a clear title to the re-

The "Illustrated Jolly Giant" has found Romish Mummery in Baptizing a Child, its way into Cork.

The following letter has been seut to us from the County Cork, Ireland:

SEA VIEW HOUSE, QUEENSTOWN, County Cork, Ireland. October 17th, 1874.

To Col. Thistleton: Dear Sir: It was only last evening I was fortunate enough to get hold of your ILLUSTRATED JOLLY GIANT. I assure you it was after 12 o'clock, when I had every page read (and some of them twice over). Although you are comparatively a stranger, permit me to say I wish you every success in your publications. Had we a JOLLY GIANT in every city, not only in "The land of the Free," but in England Scotland, and especially Ircland, we would not have one too many. In the number I received, (No. 12) of Saturday's issue, September 19th, on page 13, I the caption of which was familiar to my sight, the "A. P. A's.

I think it was two years or so before the war, I had the honor of being a charter member and sat as Worthy Master in the first lodge ever introduced in Tennessee, styled "No. 1 Nashville," when South Carolina fired the first traitor's shot. We had over Carolina fired the first traitor's shot. 80 good and true memhers, and when the state seeeded I am happy to say not a single member of Lodge No. 1 joined the kebel ranks, but one, and he had only been initiated the week previons.

Will you kindly send me the back numbers. Also please inform me if I pay, say six months in advauce, what hank in your city do you transact business with.

There are some little items that might be worth gleaning around the county Cork, prohably some of your readers would relish, especially as this it the

hot-bed of Fenianism.

I could send you a "Belfast News Letter," or the "Cork Constitution" occasionally if you choose.

As I must close for post, I hope you will send the back numbers by next mail, and enter my name as

back numbers by hear man, and enter my name as a yearly subscriber upon your books.

In future you may know more ahout me, but "Go on and prosper," and when Derry's walls wants a stone, you will find the mortar by applying to your sineere friend,

WILLIAM J. FRY.

Late Master Painter to the United States Govern-

ment at Washington. NO SURRENDER

Worse than Rotten!

The Investigating Committee of the Board of Supervisors have strnek a rotten seam in the Municipal mill. There is an old and true saying, "When rogues fall out honest Men come by their own." So it would appear in this case Mr. Barker, by uo means is white man so far as honesty is concerned, that is if all that he laid upon his shoulders be correet, has turned some very strong smelling leaks about the nostrils of the Supervisors themselves. This is what we have suspected for some time past. indeed we have come to the conclusion ere this that the tax-payers are working day and night to support a lot of theiring scoundrels. The question now is, who is the employe of the city who wears

white gloves.

We find that the officers whose duty it was to prosecute Coroner Rice has virtually assisted him to get clear, we would feel very much indebted to any person who would inform us by what authority or in the name of instice did Thomas P-atrick Ryan the District Attorney, permitted the panther rohe, belonging to Dr. Farnsworth to be taken out of the hands of the police and given into the lawyers possession for the purpose of having a fac simile robe made for the purpose of deceiving the witnesses. This does not look to ns as if Thomas P—atrick, meant husiness in a true legal manner, but enough we have seen sufficient theiring and corruption ahout the City Hall to damn the entire Union. We only hope that the voters will investigate the character of every man who may aspire for a public position in their gift at the next election.

There are thousands of our readers who have not the remotest idea of the Romish Mummeries enacted by the clownish priest when haptizing an infant. We will therefore give a verhatim translation from the Popish ritual for the benefit of our readers who may wish to understand all the foolery transacted at the baptismal fount.

The Priest begins with an inquiry to the Sponsors respecting the child, and its name; with their determination that the child shall live and die a Papist, Then follows an exhortation; to which succeed a few questions concerning the requirement of the Sponsors. The Priest next hreathes thrice upon the child saying—"Come out of this child, thou evit spirit, and make room for the Holy Ghost." After which he makes a cross on the child's forchead with the thumh of his right hand, and another on its hreast, pronouncing,—"Receive the sign of the cross on thy forchead and in thy hreast!" Having hlessed tye salt, he put some of it in the child's mouth, saying—"Receive the salt of Wisdom." A third prayer is repeated; after which he puts on his cap, exorcises the Devil, and commands the evil Spirit to come out of him; and again makes the sign of the questions concerning the requirement of the Sponcome out of him; and again makes the sign of the Cross on the child's forehead, lays his hand on his head, and recites another prayer. He then takes hold of the child's clothes, having laid the stole upon it; and then the Sponsors enter with the child, repeating after the Priest the Apostle's Creed, and the Lord's Prayer. At the Font of "Holy water" the Priest exorcises Satan once more; and then taking some spittle on his thumh, he rubs the child's ear and nostrils, repeating the word "Ephphatra," which our Lord said to the man who was deaf and dumb; our Lord and to the man who was deaf and dumb; doubtless intending to coerce the silly people to be lieve that the child is deaf and dumb, and that the Priest can make it hear and speak. Then while the Priest prepares the oil, the child is stripped to below, the shoulders. the shoulders.

The male Sponser holds the child over the font; and the female Sponsor takes it by the feet, turning it towards the East. Then the questions of renunciation of the Devil, &c., are proposed. After which the Priest anoints the child between his shoulders. with a cross, and puts off the purple stole, for a white one; when other questions are proposed to the Sponsors. When they have replied, the Priest takes some of the "blessed water" and poursit thrice. on the child's head in the form of a Cross. he anoints the child's head with the chrism in the form of a cross, lays a piece of white linen on its; head, and puts a lighted taper in the Sponsor's hand. The whole ceremony is closed with a short unintelligible exhortation.

Work for the Grand Jury.

As the Grand Jury is about to be empanneled, now it may not be amiss to eall their attention to the many grievances with which our people are suffering. The prisoners in the County Jail are in a deplorable condition, they are swarmed with vermin, and over crowded like so many boys in a steamboat. The Magdalene Asylum wants a thorough overhauling, there are a good many American citizens confined within that horrid insti-American citizens confined within that horrid instruction contrary to law, and besides this the girls committed there by the Police Judge are persecuted by the Sisters until they consent to attend mass. In the event of their refusing they are teased and hadgered until they give insuhordination; then they are punished by a ducking in a bath tuh in cold water, sometimes in the middle of the night. These cruelties are all ontrages and should be looked to by the memhers of the Jury. Those girls should be seen by the Jurors aloue and not in the presence of one of these Sisters who sit. by within hearing of what the children say to the members of the Jury and punish them afterwards for telling to much.

THE GUARDIA DE JUAREZ, under the gallant Captain A. de la Torre, will give their second invitation Ball at Horticultural Hall on next Saturday night. All military men are required to appear in uniform. Grand march at 9 o'clock. The members of the company have our grateful thanks for their kind invitation

WHERE IS THE CHRISTIAN RELIGION?

Where may we find this religion of love,
That Christ brought down from the realms ahove?
Where is the church whose perfect creed
Meets every want, fills every need?
Where are the mercy and love to man?
Where is the perfect gospel plan?
Where is the bread to the little ones given,
In the name of God, in the name of Heaven?
Where do the meek with the Saviour dwell,
Doing justice and mercy, and learning well
To eschew the pomp of the wicked world,
And holding the banner of truth unfurled?
This Christian religion is what and where?
Oh, tell me, that I may journey there.

Is it with the Pope, with his regal sway,
And eardinal princes in proud array?
Is it with him who presumes to he God
And rules in Rome with au iron rod?
Does it sit in purple and jewels and gold,
And slay the lamh and fleece the fold?
Does it fetter the conscieuce and tic the tongue
And cling to ancieut exploded wrong?
Does it claim to rule with right divine,
And with kings and princes even comhine?
Does it tell us that people should never he free,
But abject slaves of the Holy See?

To it there the religious classic, is it thouse.

Is it there—the religion of Christ—is it there?

Must we to the grand Pio Nono go,
And hend the knee and kiss the toe?

Must we yield up every spark of sense
And contribute our mite to Peter's pence?

Must we set hy our judgment and God's own word
For the dictum of Romc's appointed lord?

Must we give up our government into his bands,
And make him lord of our lives and lands?

Must we yield him the power to burn and curse,
And condemn us to hell, and even worse?

Must we nip all the huds of knowledge that hloom,
And go centuries hack into darkness and gloom?

Is it there, the religion of Christ is it here?

Is it there—the religion of Christ—is it there? Or shall we look for it else where?

Is it coming, that full millennial day,
When the words of Christ shall have ample sway.
It is coming with freedom and knowledge, too,
In the love of the heautiful, just and true.
It is coming in every earnest mind,
With love and affection for all mankind.
Knowledge and love, walking hand in hand,
Shall bring it to every people and land
Knowledge, the wisdom of God to reveal
Love, every statute of hate to repeal.
Knowledge to guide every people aright,
Love to juspire them with virtuous delight.

Then we no longer shall ask when and where— Every true Christian shall know it is there.

Let go the Blood Hounds.

Father Hyacinthe and Victor Hugo bave joined Mr. Disraeli and the Pope in prophesying the approach of a tremendous war, which shall rage all over Europe and elsewhere. Mr. Disraeli predicted that the war would be a religious one, and that it would convulse the globe. The Pope described the impending struggle as one between the armies of the Archangel Michael and the bosts of Satan. According to the prognostication of Father Hyacinthe, the coming war will be three-fold, and will include a fearful conflict between popular rights and the power of capitol, in which the combatants will tear each other to pieces, According to the vactication of Victor Hugo, the great and inevitable encounter is to be "between two principles—republic and empire."

THE SAN FRANCISCO FUSILEERS—Gave their Third Anniversary Ball at Platt's Hall, on last Friday night. Company C, never does things by halves, and so it was on this occasion, the hall was a decided success, and one of those gatherings that makes old folks think of younger days. The members of the company looked superb, this, together with the numerous assemblage of pretty and highly dressed ladies, lent an enchantment to the hall that will not be easily forgotten by those whose good fortune it was to be present.

The New Arbitrator.

The "Holy" Father to be Chief Arbitrator on Earth.

The late telegraphic news from Rome says that a movement is on foot to bave the Pope appointed chief arbitrator between nations in the ease of a difference where a war would be most likely to fol low. This is undountedly the most amusing news to us yet sent across the wires.

Let us see how Pio Nono's predecessors settled National and individual troubles:

The general Council of Sienna, in 1423, which was afterwards continued at Bazil, published persecuting enactments. The holy synod assembled in the Holy Ghost, and representing the universal church, acknowledged the spread of heresy in different parts of the world through the remissness of the inquisitors, and to the offense of God, the injury of Catholicism and the perdition of souls. The sacred convention then commanded the inquisitors in every place to extirpate every heresy, especially those of Wickliff, Huss and Jerome. Princes were admonished by the mercy of God to exterminate error, if they would eseape divine vengeance. The holy fathers and the viceroy of heaven conspired in this manuer to sauction murder in the name of the God of mercy; and granted plenary indulgencies to all who should banish those sons of heterodoxy or provide arms for their destruction. These enactments were published every Sabhath, while the hells were rung and the caudies lighted and extinguished.

The fifth general council of Laterau, in 1514, cnacted laws, marked, if possihle, with augmented harharity. Dissembling Christians of every kind and nation, heretics polluted with any contamination of error were, by this infallihle gaug of ruffians, dismissed from the assembly of the faithful and consigned to the inquisition, that the convicted might undergo due punishment, and the relapsed suffer without any hope of pardon.

The general council of Trent, was the last of those insallible conventions that sanctioned persecutions. This assembly, in its second session, enjoined the extermination of heretics by the sword, the fire, the rope, and all other means, when it could he done witb safety.\(^1\) The sacred syuod again, in the last session, admonished all princes to exert their influence to prevent the abettors of beresy from misinterpreting or violating the ecclesiastical decrees and to oblige those objectors, as well as all their other subjectors, to accept and observe the synodal canons with devotion and fidelity.\(^1\) This was cruel to the secular arm, for the purpose of forcing acquiesceuse and submission. The natural consequence of such compulsion was persecution. The boly fathers having, in this laudable manuer, taught temporal soverigns their duty, concluding with a discharge of their spiritual artillery, and pronounced an 'auathema on all hereties.\(^1\) The unerring council, actuated according to their own account, by the Holy Ghost, terminated their protracted deliberations, not with blessing mankind, but with cursing all who should claim religious liherty, assert the rights of couscines, or presume to differ from the absurdity of their synodal decisions.

The principle of persecution, therefore, being sauctioned, not only by theologians, popes and provincial synods, but also hy general councils, is a necessary and integral part of Romanism. The Romish communion has, hy its representatives, declared its right to compel meu to renounce heterodoxy and embrace Cathologism, and to consign the obstinate to the civil power to he banished, tortured or killed.

This is the kind of arhitrator the European Roman Catholics would give us to settle any national quarrel that might arise between this country and Spain, or any other Catholic country or power. We do not here deem it necessary to inform our readers how the Holy Father would decide a question between a Catholic and Protestant nation. Our readers are intelligent, and know as well as we do how the Romish reptile would act.

Hoodlum Town.

That portion of our city lying south of Market, east of Sixth street, and bounded by the waters of the hay, may be very appropriately termed "Hood lum Town." In that section of this city the Irish Roman Catbolic clement prevails in all its glory, and so signs on it the Police Court has its hands full of work every day in the year, settling Hoodlum quarrels, etc. We expect our new Legislature will create a new police judgeship for that portion of this city lying south of Market street.

ereate a new police judgeship for that portion of this city lying south of Market street.

As it is now it entirely too much work for one man to attend to the duties of the Police Court. Another very useful law might, with great advantage to the community he passed, the same as the law lately passed by th Victoria Government, for the punishment of "Larikens," another name for "boodlums." This law sets forth that all boys under twenty-one years of age who shall he convicted of a misdemennor, shall receive twenty-five lashes of the catonine-tails. This is just what our "Hoodlums." require here to keep them in due bounds. This thing of seuding the Irish Catholic Hoodlum to the County jail, only adds more glory to his name amongst bis "pals," wherein if his cursed back was hared to the leathern thong and good and healthy welts raised about one quarter of an inch on his flesh, he would be very apt to conduct himself the next time. Then after this little process would he all over, there should be no objection on the part of the auth-rities to have the Hoodlum's priest and religious instructor attend him and hathe his swollen flesh with a little holy water.

tion on the part of the auth. rities to have the Hoodlum's priest and religious instructor attend him and
hathe his swollen flesh with a little holy water.

Something like this mode of punishment will
eventually he administered to keep the Irish Roman
Catbolic "Hoodlums" in proper suhjection. This
flogging ouce inagurated into the prisons of this
State. We venture to say that the County Jail of
this city will not contain so many of the O'Briens,
Donohues, Maguires, Raffertys, Ryans, O'Riellys
and Murphys. It is worth a trial at all events.

The Danger of Electing Roman Catholics to Office.

In the House of Representatives, Mr. Roosevelt, of New York, introduced a bill to relieve the following Roman Catholic books from duties:—The Life of St. Patriek, Apostle of Ireland; The Illustrated History of Ireland; Jesus and Jerusalem; Visits to the Altar of Mary; The Living Crih; The Student's Manual of Irish History; and The Catechism of Irish History—all hy Sister Mary Frances Clare, of the Convent of Poor Clares, Kenmare, County Kerry, Ireland. The Bill was referred to the Comittee of Ways and Means. Protestant Parents may note the following as a fair example of the Jesuitical practices taught to our Roman Catholic domestic by this nunthus fathered by the Representatives from New York:—"In service there are some whose whoke lives are dedicated to the care of children, and nearly every servant, some time or other, has to do with them. Those who have charge of children should make the sign of the cross on them, and say some short prayer every day, night and worning. It is a duty you cannot commence to soon. By-and-by; when it begins to speak, you can teach it to say some very short prayer, and so lead it on hy degrees."

The Nun's Lecture.

The lecture of the escaped nun at Oakland, last Tuesday evening, was really a very interesting affair. She appears in the dress of the order, and exhibited several little things connected with Convent life, that the uninitiated outsider little dreams of. If she speaks the truth, our grand juries would do well to pay our Catholic institutions a visit, and see bow things are conducted inside. If we have an organized system of debauchery and murder among us, our courts ought to know it. According to this lady's story, none know of these doings but Catholics, and they are too much under the influence of the church to make any complaint. She lectures again shortly in Dashaway Hall in this city.

The Signs of the Times.

It eannot be denied that the signs of the times indicate a strong effort to reinstate Popery in all the pomp and power it enjoyed three hundred years ago. The Pope deplores the reformation, and calls the attention of the great ones of the earth to the fact that Protestantism means change, and progress, and Republican liberty; while Catholism stands still, or goes back to monarchy, despotism, ignorance and obedience.

Neither can we disguise from ourselves that many of the riel, and many of the would be noble, who despise the poor and midling classes alike, are waking up to the truth, and taking sides with the Pope, in his war ou the civilization of the age. Among the great families of Europe, we often hear that one or more have gone hack to the Roman fold; aud iu our own country, the same thing may be seen iu a lesser degree. Enquire who are the native Americans who are going over to Rome, and you will flud them among the shoddy aristocrats who are disgusted with freedom and equality, and talk complacently about an empire. Among these, the Romish priest is pecularly successful. He represents to them that free thought tends to radicalism, communism and insubordination; while Catholicism is humility and obedience for the poor, and perfect immunity for the rich. And he is right. The papal paradise is a village in which the priest knows the secrets of every poor family, and makes them known to the rich, whenever it is his interest to do so: Where the poor are held down by what is called a severe morality, while the rich buy indulgence with gold, and do as they plesse. In no countries bave the poor been so grieveously oppressed as where the Pope rules: In no countries have the rich traveled in greater license and debauchery.

And it is precisely among these two classes, the rich and profligate, who care nothing for principle, and would willingly purchase heaven with a little money, and the poor and iguorant, who know no better, that the priest is most successful. The ig) norant cling to this church as though it were indeed their savior; and the rich fly to it, as a sure defense against the hated republican equality

And these two are precisely the dangerous classes in all well regulated republics. The rich lay the plans for its overthrow, and furnish the means. The poor and ignorant are the ready instruments of their own undoing. In the meanwhile, the middling classes suffer from the depredations of both; and unless they keep the rod in their own hands, are eventually whipped into the ranks of the servile and obedient. The nation becomes a vast rabble, ruled by an aristocraey and an emperor.

Is this fate reserved for us ? No !

The American people will rise superior to such influences. But it will only he because they see the danger in time to arrest the hand that would assinate our liberties. It will only he because we have educated middle men enough to sustain our secular schools, to maintain the great principles of religious liberty, and say to this dark and bloody and treacherons ehurch. "We know you and your aims, and will kick you from our shores, the moment you attempt any forcible interference with our institutions.

It is only by supporting the Illustrated Jolly GIANT, and kindred papers, that our liberities are to be maintained. Every Protestant, who detests and abhors the presumptious pretence of infallibility should subscribe for it, and circulate it among his friends. Catholics hute us! and if Protestauts give us not a warm hand how shall we live?

The British Premier's Position.

The British Premier's recent allusions to the dangerous state of Europe has led to many inquiries as to what he really meant.

The following extract from a speech made by Mr. Noel, M. P., and one of Disrael's supporters, may throw some light upon the Premier's hint, and may be the mere reflection of views entertained by the British Cabinet. Mr. Noel said: "If Don Carlos were seated on the throne of Spain it would give the greatest impetus to the revolutionary movement that is going on in the kindred peninsula of Italy, and it would also have a marked influence on the future destinies of France. As for France, they must remember that one object of the present Government of France was to produce an army that could cope with any power in the world. He need not say that the country upon which they look with un-kindly feelings was that with which they had such a desperate quarrel a few years ago, and he feared that Germany was not at all disinclined to try another fight with her neighbor, because both conntries felt more or less that the late war had settled nothing. In Germany herself two great wars were in danger of breaking out. There was a great strug-gle going on between the Government and the Rogle going on between the Government and the Ro-mish Church. It was a sad thing when the states-men of a great nation found themselves, or imag-ined they found themselves, compelled to pass laws so repressive and so harsh that we would have to go back to the middle ages to find a parallel. And did they think that where they had a population of sixteen millions of one religion and forty millions of another it was not a danger that menaced Euof another, it was not a danger that menaced Europe? He would refer to another internal conflict going on in Germany. There was a labor conflict in that country of far more terrible proportions than any labor conflict in our own country, where, happily, everything was conducted above board. happily, everything was conducted above board. Here we had our trades unions, which he thought were good things when not abused, hut in striking contrast to Germany, where everything was mancontrast to Germany, where everything was managed in secret. The members of our unious met in public, spoke in public, and their aims were clear and always within the law. He asked them to look again at Turkey, and its nutterably and apparently hopelessly corrupt Government, which rendered a crisis in the affairs of that country merely a matter of time, and such a crisis would, in all probability, end in the extirpation of the Ottoman rule in Europe. The end of the Ottomau rule in Enrope meant that which we feared when we went into the Crimean war, wisely or unwisely, he would not say, would just come to pass. We had spent our mil-lions of money and thousands of lives to keep Turkey on the Bosphorus, which from its own corrup tion it will have to leave in a certain number of

Italy, also, was full of the gravest dangers, and hen the aged Pontiff, the Supreme head of the when the aged Pontiff, the Supreme head of the Rouish Church died, there was trouble in store for that peninsula. Therefore, in whatever direction they looked, there were some disquieting eircum-stances in Russia, too. On the continent of Europe they found elements of grave danger, and we could not tell how long Brittan would keep out of it.

A Nice Distinction.

In our country any person has a right to denounce the law as improper, unjust, immoral, irreligious, and mischievous- He has a right to agitate for a repeal, and vote for it, and persuade his friends to do the same. But while it is the law, it is his duty to render obedience and due respect. A Catholic priest, or other person, may in a sermon, and on general principles, attack our system of marriage and divorce. He may declare that all should be married by his church, that divorce is immoral, that re marriage is concubinage and adultery, and there is no legal' wrong committed in so saying. there is no legal wrong committed in so saying. But when he points to any individual, who is duly and legally married, according to the laws of this State, and says: "You are adulterous, you are living in concubinage," and by so saying causes damage, he is liable for slander. The law will not counter. he is liable for slander. The law will not countenance this defiance of itself, in any person whatso-

Civil and Ecclesiastical Law.

The German empire and its parliament will be engaged for some time to come in the work of adjusting these two very incompatible things. The Pope claims that in all matters where they conflict, the ecclesiastic must prevail over the civil. While the emperor and the people of Germany contend that they are sovereign, and must rule their own country in their way.

As this same question may soon become an issue

in our own country, it is very proper that our people should properly understand it. It can be illustrated in a very few words:—

The Catholic Church holds that marriage is a sacrament of the Church, and must be solemnized by a priest, or it is utterly void. The Germans have priest, or it is utterly void. The common hopassed a law, something similiar to ours, authorizing the clerks to issue a license, and a Justice of the Peace to tie the sacred knot. The civil law recomizes this as marriage, makes the ebildren legitimate, and gives the parties all the privileges of husband and wife. But the Church declares that they are living in adultery, and their children are bastards. It will be seen at a glance that these two views are calculated to lead to endless complications and disputes, as to who are husbands and wives, and what children are legitimate. There is no end as we do sets up a system of divorce. The Church will listen to no such thing. It follows that when women are duly divorced by the courts, and married again, the law regards them as legal wives of the second husband, while the Church commands them to go back to the first, and denounces them as adulterers and concubines.

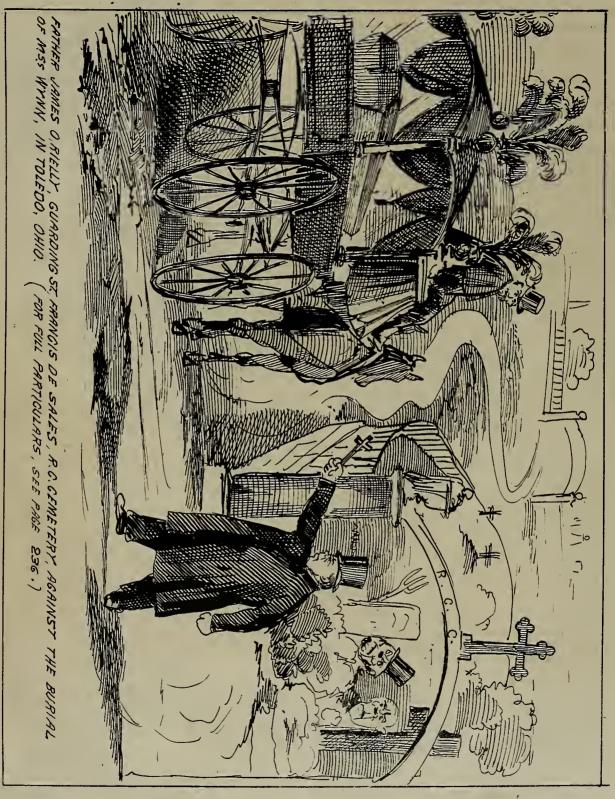
There are, however, a thousand other instances in which the two laws conflict. We have only selected this as an apt illustration of what is claimed. The Germans are resolved that they will have their own way in these matters; and we, believing in the abso-lute sovereignity of the people, cannot but concur-wlith them in that determination.

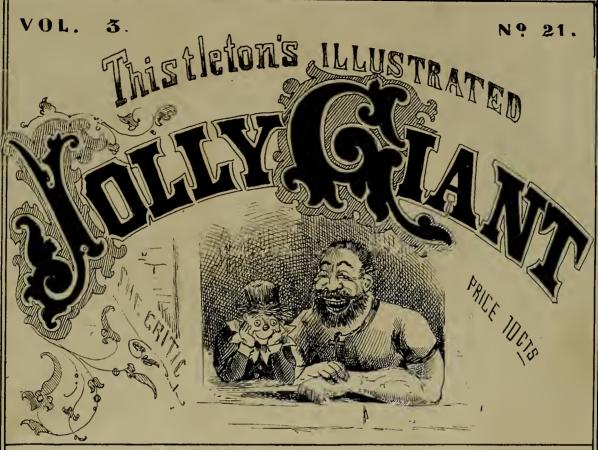
How Pat Caught Salmon.

The night was murtherin' dark, an' rainin' that powerful that I was as wet as a gauger whin I got to the edge of the lake. Well, sir, I got out me tools, and havin' swallied a good tint o' poteen, I set my nit, and down I sot. It was the lonesomest night I ever spint, only the water splashin, and the sheep-dogs yelpin. I kep me hand on the sthring, reddy for a haul, but a dickens a sign av a fish stir-rin at all at all. Well sir, I sot there wid the sthring in me hand takin' an odd scoop at the bottle, whin all of a suddint, the sthring was pulled wad a jerk that nigh dhragged me into the wa-ther, and begorra I had an illegant salmon. Hnr-ro, said I, I'm not bet yet, and I hanld in the nit, —an' now, yer anner, comes the quare part av the story, and mind ye, it's as thrue as ye's sittin' fore-ninst me on that sate. I tuk the fish out of the nit, (he was about eighteen pound) an' was goin' to give him a rap to lare him easy, whin he stud up on the ind av his tail, threw ont his fins, and med for to wraltle me. 1 thought I'd humor him, for there wasn't a boy in the barony cud stand foreninst me, an' I ketched him be the fins. Sorra a word aither ov us sed, but we set to and—ye'd hardly credit it. hnt he curled his tuil round me right leg, and givin' a jolt wud his hody, tuk a fall ont o' me.

The Assessor's Office.

It is said that the Finance Committee, in its investigations in the Assessors' office has found some have them, gentlemen. The public appetite is good just now, for such food. Not that we desire to find that we have heen robbed. On the contrary, we should be much better pleased to have found all right. But if their is any wrong no result a lease. right. But if theie is any wrong, we want to know The time for covering up is past. Somebody must be punished for these great public wrongs, and the sooner we catch the real culprits, and give their deserts the hetter.







FOUR CELEBRATED MUSHROOM HUNTERS IN MARIN COUNTY, DR ANGEL BRAKES THE WHISKEY BOTTLE MUCH TO THE CHAGRIN OF DR SUMMERS, MR MC CARTHY, MR WOODWARD, AND MR CHASE.

THISTLETON'S

Allustrated Jolly Giant.

Saturday : : : November 21, 1874.

" I did Believe, and do still, that Popery is breakan upon this nation, and that those who advance it will stop at nothing to carry out their design. I am heartily sorry that so many Protestants lend their melping hand to it."--Last Speech of Lord William Russell, 1683.

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Anonymous communicatious sent to the Editor of the Jolly Giant will be destroyed unread. At the same time, communications of value will he thankfully received and nscd if found suitable. The real name and address of the writer must accompany all matter intended for use-not necessary however, for publication, hut as a guarantee of good Caith.

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All letters on husiness to he directed to Col. Geo.
Thistletox, Publisher and Proprietor, 423 Washington street, near the Post Office.

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The following uamed gentlemen have kindly consented to act as our agents in the various towns set after their names. Parties in the interior, desirous of obtaining Thistleton's Illustrated Jolly Giant, can be accommodated on application to any of the gentlemen mentioned helow.

Gentlemen who may he anxions to act as our agent, in towns and cities where we have not as yet established agencies, will please communicate with

the proprietor at this office.

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Notice to Subscribers.

Subscrihers to this paper who paid in advance will please take notice, that their paper will be discon-ued at the expiration of the term for which they have subscribed unless they renew their subscrip tion.

— The price of the Illustrated Police Ga-ZETTE will he only ten cents. Agents and others will please send in their orders early to the office of the ILLUSTRATED JOLLY GIANT.

Gladstone Crushing the Popish Monster.

Gladstone is the premier of England, and since the advent of the difficulties between the Church of Rome and the German Empire, he has taken repeated occasion to express his views in relation to it. He has said that the dogma of infallibility is a novelty, and in its practical effects well ealculated to obstruct just government, and bring the church and state juto colli sion with each other. He is opposed to the dogma, in itself, as a monstrous assumption of god-like wisdom. And he does not hesitate to encourage the Germans and all other nationatities to resist its practical effects, as suhversive of the supremacy of the civil law, of peace, order, and liberty.

Manning is an arehbishop of the Catholic Church in England. He is able, and yet apparently sound and orthodox, on this infallibility dogma. He has undertaken to reply to Gladstone, and no doubt, brings to the support of his views, all the learning and tact for which his church is so notorious.

He says the dogma of infallibility is not new, but has been held in the church almost from the beginning. He says that its assertiou brings with it no feature of revolution or disturbance, that the provinces of the church and the state are properly dis-tinct, and need not to interfere with each other. He proceeds to define the dogma, and show what it is, and what it is not; and pretends to affirm that properly understood, it is a very harmless myth

We have carefully perused the arguments of the arehhishop, and cannot find in this dogma the harmless lamb he would have us take it for; but a savage wolf of the most terrible aspect, threatening to devonr the liherties of the people, and the inde pendence of nations. Current history is daily af-fording instances of its mischief-making power. And we are satisfied, with Gladstone, that but oue of two things remain for us, either to how down, the slaves of the Holy Sec, or to meet this arrogant claim with denial and defiauce.

It is a common trick of the special pleader when advocating some new grant of pewer, to depreciate its value, represent it as a small matter which confers almost nothing, and cannot injure auyoue. But the grant once made, he turns the tables, and stretches it to the utuost length, till it reaches what he said it would not reach, and goes even heyond. It is now his interest to make the most of it, and every principle of law permits him to do so; for it says that all grants shall be construed against the grantor. And this is precisely what is being done in this case. While Manning is holding up the dogma as an innocent lamb, his confreres, the hish-

dogma as an innocent lamb, his confreres, the hishops of his church are every day showing it to be a wolf of the most ravenous character.

In Spain it hlesses Don Carlos as king, aud enjoins upon all helievers in the Infallible wisdom to accept and aid him as such. Iu Poland it creates riot and blood shed, hecause the State which pays the priest, insists upon appointing him. In Italy It clamonrs for the restoration of a king the people do not want, a church despotism to do as it pleases. In Germany it insists upon marrying people in its own way, and regulating divorce and remarriage, and also upon appointing its own priests, though the State pays them. Everywhere its hishops are making themselves obnoxious by a refusal to ohey either King or Parliament. Even from Chile, to ohey either King or Parliament. Even from Chile, in Sonth America, we learn that while the deputies voted liberal salaries for the bishops, hecause they passed an act declaring the civil law to be supreme, these same bishops denounced the deputies, and de-

these same bishops denounced the deputies, and de-clared them under the displeasure of the Pope. How can that be a harmless myth, that is thus breeding contention and woe in every and? Here in the United States we seem to escape these evils, and the dogma would indeed appear to be what Archhishop Manning declares it to he. But this is only because we have no State church. It is a condition of our making, and not of theirs; and they would gladly remove if they could, and bring these evils upon ns in all their force.

We are pleased to see that the leading man of a great nation like England has not hesitated to edn-

cate the public mind to meet this issue; and we are of opinion that Gladstone is right. The cause of peace, order liberty and good government requires that the claim of Infallibility beresisted by every It is a step hackward. It is au endeavor to establish by an irrevocable decree, what has heretofore been only an extravagant dream of fanatical churchmen. We admit that the doetriuc is not new. Aspiring Popes have taught itlong ago. Manning says, it is only an ancient truth, now clearly cunuciated. We pronounce it an ancient falsehood, often put fourth incidentally, hut never bodly announced to the world, till the foulest, the most corrupt and wieked, and anti christain church the world has ever seen, reached its dotage, and in an enlightened world, called together a grand council of fossils, men of the past, monks from their cloisters, dark minds from theological cells, eeelesiastical tyrants and fanatics to pronounce the most stupendous lie ever put on record. It is the crowning shame of a Aspiring Popes have taught it long ago. Manning ever put on record- It is the crowning shame of a church that has covered itself all over with crime and arrogance, with darkness and ignorance.

Chili.

The telegraph brings us tidings that the conflict between the Roman Catholic Church and the Civil Law, has now reached over into that country on the Pacific coast. The chamber of Deputies made ample provision for the salaries of the bishops, and for other church purposes; but because it declared that the civil should be superior to the ecclesiastical that the civil should be superior to the ecclesiasticat law, the hishops laid their heads together, and pro-nounced an anathema against the deputies. They declared them to be under the supreme displeasnre of the Pope. This implies that should any of them dic hefore recouciliation, hell is their portion. How horrible it would he, if we only believed it was so! But from our stand-point, the bishops are dolts, and their curses only a blessing in disguise. We should rather enjoy it rather enjoy it.

Mexico.

This unfortunate country, on the eve of another election, is said to he also on the eve of another revolution. The church party out of power, is forever plotting mischief, and exciting others to do so. They hope in every change to find something favorable to their restoration. It is a notorious fact that able to their restoration. It is a notorious fact that there is no peace, no progress, no steady advance in civilization in any country where the prevailing religion is Catholic. Mexico, Ireland, Spain, Italy and France are striking examples of this fact. The more intensely Catholic they are, the more and further they are helind, and the more they suffer from disorder and bloodyled. disorder and bloodshed.

Poland.

The irrepressible conflict has reached Poland too. In Prissian Poland the State appoints the priests whom it pays. The Pope forhids them to officiate, and the people, who are dupes of the infallible pretence, commit outrages on the priests appointed by the civil power. Everywhere, the conflict comes. The Pope against the world. And the Pope will come out second hest in every encounter. This is not the age for such foolery

TI now behooves all good, loyal Protestants throughtout the length and breadth of this land to organize themselves into the American Protestant Association. Every township in the Uniou ought to have a Lodge under the banner of this most excellent society. The great trouble with the Americans is, that they are afraid to enrol themselves in this society, fearing their Catholic neighbors, when at the same time every Catholic belongs to some socalled religious society, without ever consulting the wishes of his Protestant neighbors. Come, Protestants, he men and come to the front in this hour of danger. You have a terrible enemy to fight. The Romish Church is always organizing and plotting for your destruction. All information appertaining to the working of the A. P. A.'s to he had on application at this office. Father Gerdeman Follows the Laws of Nature rather than the Teachings of the Devil.

He Marries a Wife, and Becomes a Respectable Man.

[From the Philadelphia Ledger.]

Quite a stir has been created among the German Catholies in this city, by the sudden disappearance of the Rev. John W. Gerdemann, paster of St. Bonifacins' Church on Norris Square, and the simultaneous disappearance of a Roman Cutholic young lady, whose parents live in Reading, and who was the organist of the church. The church edifice on the south side of Norris Square, of which Father Gerdeman was paster, is one of the most beautiful Gothie buildings in the city, and cost in the neighhorhood of two hundred thousand dollars. There was also a sort of saving fund connected with the parish, and under the control of the pastor, in which the members of the church deposited their savings for safe-keeping, the pastor being the custodian of the money. On Weanesday, Father Gerdeman disappeared, and on Thursday the Right Rev. Bishop Wood received a letter from him, stating that the reason he had left the Catholic Church was that he reason he had left the Cantone Church was that he could not believe in the infallibility of the Pope, and saying, "By the time you read this, you will know all about me, and therefore I have no need to make an explanation." He also said that his debts had over-whelmed him, and other like expressions.

Father Gerdemann is a native of Selchte, near
Munste; in Westphalia. In 1862, desiring to sup-

Muniste; in Westphilla. In 1902, desiring to supply the increasing Missions of the German Catholics of this diocese, the Right Rev. Bishop Wood visited Munster for the purpose of obtaining subjects for his seminary. Amongst others Mr. Gerdemann offered himself and was accepted. After his ordination he was chosen on account of his zeal and ability to haild the Church of St. Bonifacius, in the northern portion of the city for the convenience of the German Catholies residing there. He labored carnestly in the prosecution of the present beautiful Gothie edifice. In the building of the church he incurred a large debt, aided from time to time by liheral assistance on the part of the bishop from de-

posits in his saving fund.

What the amount of this deht is, it is impossible at this time to estimate, nor is it yet known whether a large or small sum was carried off. Bishop Wood, however, declares that all interested will be efficientby protected. He has already commenced a rigorous examination of the books, and will, on Monday, between 10 A. M. and 2 P. M., be ready to meet the depositers and satisfy them of the safety of their claims. He will provide for the immediate payment of all heavier depositors in such a time and in such a manner as to put them to no inconvenience in any pecuniary obligations they may have incurred. Father Gerdemann enjoyed the coundence of the

bishop to such an extent that he appointed him Secretary of the Diocese for the German congregations, and his sudden defection is a matter of surprise as well as grief to his ecclesiastical superiors.

A Sinner at Bay.

John D. Lee, a Morman leader in the great massacre of emigrants at Mountain Meadow many years ago, has just been arrested by the United States authorities, and will be put on his trial for that great erime. It is supposed that the whole proceding was the work of the church, and under immediate orders from Brigham Young. All the facts may now come out. This Lce is a great man among the saints. He has had cighteen wives, and sixty children. One of his wives drew a revolver to prevent his arrest, but was over-persuaded hy another shooting-irou or two, and quieted down. The arrest has made a great sensation, and will no doubt prove an important event in Mormon history. If found guilty he deserves to haug in a moment. The deed with which he is charged is one of the most diabolcal on record.

A Christian Whitewash.

We have in this city, thank God! some of the most eharitable and Christianable gentlemen to be found in any part of the United States. The manner in which Messrs. Menzies, Ebbets and Roberts, the eustodians of the people's money by virtue of their official positions as Finance Committee of the Board of Supervisors, have whitewashed "Saam" H. Kent, the tainted Superintendent of Streets, is purely refreshing indeed, when we take into consideration the fuss and unholy stench which these gentlemau made over the s ham investigation held to inquire into "how much money 'Saam' bagged" out of the poor Irish Roman Catholie workmen whom he gave work to, contrary to his promise at the time that he received his nomination

The only reason for this whitewash which we can arrive at is, that "Saam" and Supervisor Roberts arrive at is, that "Saam" and Supervisor Roberts sings hymns out of the same book at Calvary Church. Of course hoth are Christianahle gentlemen, who would not cheat—no, not even for Cirist's sake. To-day "Saam" Kent stands as white and as pure before the eyes of his co-religionist in Calvary Church, as does Beecher before the Plymouth bull frogs. If Kent was not a member of this christian church, the probabilities are that he would now be church, the probabilities are that he would now be indicted before the grand jury for corruption in office, but his connection with godly men has saved him, wherein his two wicked deputies have been condemned and branded as wicked and ungodly thieves, and the christianable "Saam" has been mildly told to discharge those men, fearing that they might corrupt him in future. We trust the voters will recollect those things next fall, and retain Menzies, Ebetts, Roberts and "Saam" Keut, to watch the Treasury from such thieves as are to watch the Treasury from such thieves as are locked up at San Quentin. Nothing like having good christianable men in public offices. The above whitewash justifies this assertion.

The Rev. C. A. (Catch At) Poage off Again.

The most learned and divine C. A. (Catch At) Poage, minister of Christ's gospel, in charge of a few stray sinners out in the saud-hills of this city, is bound by aid of the press and friendly advertisemeuts given him from time to time in the columns of the Illustrated Jolly Giant, to become as notorious as Hallelnjah Cox, Johnny Duggan, or the free-loving Beecher. But Catch-At Poage has more stern qualities about him than either of the abovenamed divines. The Rev. Mr. C. A. Poage is a man of a sensational nature, he loves to pray and preach ahout earthly things, His last lnrch into the sensational thme was on last Sunday morning when he gave out the well known hymn.

You het on the bob-tailed nag And I het on the grey.

This as a matter of course was sung by the choir with considerable of the nasal organ, but that was harmless and entirely excusable when compared with the Rev. Catch At Poage's sermon, which was no other than the well-known horse race which had come off the previous Saturday. This the Rev. Catch At Poage seized with an earnestness that would have reflected upon the character of Paul, himself, whose epistle Bro. (;) Poage read to the saud-hill sinners on this occasion, taking his text from I Corinthians 9th chapter, and 24th verse. This race, said Catch At Poage, was a race between sinners as to who would get to hell first, (great sensation among the sinners.) Catch At Poage continuable and applications of the same ned his able and well digested discourse to his flock ned his able and well digested discourse to his flock by ringing in how pleasant it would be for the lady members if the his sand-hill congregation to go to see a bear fight, or a fight between a gladiator and a lion, (great applause.) How long Catch At Poage continued his iuteresting sermon we know not, as we went out to have a hot whisky punch, and when we got through the congregation had retired. Pogne is bound to become notorious if he keeps on in this strain. in this strain.

The Cross--its Use, Abuse and Origin.

How simple, harmless and unpretending does this favorite emblem of an idolatrous, corrupt and persecuting church appear, and yet how strange its true origin as set forth by Mr. Hislop, in his "Two Babylons," in accordance with authentic history.

"In the Papal system, as is well known, the sign of the cross and the image of the cross are all in all. of the cross and the image of the cross are all in all. No prayer can be said, no worship engaged in, hardly one foot placed before the other, without the frequent use of the sign of the cross. The sign of the cross is looked upon as the great eharm—as the great resource in every season of dauger—as the infallible preservative from all the perils that can beset the path through life. Notwithstanding that in the Book of God, and in the language of inspiration, it is called, 'The Aecursed Tree,' yet in the Church of Rome it is worshipped and adored with all the homage due only to the Most High; and to disnise or disregard it is a grievious and a mortal dispise or disregard it, is a grievious and a mortal

such a source! The same sign of the cross that Rome now uses and adores, was employed in the Bobylonian Mysteries—was applied by paganism to the same magic purposes—was honored with the same honors, and instead of having been, as it is absurdly and falsely stated, first revealed in a vision to the Christian Emperor Constantine, never was a Christian emhlem at all, but simply the mystic T or Tau of the Chaldeans and Egyptians—the initial of the name of the idol Tammuz, and referred to with such terrible dennnciations from the Almighty by the mouth of his prophet Ezekiel, in the eighth

chapter throughout.

"There is much more in the rites and ecremonies of the Church of Rome to prove its pagan origin, but the above may suffice."

The recent extensive use of crosses as female orna-

ments is surely deserving of serious consideration. It is naturally fostered and promoted by all classes of Romanizers, whilst with many it is the mere result of thoughtlessness. But Christian men should see the bearing of such a practice, and use their influence to discountenance it.

How Prussia Tames Uuruly Bishops.

The Prussian Court at Ratisbon recently fined an Archbishop of Almontz, Austria, for illegall ap pointing priests in the Prussian part of the Diocese. The Austrirn Government refused to surrender the Archbishop on the demand of the Prussian authorities for his extradition, and the Court has accordingly issued a warrant against him, and confiscated all his estates in Prussia.

The Ten lost Tribes.

A preacher in a fashionable church in London expressed a hope that the ten lost tribes of Israel would soon be found, and even hinted that he knew, by some private telegram where they were. A young man, not unknown at the gambling table and on the tarf waited upon his reverence the uext day and anxiously inquired where he thought they might be seen. He said he had porrowed all he eould from all the Jews he knew, and if there were ten tribes more anywhere he wanted to know it.

One week has passed over the city of San Francisco without a single murder or suicide. The devil must have emigrated along with the celebrated "Jeems Pipes of Pipesville."

BEN BUTLER.—It is rumored that this worthy has expressed a design to retire from public life; hnt we have not seen that he intends to refuud wbat he has stolen from the public treasury.

THE SECRET OF THE AURICULAR CONFESSION EXPOSED.

The doing of the Nuns and Priests in the Convents of the United States--Startling Revelations of the Infallible Church of Rome for the Use of Fathers Husbands, and Brothers.

WRITTEN BY AN EX-CATHOLIC PRIEST FOR THE BENEFIT OF THE JESUITS.

(CONTINUED.)

In 1555, Pope Paul IV, iu his famous "bull" agaiust "heretics," supports me in every assertion I make; charging Papists with deeming it unlawful and criminal, to hold any intercourse with Protestauts. Will the reader be pleased to attend to what this "iufallible" Pope says, and that, only between three and four hundred years ago? I call upon our civil authorities to ponder and weigh well the import of his words, and uever to forget, that there is no Catholic in this country or elsewhere, who will dare to say that the decretals and commands of Paul IV., are of less force or less binding upon them than those of the present Pope. "All heretics, viz. Protestants, be they kings or subjects, are accursed."
Mind "that," Mr. Grant, Presedent of the United States! attend to it, you Governors and Magistrates! you are each and every one or you accurred, none of our citizens are allowed to speak to you none of our citizens are allowed to speak to you have present Pope. That you are each and every one of you "accursed," and without a dispensation from the present Pope. That ideutical Pope, Innocent III.—of whom I have just been speaking, and who has, without any objection from either party, been selected, by Bishop Hughes, and Fenwick, and myself, out of about three hundred Popes, as a fair sample of a good Pope,—has declared it to be unlawful for any Protestant Executive, whether King or President to rerope;— has declared to be unfavoral for any frocestant Executive, whether King or President, to require any allegiance from a Roman Catholic. Take heed, Mr. President Grant! it is said you are a Presbyterian; ask no allegiance from a Roman Catholic; being not allowed, by the present Pone—who of he is not allowed by the present Pope,—who of course follows in the footsteps of "his illustrions predecessors," Paul IV. and Innocent III.,—even to speak to you without a dispensation. It is utterly useless to multiply cases of this kind. No article of the Romish faith is better established, than that of the Romish faith is better established, than that which teaches them to hold no communion with "heretics," and try by every means in their power to overthrow all Protestant governments. Will this statement be called an "old lie"? If it is a lie, it is assuredly a very old one, and a very "new" one too. Will the reader go back with me, to the history of ancient times? It will afford me pleasure if he does. The source of truth is as anen and accessible to him. The source of trnth is as open and accessible to him as to me, and if he thirsts for it sincerely and honestly, he can slake his thirst to his heart's content at

its very fountain.

The general reader knows that at a very early period of Christianity, a considerable number of native Christains were found in the Peninsula of India; I believe they were firm discovered by the Portuguese. They have been represented as harmless, guileless, and gentle in the extreme. They professed the pure doctrines of the bible. Even the Portugues who discovered them, admitted their lives were blameless, and that they were true Christians in every respect, except that they did not believe in the infallibility of the Pope and the supremacy of the Romish ontry of the Fope and the supremacy of the Romish church. Here was an opportunity for the Romish church, of showing her charity, if she or her pioneers had any. These native Indians never did them any harm; they never before heard of a Pope or a Romish church; they believed in the Lord Jesns Christ and in the all-sufficiency of his atonement for the sins of men, but never heard of a Pope and Christ and in the all-sufficiency of his atonement for the sins of man, but never heard of a Pope; such a word was not found in their simple, native vocabularly; this was not a crime to be forgiven by their ignorant Popish discoverers, and how were these simple people treated by them? I refer the reader to that admirable work, written by Lacroze, for a full account of the manner in which they were treated by these jackalls who discovered them. Suffice it to say that they were at once reduced to chedience to the Pope of Rome, to acknowledge the Pope's church as infallible, and compelled to worship images of a set of vagabonds called saints and virgins, who if living now-a-days amongst us, would he considered fit subjects for our penitentiarics and work houses. The reader will also see an account

of the condition and character of this people iu

Buchanan's Researches,
"The sou of a Waldensean soldier, who served under the conscription of Napoleon, heing born in a garrison where there was no Protestant minister, was haptized by a Roman Cotholic Priest. He was shortly afterwards brought home to the valleys, was shortly afterwards brought nome to the valleys, was educated as a Protestant, in the communion of his forefathers, attended Protestant worship and received the sacrament in a Waldensean church. He was married to a Waldensean woman, by a Waldensean pastor, but this marriage is now called a mixed marriage, under the allegation that he is an apostate Roman Catholic, and a process with all its penalties hangs over the family." (Grievances, p. 13.) Now Messrs. Bishop Hughes and Fenwick, do you approve of this manuer in which your Popish church has treated this Waldensean soldier? Do you see any difference manifested here towards heretics, and that which the Popes have always shown towards them? Would you not, if you could, persecute every heretic in the United States? Do you not helieve that every marriage hetween Catholics and Protest. that every marriage hetween Catholics and Protest-ants in the United States and elsewhere, is invalid and not binding in the sight of God? Does not your Pope, your church, and do you not, yourselves teach that the parties in such marriages are living in a state of adultery? Do you not teach that if a Catholic lady marries a Protestant, without a dispensation from your church, she is an adulteress and ought to be treated accordingly hy your church, which, in the plenitude of her milliuess, consigns her body to the holy inquisition, to he broken on her body to the holy inquisition, to he broken on the rack, and her soul to hell to perish everlastingly. Do I state the truth, reverend gentlemen? Will either of you contradict me? If you do, I will lay before you Antonine's Moral Theology, "De Matrimouio," with some of your priests and myself in the same class, in the college of Maynooth, Irelaud. Is this persecution of heretics or no'? Did Paul IV., or Innocent III., ever show an instance of greater intulerance than you do, under your pressure of greater intulerance than you do, under your pressure. of greater intolerance that you do, under your present Pope, even in the United States? But what would you do nad you the power? The past history of your predecessors can best answer this question. Look at yourselves, you impostors of the present day; view yourselves in the mirror of truth, and if day; view yourselves in the mirror of truth, and if you are not "too" far gone in falsehood and hypocrisy, you must blush at the deceptions and impositions which you are trying to practise upon the citizeus and government in this country. You will perhaps say that in 1794, all the edicts in force against the Vaudois, or Waldenses, were repealed by the king of Sardina. It is more than prohable that the soft headed and brightess wingter now at by the king of Sardina. It is more than prohable that the soft-headed and brainless miuster now at that court from the United States, may inform you, if you have not the fact from any other source, that the Vandois have full liherty of conscience in the full exercise of their religion and the education of their children.

Two lamentable and heart-rending cases occured in the year 1828. Mind, take notice Messrs. Bish-ops, of the date. This is not an old lie, as you have ops, or the date. This is not an old he, as you have been pleased to call many of the statements in my books. If it be a lie at all, it is a new one. The case I refer to is this. A Popish priest demanded from a poor Protestant woman, her infant child, in order that it might be brought up in the faith of the infallible church. She refused, of course, to do so, but clung to it more closely, pressing it to her hosom with a fondness such as a mother can feel or describe, and fled to the mountains, preferring to perish with it there, rather than to have it brought up in the idolatries of Poperv. And what was the consequence? I blush to relate it, for the honor of humanity. This Popish priest, in ohedieuce to the commands of his holy church, did precisely what any Popish priest in the United States would do under the commands of his holy church. any Popish priest in the United States would do under similar circnmstances. He ordered a small guard of carabineers to persue her, and bring her, that she might be dealt with according to Popish laws. for many weeks she lived a miserable life, flying from place to place, until the sufferings of the mother and child excited the pity of the Popish monster who issued the order for her apprehension. The order was withdrawn, but not revoked, and the woman's fears and auxieties continue, while she remains exposed to the same severity. Will you, Messrs. Bishops, after this, presume to say that the Popish church does not sanction the persecution of heretics? will you dare assert that she does not sanction their total extirpation?

(TO BE CONTINUED.)

Another Convent Jilted.

The glorious work of reformation is going on throughout the entire Union. The convents have been effected with a volcano of parification. We have here in this city the glad tidings of where a beautiful young lady just eighteen years of age, has been rescued from a life of shame, siu, and disgrace by being taken out of a damnable den known as the Powell Street Convent. No sooner has this good news beeu made public than we get the glad tidings from Maryland of where a uun steals out of the convent during night. Here is what the "Frederick Examiner," Maryland, says about

Miss Josephine Bunkley, a novice, who had not completed her probation, escaped from the sistercompleted her probability, about 3 o'elock ou the morning of the 10th inst. She is the daughter of Joseph Bunkley, Esq., of Norfolk, Va., a Protestant, who took her under his protection through this city, on Wednesday last, on their way home. The circumstauces of Miss. Bunkley's unlawful detention and escape therefrom, as detailed to several of our citiescape therefrom, as detailed to several of our citizens by her father, are as follows: Since becoming a novice, she has been doing duty at St. Joseph's Seminery, as a teacher of music, &c., for the last ten months. Some months since, however, she repented of her connection with the sisterhood, expressed a desire to return to her home, and wrote to her father to that effect. That letter was torn up her father to that effect. That letter was torn up before her eyes, and she was compelled to write in a different strain, declaring her satisfaction and con-tentment with the situation.

This last mentioned letter deceived her father. while the deception was confirmed by having all his letters to his daughter returned unopened. Aware at length, that she was a prisoner, Miss Bunkley de-termined to escape; and on the morning above named, succeeded in effecting her liberty, by climhing through the sash over a door, and thence into a yard. Her movements were overheard by a watchman, whose vigilance she elnded by concealing herself behind a tree. As soon as the watchman turned away, she fled-alone, a stranger, in the night, and dressed in her novice's habit and black cap-this poor terrified girl escaped over the rough country, ten weary miles to the village of Creagerstown—where, ou inquiring for the stage-house, she was directed to Stevens' Hotel. She immediately made known the circumstances of her case to Mr. Charles Stevens, the landlord, and demanded his protection, which was promptly accorded, and in Miss Grimes, a relative of Mr. Stevens, she found a fai hiul and gentle confidant and friend. Miss B. is about 18 years of age, a very accomplished and beantiful young lady, speaking several languages, and a superioi musician.

A Church Burglar.

One Henry Emcrson was found by the sexton in one of our churches picking up things with a view to his own profit. He had made an entrance some way known to himself, and is charged with hurglary. What shall we have next? Crime seems to he seeking unknown chanuels among us, and nothing is sacred. Our Coroner sets the example of plundering the dead. He goes unpunished, and now we have a fellow that rohs the church. Sharp prompt justice never seemed more necessary, and still it drags its slow length along. We need a little quick

The Danger of Tight Lacing.

At a ball given by a German society in Philadelphia last week, a lady suddenly ceased waltzing, and fell iuto the arms of her partner. A physician present, who had noticed a gradual and uunatural present, who had noticed a gradual and unnatural pallor stealing over her features, rushed forward, and exclaimed: "That lady is laced too tight," and quite ohlivious of the presence of many hlushing maidens, probably saved a life by taking out out his pocket-knife, ripping open the dress, and cutting the strings, which started with a sound like the snapping of a fiddle-string.

How the Holy Father Prays for Amer-

The Romish hirelings who conduct the Romish Catholic journals in this country, never fail to inform the public through the columns of their vilc sheets, "that the Holy Father sent his Apostolic bsnediction to the American people." But with true Jesuitical cunningness, those same leprous sheets never inform the American people "how the Holy Father blesses the American people" on Holy Thursday." (the Thursday before Easter) We give the entire Excommunication as the eursing church pronounces upon all heretics. Here it is:

EXCOMMUNICATION UPON HERETICS.

With unlighted candles is preceded by the Anathema. When an excommuniated person dies unabs olved, an examination is made whether ce gave signs of contrition. If it is decided that his body shall not be depirved of burial in ecclesiastical premises; the Priest puts on a black stole over the surplice, and in processiou goes to the place where the corpse lies; preceded by three clerks in surplices, one of whom earries the Wand, another the Holy Water, and the carries the wand, another the flory water, and the third bears the cross. If the body is not interred, he strikes it with his rod at every verse of the Misere; after be absolves it, and it is buried in the usual graveyard. If the corpse had been deposited in auy other place, if possible, it must be removed; but if it eannot be dug up, the Priest only strikes upon the

grave with his rod.
When the Pope in person assists at the fulminaion of the solemn excommunication, he goes up to the high altar, accompanied by twelve Cardinal priests, all of them carrying lighted tapers. Pontiff then sits down on his throne before that altar and proclaims his anathema. On some occasions a Cardinal Deacon performs that office from the pulpit.—Then the bells riug in the same doleful manner as for the dead; because all excommunicated persons in reference to the church are considered as After the anathema, all the assembly cry out three times with a lond voice—"Fiat!—Fiat! Fiat!—So be it." At the same time the Pope and the Cardinals throw their lighted eandles upon the ground, and the Acolytes tread them under their feet.

Bull "In Coma Domini,"-The grand Excommunication of all hereties annually occurs in every Mass-house throughout the world on the Thursday morning prior to Easter. At Rome' it is announced from the gallery of the Blessing. The Pope is dressed in a red chasuble, and a stole of the same color; and stands elevated, that he may better be seen by the multitudes. The Sup-Deacon on the Pope's left hand reads the Bull in Latin; and the Deacon on his right in Italian. The lighted can-Deacon on his right in Italian. The lighted candles are then introduced and delivered to the Roman Pontiff and all his court. When the Excommunication has been prontulged, the Popc and Cardinals extinguish their candles, and throw them among the crowd: after which the black cloth which covered the pulpit is takeh away,

To exhibit the "all the deceivableness of unrighteousness" which is essential to Romanism, it must be subjoined, that immediately after the Pontiff and his court have thus united in eursing all mankind except their own vassals, two Cardinal Deacous an uounce the "Plenary Indulgence" in Latin, and in Italian. When the ringing of bells and the firing of cannon, which attend that delusive and wicked ceremony, have partially eeased, the Pope with feigned humility proceeds to wash the feet of twelve paupers in the Dueal Hall; and waits upon them as a servant, while they are eating the dinner which has been prepared for them. Thus actually exemplifying the prophetical delinations of the Apostle John respecting himself; Revelatiou 13: 11; being "a beast like a lamb, which speaks as a dragon."

Go where you can enjoy yourself. This is every person's lookout on a Sunday at this season jo the year. We would advise all who may seek this comfort and pleasure to betake themselves to the City Gardens, where Captain J. Sneider will be glad to see you and leave nothing undone to make you all happy. The Gardens have been lately improved and everything looks really sweet and pleasant about that place.

A NEW AND BEAUTIFUL CHROMO-LITHOGRAPHIC PARLOR AMUSEMENT—New and Improved Edition.

ty Chromo Scenes on the Central Pacific, Union Pacific, Burlington Route, Michigan Central-Great Western, New York and Eric Ralfroads,-The Most Entertaining, Instructive and Amus-ing Parlor Game ever Invented, GEO. THIS-TLETON, Author and Publisher, No. 423 Wash-ington Street, San Francisco, Callfornia.

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The Parlor Amusement will be sent by mail on receipt of two dollars, with full instructions how to

play the game. A liberal discount to dealers. Col. Geo. Thistleton,

Author and Publisher, Jolly Giant Office, 423 Washington street, near Postoffice,

A Warning to Refractory Husbands.

An irate married woman whose ungrateful better half amuses the unwashed seum of San Francisco society nightly at the Hoodlum theatre, known as the Bella Union, charged upon said ungrateful husband on last Saturday afternoon on Kearney street, because said ungrateful husband most graeiously raised his hat to a lady acquaintance of doubtful moral character who was sitting in a window on Kearny street.

The husband, it must be supposed, was wholly unconscious of his wife's prescucc when he saluted his new acquaintauce, but a sudden thud between the shoulders from the mnseular arm of his own outraged rib had the effect of bringing him to his senses. This, with another bump on the bridge of his smeller brought tears to bis eyes and elaret to his spotless boiled shirt front. Perceiving that it was his own ducky derling loving and effectioned with the state of the state o ducky, darling, loving and affectionate wife that was playing with him he took to run which he did at a pace that would eclipse Katie Pease, or auy other girl if its was only kept np for four mile, out it was not, as the theatrical dancer hied into a fash ionable milliner's store with the same modest introduction as would a mad bull when pursued by a ly pursued by his smiling wife who seemed in a couple of Spanish bull dogs. The stage hero was hot-great-hurry to overtake her fleeing "hobby,"but alas a loving husband knows no bounds when his outraged wife has a grievance to make, so he darted elean through a back door, gained the yard and rolled topsy turvy over seven cases of hats into a swill barrel, from thence into a large tank of dyeing material such as milliners use to dyc from thence against a fence, thence easterly, against an ash barrel thence, into a back alley-way, thence either into the Bay or a bath-tub, for he has not been seen or heard of since.

ADVENT CHRISTIAN! — "Advent Christian!" said Jones, "Why any kind of a christain would be an advent in these days. I don't think I've seen one since I was born. The race has become extinet, Mummics from the lombs of Egypt are more common, Beecher is the best specimen we have.'

Journalism Disgraced.

There is no profession that we know of more honorable than that of a jouranilist. Consequently all mer connected with the editoral or reportorial department of a news-paper ought to be gentlemen, in every sense of the word, and not mean low sneaking skunks such as are unfortunately attached to some journals in this city. We do not mean this slnr by any means in a general sense but in a comparatively limited sphere. We are happy to say for the eredit of the Sau Francisco press that the greater majority of its attachees are gentlemen, but yet once in a while a few scrubs crawl into the profession and by their low dodging, sneaking, mode of hunting up information for the journals which they for the time being represent, bring odinm upon entire profession. One of these disgraceful little scenes which tend to reflect, upon the gentlemanly character of journalism in upon the gentlemanty character of journalism in general occurred on the baleony in the area of the City Hall on last Thursday afternoon between W. B. Linehan, a reporter of the "Alta," and John P. Cos-grove, another reporter attached to the "Call."

Linehan, it must be borne in mind, is the brain of the "Alta," and directs its course—hence its de-eayed and fogy appearance. Besides this, Linehan is one of the greatest "red-mouths" connected with the American press. He is a sneaking Jesuit of the most depraved appetite, and a man that would blow every American Protestant to hell in ten minutes, if he could. Why Fred McCrellish retains him upon the "Alta" is a mystery to us.

The trouble between them arose from articles pub-The frouble between them arose from articles punished in the respective papers to which they are attached. The dilapidated sheet to which Lineham belongs publishes any drivel he may write. He hangs around the City Hall by day and hight, and is considered a common nuisauce by the city officers. In the columns of the venal sheet with which he is connected he heaps abuse and obloquy upon the processing which he belongs. Mr Costrover feelings fession to which he belongs. Mr. Cosgrove, feeling incensed at some personal allusions against him in the "Alta" vesterday, met Mr Linchan and abused him soundly. Mr. Linchan ealled Mr. Cosgrove a liar, whereat the latter struck with his right fist, hitting Linehan in the month, splitting his lip, and sending him against the side of the building. chan rallied and threw up his hands, when Cosgrove, who appeared to understand the manly art of suffdefense, let out with his left and earomed on Linedefense, let out with me had a consequence of the han's nose, causing the claret to flow freely. Cosprove followed up his advantage and again planted his right fist in the mouth of the "Alta" man, cansing another split in his lip and more claret to flow. Linchan seemed to be in great danger of antihila-tion, but luckily for him the clerks from the varions offices, several policeman from the Chief's office and others rushed to the spot and separated the combatants. Afterward they stood and expressed their opinion of each other and the newspapers which they represent, to the intense enjoyment of the on, and to their own eternal disgrace.

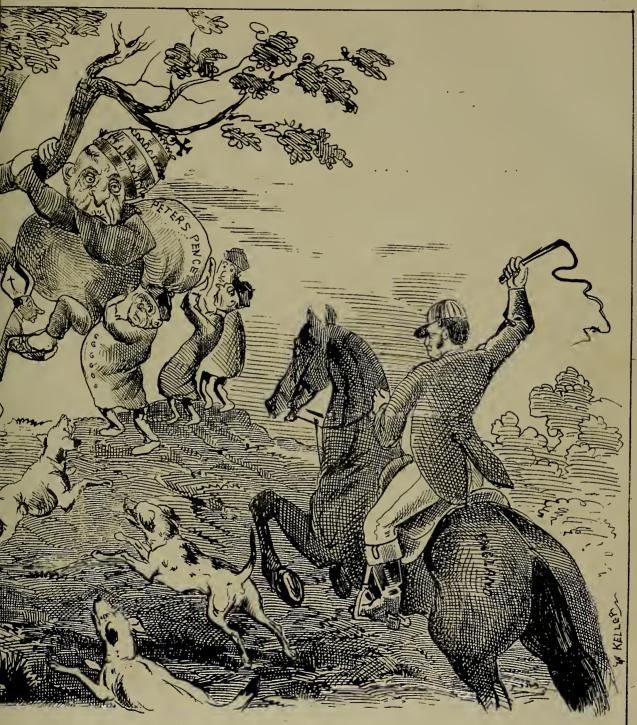
If either of the jouranils to which those two dis-orderly rascals belong had any spirit attached to them they would be doing the journalistic profession a favor by discharging them both from the honored and gentlemanly duties of news paper reporters. It, has been well known amongst journalist in this city that Linehan directs the course of the "Alta," heuce its faded glory and mean appearance. Amongst reporters Linehan is looked upon as a man to be awoided, so far as Cosgrove is concerned, he is a new man at the business and may eventually become no-torious if he but follows the pummeling of such men as Lineham. What we regret is, that either of them should belong to the journalistic profession.

Austria.

Austria is just emerging from a rigid Roman Catholic rule, in accordance with the views of the Pope. Only within a few years has tue Emperor been willing to entertain any measure not first approved by Pio Nono. He has opened his eyes at last, but we learn that he is greatly perplexed at the opposition of Papist Grandees. They put the Pope before the Emperor, as onrs would put the Pope before the Republic if they could.



PIUS IX IN THE ROLE OF CHARLES II. OF ENGLAN



DSTONE AND BISMARCK ENJOYING A PAPAL HUNT.

How the Romish Church was Jilted out of a Handsome Embryo Nun.

The sleek and round-bellied pricsts have never lost an opportunity yet of inducing handsome young ladies to "wed Christ" by heeoming nuns -God save the mark-when we say "wed Christ"for we know and the rascally priests know full well that such a word as "wed Christ," is a blas phemy upon the name of Jesus Christ and his omnipotent Father. We have boldly defied the Romish priests to show us aud show the world any authority either in the Seriptures or in the teaching of Jesus Christ or his Apostles where they ever authorized convents, nuns or bachelor priests, hence we say it holdly and fearlessly that whatever is not of God is most certainly of the devil, hence the Popish doetrine of nunneries and bachclor priests must be the teachings of his Satanie majesty. What better proof do we need than that the mother who bore the Son of Man and the Son of God was a married woman, St. Peter was a married man, and in fact the majority, if not all the other Apostles were married men, and besides this, the Romish Church herself has elevated the marriage ceremony to the dignity of a Sacrament; yet with her erronious doctrines which must emanate from "Old Nick" himself, her priests encourage handsome and wealthy young la-dies to become the "brides of Christ," by locking themselves up in a convent with shorn heads and shaded faces, and only allowed to see aud converse with the priests themselves. Happy indeed would it be for the "hrides of Christ" if this was the only stupid and ignorant evil which is taught by depriving those young ladies of the pleasure of a good husband and a loving family. But alas! the ruthless hand of war and the glories of the Reformation have un earthed some of the mysteries underneath the convent walls in Italy, France, Spain, Mexico and even in this country. Who of our American people forgets the horrible discoveries which were found under the eonvent walls in Boston when that place was exconvent wans in Boston when that place was ex-posed to view, or to come nearer home, let us ask what does this private cemetery attached to the Magdalene Asylum in this city mean? Does it mean that those brides (?) of Christ are all virgins. Ah! well would it be for them and their guilty partuers the priests if such were the ease, but as it is not, the infant's skeletons found under the floors in the vari-ous convents in Europe and in Poston boxe conous convents in Europe and in Bostou have con-elusivly shown that if those shorn-headed old maids (?) who call themselves the "brides of Christ," he maids, we have a good many more Blessed Virgins besides the mother of Jesus. But enough on this dis-gusting subject of sin and wickedness taught in our midst by a ennning and wicked priesthood.

HOW THE CHURCH WAS JILTED.

The San Francisco priests are no better or worse than their hrothers of the holy water mumbling crowd in other countries, hence handsome young ladies, especially if they have been raised Protestants, can find a ready market for their beauty in this city by becoming the brides of Christ (?) and so it was with

MISS KATIE CROSWELL,

The grand daughter of Captain Mason and the niece of Mrs. Judge Southard. This young lady is really very haudsome, so handsome indeed that the old procuress of maidens for Christ's hymenial altar, known as the Reverend Mother Xavier, alias Irish Mary Daley, of the Presentation Convent, in this city used all her persuasions with Miss Crosthis city used all her persuasions with ariss cross-well to have her beautiful hair shorn off and turned into so many dollars for the for the benefit of the church. But alas Mary Daley from Ireland, reckoued without her host. Sine never dreamed of that fine old staunch American Protes-tant Captain Mason, who would as soon see his grand daughter cuter a house of prostitution as a convent. But Mary Daley wanted the pretty bird to be the "bride of Christ," God save us. But Captain Mason took the proper course of depriving the Reverend Mother of such a holocaust as the burning of Miss Croswells sinful garments.

THE CASE IN COURT ON A WRIT OF HAREAS CORPUS. As soon as the ease was brought into court by the

gallant Captain Mason, an attachee of the ILLUS-TRATED JOLLY GIANT was detailed to hunt up the particulars of the case, which he did. After making some inquiries as to where Captain Mason resided he discovered his residence to be at 335 Chesnut street between Stockton and Powell streets, and within a stones throw of that horrid dismal sinful hole, the Powell street Convent. On ringing the front door bell, the door was opened by a clean looking Chinaman who showed our representative into the front room where he was immediately joined by Captain Mason. As soon as the brave captain learned our representative's business he be came quite cheerful and after ruhbing both his hands together for a short time, he volunteered to give us all the information in his power about the "trapping," as he termed it, of his grand daughter. On heing told to proceed he made the following state-

"Katie Croswell is my grand daughter, and my daughter Mrs. Josephine Southard, the wife of Judge Southard, but now divorced, is her proper guardian. Some two years ago I left this city and went to New York, during my daughter Mrs. South York, during my absence my daughter Mrs. Southard sent Katie to the Convent school to obtain an education, but of course those horrible sneaking wieked _____, were not content with giving her an education, but made a Catholic of her, and had her baptized, and iu full communion with the old harlot at Rome before I returned. However my daughter did not tell me as she knew how much I disliked the Romish Church, but this was not all, I found Katie to he a rebellious girl on my re-tnrn, a something which I could not understand as she was always a sweet-tempered, obedieut and good girl, and further, I found that her cousin, young Southard loved her more than with the love of a mere eousin. I, as a matter of ecurse, interposed, and put my foot down at onee at this little eourtship. Not giving the thing a thought any more until Katie's absence from the house aroused my indignation, I learned after a short while that she was in the convent. I went over to that horrible and condemned hole for the purpose of secing her, but the old, ugly, revereud hid called the lady Superior, and told me I could not see her except I obtained a written order from Bishop Alemany. I started off to the old miserable thing called the "Bishop," and told him the case. 'Well,' said he, 'I eau't give you a order to see de girl exsaid ne, 'I ean't give you a forder to see de gill except de girl give you a few lines stating to me dat
she vout's to see you. Den, if you bring me de lines,
I vill give you one order to de Reverend Motter to
permit you to see your grandchild.' 'To hell with
you and your order, you old raseal!' said I. 'I will
have that girl out of that couvent to-morrow morning, or I will make your head swim!' So at that
I immedium and went out and had a wit of haheas I jumped up and went out and had a writ of habeas corpus sworn out and served upon the old bid' at tbe convent, and, sure enough, the next morning Father Harrington took Katie down to the City Hall in a carriage, and there Judge Morrison handed her over to me,

Just here Mrs. Southard entered the parlor, and, after the usual introduction and compliments, Captain Mason told his daughter to tell our representa-

thre what she knew about the case.

Mrs. Judge Southard is, by the by, a beautiful-looking lady, and oue that a man would searce seek to be divorced from. However, there is no accounting for taste, and, let the cause be what it may it is uone of our business; but, from the appearauce of the lady, one would think the fault was not her's.

MRS. SOUTHARD'S STATEMENT.

Mrs. Southard confessed to having a great liking for the Roman Catholic religion until she discov-ered so much evil in it. To her the nuns were like so many angels; but she has lost her good opinion of them now. She was very loud in her denunciation of the Reverend Mother for not sending for her when Katie went there, and told her that she was badly treated at home by her grand-papa. "She had no right," said she, "to take the child into the eonvent, knowing that I was her legal guardian; aud, still worse, they had everything ready to give her hirst degree last Snnday. That meaus, I suppose, the 'white cap;' but, thauk God, I got my eyes open to their wickedness in time. The Reverend Mother, it is true, did not prevent Katie from leaving the convent, in one way, but yet she did in another. She told her if she left the conveut she would go straight down to hell. And, also, Katie had a tion of the Reverend Mother for not sending for her go straight down to hell. And, also, Katie had a

very handsome Protestant Bible, which my son gave her as a present. This the Reverend Mother told her she would have to burn, as that would also he the eause of sending her to hell if she kept it about her; but she said she could keep the cover and put it over oue of the 'holy' Church's prayer books. But," continued Mrs. Southard, "there was one thing that Katie told me that puzzled me more than all the other things put together, and that was, when Katie went to confession the Reverend Mother cau-Katic went to confession the Reverend Mother eautioned her just before she went into the confessional
"to be sure and tell the priest, that she was not a
nun, only a boarder." Now," said Mrs. Southard,
"this let me out with the purity of the nuns. What
that meant I cannot for the life of me make out."

"Oh, well, I can," interrupted Captain Mason.
"She was afraid that some of the bellish, soul-detacking appropriation public passes, between the

stroying conversation which passes between the priests and the nuns might come to Katie's hearing before it was time."
"That must be it," responded Mrs. Southard.

"However," she coutinued, "I will give my eurse to any Protestant parent or guardian who will ever send a child to a Romish Church again."

Our representative thanked the Captain and his Our representative (banked the Captain and his charming daughter for the information thus furnished, and promised to publish the whole Romish plot. He understood from Mrs. Southard that Miss Katie Croswell and Mr. Southard will be married to-day, and thus clip Father Harringtons wings of the pleasure of having any more carriage rides with the lovely novice of the would-be "bride of Christ."

May the young comple never regret the day they May the young conple never regret the day they jilted the Romish Church out of a lovely-looking

Gladstone, England's Saviour.

How refreshing it is to us to hear the manly voices of Gladstone and Bismarck uniting together in England and Germany against that horrid, loathsome old beast who has elevated himself above God and man on earth. Ah! Popery, your days are uumbered. You have outlived your usefulness. You have already packed the devil's pit with unfortunate souls who have blindly followed you headlong into erime, sin aud shame. It is not for your good works that the statesmen of Europe have now risen up against you; it is not for your good lives, or the morals of your doctrine that the Illustrated Jolly Giant has raised its voice to expose your hellish tricks in this new world. Ah! no, Popery, you have left your brand of infamy upon the otherwise good and intelligent meu of this earth. Your priests are green when to be found. wise good and intelligent meu of this earth. Your priests are everywhere to be found connected with slavery and degradation. Yon, Popery, and you alone, have sold that fair and lovely little kingdom called Ireland to a despotic king, and you, Popery, by your eunning and tricky Cardinal Cullen have hindered those noble Irish people from gaining their freedom, you, Paul Culleu, the son of a poor farmer near Athy, in the County Kildare, who by your Irish cunning, Jesuitieal tricks, had obtained a cardinal's bet from your infallible master at Rome: you, sir. hat from your infallible master at Rome; you, sir, have said, ex eathedra, that Hell is not hot enough, nor eteruity long enough, to punish the Feuians. The old Pope has refused to recognize the strug-The old Pope has refused to recognize the struggling Spanish Republic, and now we ask the American people, what can they expect, should this helish system of Popery ever get control of this government. Are not the Irish, to-day, the most degraded nation of people on earth? And who has made them such?—why, the Romish Church, through the priests. Have ever the Irish Priests as a body come to the point and assisted the people—the hrave people of that country to gain their independence. No! never, nor ever will—because as soon as the people gain independence in governing to God for themselves, and this, the Irish vampire priests know too well; hence their opposition to the Fenians. These things we merely quote to show that Gladstoue is right in joining Bismarek at the present time to erush any advances that the at the present time to erush any advances that the diseased old Pope may make into England, at this

What we want in this country now, is some of our American statesmen to join issue with Gladstone and Bismarek against the common enemy of mankind, Popery.

Bunday Amusements at Woodward's Gardens.

Some years ago, Woodward's Gardens was a place where fathers and mothers could with safety to the norals of their children, take their families for a lit. le recreation on Sunday afternoon, but we regret to ay that the character of the assemblage who resort hese "gardens," as it is termed, have woefully hanged for the worse. The place is resorted at present, by the scum of society, including pickoekets, roughs, and prostitutes from the lowest ives on Dupont, Sacramento, and Pike streets, and he entire Barbary Coast. How a respectable man an take his wife and family to these gardens, at resent, without coming into contact with the very vorst element in our city, is utterly impossible. On ast Sunday, we visited this place, under the impres-ion that it was still respectable, but alas, we were adly disappointed. We saw some of the eominon-st bawds foom Pike street, scated at the tables in he drinking saloon, gulping down lager beer with It the brazenness for which they are noted. On he grass outside, close to the entrance of the amhitheatre, was a brute in the shape of a man lying runk on the elevation close to the walk, and iu full iew of the passers by. In addition to this, the light ngered gentry plied their nefarious games upon the ew fashioned, swinging pockets of ladies, by ab-tracting some valuable lace handkerchiefs. All nese little things help to leave a had impression pon the public mind.

pon the public mind.

So far as the performance in the pavillion was oncerned it was too coarse and vulgar for the present refined taste of our people. Mr. Woodward, as charitable gentleman, and a regular attendent at he evening divine service of Calvary Presbyterian thurch, should, we think, manage to set a better example to the rising generation than personally succeintending the heinous traffic of selling lager beer biprostitutes on the Christian's Lord's day. Mr. erintending the heinous traffie of selling lager beer o prostitutes on the Christian's Lord's day. Mr. Voodward is very fond of money, no doubt, but yet is standing as a father of a respectable famly, ought, one would suppose, to prompt him to isconntenance the traffie of liquor to a low cleant such as we saw there on last Sunday. Why ome of the religious papers published in this city, a not excompanie this church work gentlement. on the tength of special published in this city, on of excommunicate this church-going gentleman, emains a mystery, but perhaps, like all others, his noney covers his sore spots, that, or the presence of larry Andrews at the gate, shields our Pacific shownan from a just criticism.

Editors in Trouble.

Dr. W. Lobsehied, a German Phy-s-i-eian, who esides at 401/2-mind the half - Geary street, ad Mr. George Wentzel, Otto C. Heufner, J. B. Goly, and Edward Zsehiesde, editors and proprietors f the "California Journal and Sontags Gast," arrestd with having published a libel impeaching both is professional and private character.

We are sorry for the learned pupil of Esculapian, o lose his character in this city. But we are a thouo lose his enaracter in this city. But we are a thou-and times more sorry for the gentlemen whom he as had arrested for besmearing themselves with iteh of such a doubtful quality. We trust that Dr. Johnschied may get extra advertisement from this hiel suit. So far as we are concerned, we never leard of him before, and we trust the Lord will save us our hearing, and may we never hear of him

It is the practice only too often, of one-horse phy-icians, and others of the same ilk, to try for notori-ty by having some prominent journalist arrested ibeling them(?)

Austrian Schools to be Purged of Prussian Teachers.

The Austrian Minister of Public Instruction has esolved to take measures to purge the Austrian cbools from prussian Teachers and Prussian schoolooks. An investigation is now being made as to ne number of foreign teachers employed at the Ausian Universities,

Papal Hunt.

See Illustrations, 246 & 246.

What a downfall of royalty at the Papal court. What a rattling of old bones. What a change from the time of Alexander VI, the hero of concubiues and the Papal parent of the notorious Lucretia Borgia. Ah truly the finger of the Lord has been turned towards abominable Rome, Rome to-day is not the Rome of six hundred years ago when the Vatiean halls re-sounded with the merry voices of the bundred con-cubines, kept there for the gratification of the "in-fallible" vicegerents of Jesus Christ, as they hlas-phemously termed themselves before the people; today the old harlot takes the place of a bagged fox and affords sufficient amusement for the gifted states. men Bismarek and Gladstone to get up a Papal

The illustration which can be seen in another page, places the infallible old man of the Vatican in almost a similiar position as Charles II. of England when he was nursued by English Commoners with blood-hounds. The old Pope would have given the people of Italy to-day similar amusement were it not for his old age. But woe a thousand woes to the next Papal monster who comes to the surface and elaims to cut God Almighty from his honor on earth. May such men as Bismarek and Gladstone arise in the United States to clip the wings of the Pope's emissaries in this country, we need them.

Capt. C. E. S. McDonald.

It will be remembered that this geutleman some time ago trained and equipped a company of eadets to such perfectiou that they were able to drill blindfold, and perform with greater accuracy than most trained soldiers with all the advantages of open opties. He took them East and astonished the folks ou the Atlautie sea-board with their proficiency.

He has now undertaken another work of the same eharaeter. He has taken nine Indians from differeut California tribes, two of them being half-breeds, and intends to train them to an even greater per-lection. He intends to challenge picked men from the best regiment in town to a trial of sdill, when he the best regiment in town to a trial of sdill, when he is ready, against his blinded pupils. He will then go East and attend the great Centennial, just to show what ean be done with the wild natives of California. We were by his place last Sunday, and accidentally called in, and were both pleased and astonished to find what perfection had been attained in one short month. We have no doubt but the Captau will succeed in surprising everyhody.

A Scurillous Priest.

The Paris correspondent of the "Times" says that a Romau Catholic priest at Meersburg, uear Coustance, was lately prosecuted for teaching the sehool ehildren some seurrilous lines which he eomposed on a Jewish manufacturer. He denied the charge, and was supported in that denial by the nun acting as teacher in the school, and he was acquitted. The verdict was appealed against, however, and some of the children confessed that the priest was guilty. He was accordingly sentenced to ten days imprisionment, and the nun has been condemned to two month's imprisonment for perjury. A prayer-book was produced in court which the priest/presented to one of the children as a reward for her evideuee in his fayor at the first trial.

Not True.

The press of this city contains an injustice in its eolumns, in saving that the young lady who married the Romish priest, Gerdemaun, iu Philadelphia, was a Protestant. She was no such a thing she was a Romau Catholie. We make this correction on bebalf of the American Protestants. Protestant ladies do not as a rule seek to become united to auytning so foul as a perjured priest. Drunkeu priests may be good society for Romau Catholies, but we are sure this is not the ease with American Protestants. Our promised poem on the "Yosemite" did not eome to hand in time for this weeks issue.

A Marine Excursion.

We Shall never have done recording the exploits of eity bred heroes in the character of eity sportsman. It is so nice, of conrse it is, so exhibitaring, and all that, to take the country air iuto the lungs, and feast the eyes on woodland vales, and the olfactories on the perfumes of nature. And if the eity chap, with his thin legs, his horror of swamp and tangled brier, and his utter ignorance of the ways aud haunts of birds and beasts, would let such varieties alone, and leave the borrowed gun at home, he might enjoy himself without being reduculous, and be the better for his little escapade.

But alas! it never can be so. We should smile

most sarca-ticly at a backwoods hunter who should propose to assume himself in the eity by playing the attorney on the stock broker for a day or two; and yet, we certainly do but little better when we shoulder arms and dream of raiding on tbe wild game of the country. Such projects generally offord much more amusement to outsiders than to the actors themselves. And thus it happened

than to the actors themselves. And thus it happened to a small division that visited the rural slopes of Marin County last week. They were a niee party as they went out, "werry," as Samuel Weller would say; but warry, their return was a little "ehop fallen" and woe begone.

There was an Augel, of course, no party is complete in these orthodox times without an Angel, or some one that would like to he an Angel. This one was an Augel in disguise. You woulden't have thought he was one at all, either from outward inspection, or inward investigation He carried the great weapon of distruction in the shape of a huge bored/shot run, as an outward and visible huge bored shot gun, as an outward and visible sign; and for the inward and invisible grace, a bottle of fourth proof. And yet he was an Angel, if you don't believe it, ask bim if that be not his proper name

And the Augel had, not a mother-in-law, oh, no, not so bad as that, hut a father-in-law, who must needs go to the Chase, too, to witness the heroic exploits of his Angelic relative. And he did see what "he went out to see." He saw the valiant sou-in-law weeping from his hind-coat poeket, copious streams of the fourth proof whisky. Happily the Angel had previously stowed away the most of it, where uelther bettles herek, nor theires cet in end steal. But ther bottles break, uor theives get in and steal. that very eircumstance perhaps caused the disastrous loss of the remainder. The Angel was quietly reposing in the common ambulance, when a daring reposing in the common ambulance, when a daring member of the feathered tribe, eame all too near. In his haste to adjust the telescope, and level that smooth bore, his coat pocket collided with the wheel, and the mother of all mischief hidden therein, from the prying eyes of the father-in-law in a black bottle, was let loose to revel at will adown the nether garments, or drip sponta neous from the coat tails. Chase saw the fugitive fourth proof, and whether it were in holy horror, ot finding his angel son-in-law, thus accounted, or at the top of so much good hrandy, fainted on the spot.

A doetor of several Summers, however, was at hand, who, with remarkable presence of mind, eaught enough of the dripping estacy to baptize the old saint, and all went merrily as a marriage bell once more. There was a tall speculator, who looked Woodward, optically; but kept a nasal organ of rare proportions and fine secut on the rear rank of the Angel, lamenting sore the loss of happiness from that disastrous flow.

Our heroes, like Don Quixote and De la Mancha, did not traverse the open country without encoun-tering a castle or hotel. They found mine host well busied with numerous guests. Fair women and brave men adorned the festive board, and our Angel, to the admiring gaze of his father in-law, was as one that disdained the present beauty, and was a fine sample of modesty, manifested in the flesh. Albeit the odor on modesty, mannessed in the least. Albertale door confined in his coat pocket had permeated his whole system, and oozed out, as several very good people affirm, both in his breath and bis livain. It is not often that drunkenness and stupidity are mistaken for exceeding good taste, and virtuous retieine. But luck is all, aud fortuue favors the bold.

Churches.

Churches grow, like other creatures, Have their infancy and youth; And when old and harsh in features, Meet decay and final death.

When in youth they lift their voices, Rich and poor alike are called; All are welcomed, to their praises None repelled, and none appalled.

Come ye poor! and come ye needy! We will feed you every one The young church is never greedy, Nor rejects its humblest son.

Grown a little richer, oider Carpets deck the sacred floor; And the sexton, growing bolder, Holds in hand the open door,

Creeds and fermulas now framing, Check the flowing tide of grace; None may come without proclaiming Pride of dress and purse and place,

Older grown, and richer still, With its purple cushioned pcw, It will show God's holy will, Only to the chosen few.

Now in dotage, hear it claiming All must die, without its pale; Every soul, without its naming, Sinks to hell without avail.

Then the last sad rite's enacted, Church has reached its utmost goal; The infallible farce is acted Grieving every virtuous soul.

Pride and greed have reached their climax, Every vaunted lie is said: Its palsied fingers prone and relax, The old doting church is dead.

Rome! with all thy state and grandcur, Purple vesture, triple crown; Thou art but a drivelling gauder,
And thy fate is downward! down!

The School Directors on the Jesuit's Scent.

The people of this city will not fail to remember the names of school directors, Spalding, Buffington, Bragg, Rosekrans and Hurlburt, for their manly action in trying to enforce the compulsory education bill, as passed by our last Legislature. The ILLUSTRATED JOLLY GIANT, in a recent number, called the attention of the School Directors to the fact that almost all the Roman Catholic children in this city were being poisoned by the Jesuits in the dives un-der the Romish Church, where the American peo-ple are made to believe that education is imparted ple are made to believe that education is imparted to the children, but these brave American School directors are not going to be fooled by the Jesuits any longer. They are going to see that the laws of this state must be enforced without consulting the Jesuits interested. We are glad to find for the interest of our rising generation, that we have at least five American school directors who are determiacd to clip the Jesuit's wings.

The A. P. A's.

We have often been asked what does the above titl mean. Our answer is, to all such inquiries the American Protestant Association." It is a benevolent society, and is formed by persons desiring to the utmost of their power to support and defend the liberties of this country from the designs and Inherites of this country from the designs and intrigues of Popish mercenaries, as well as for the maintenance of the public peace and tranquility. It is exclusively a Protestant Association, and the members pledge themselves, as far as in their power lies, by every lawful influence which they can exert, the protection of the protecti thes, by every rawful influence which they can exert, to preserve, inviolate, that most glorious privilege, "Liberty of Conscience," and to protect good citxcns from violence, oppression and wrong. Any further information in reference to the formation of this society may be had at this office.

The Runaway Priest.

A priest who is said to have rau away with the funds of the church and one of the young sisters has been found, and is in enstody to answer any charges that may be against him. He has married the lady, and says he took no more mouey than belonged to him, and don't want to be a priest any more-in fact he has renounced Catholicism, and desire to live a decent and moral life with his own wife.

We cannot commend his peculiar method of se ceding from his church, though we are glad he has seceded. Had he been educated in our common schools he would probably have known that in this free country he could have walked out of the church an independent man, and told his bishop that he was going to change his business and take a wife. But he was the victim of a regular Catholic training. He did not know but he was a slave, and had to run away to obtain fresdom. He had been in the church long enough, and was old and learned enough for a priest, to hear confessions, and to forgivesins; but was profoundly ignorant of his own rights in our free country. Is this the kind of edu-cation we want? It may do the Pope of Rome; but it does not suit an American sovereign.

When called for his trial he seems to be overwhelmed with perplexity. He could not conjecture what would be done with him and his young wife. In a good Catholic land, it might have been imprisonment for life. But here in America, we respect the tender passion, and must find a man guilty of something worse than marrying a woman he loves

before we take away his liberty

before we take away his liberty.

However, as be came from the court there was a rush made for him, and voices were heard to exclaim, "Kill him! Shoot the heretic!" etc. This is all in strict accordance with a Catholic education. They would kill one of their own number who should become a Protestant. It was for that alone that they sought this man's life. "Kill the heretic!" that was the word! and this too, in the good old Protestant city of Philadelphia. "Kill the heretic!" That means any and every Protestant. We are all heretics. And if these Romanists were in the majority such would be our fate, Knowing this, can we permit them to spread over the land like wild-fire? Is it not our bounden duty to our country, Is it not our bounden duty to our country, and ourselves, to counteract their influence and diminish their numbers by every possible means? We mean of course, by persuasion and argument We would not turn the ruthless hand of persecution, even against a Catholie priest. It is the prerogative of God to destroy them, if he chooses. It is only ours to take measures to defend ourselves. We canours to take measures to defend ourselves. not assume to be God, and wield His thunder. But they do, and hurl it with withering force against their adversaries where they have the power. We must keep them from that force, in our country, or we are lost, And the only weapons we can use against them are the tongue and the pen. "Kill the heretic," no matter bow, is tneir watchword. "Kill the Catholic with bright knowledge, reason, manhood and self sovereignty, must be ours!" Emancipate him from slavery to the priest.

Rome is Still for War.

It is well said that the army of Don Carlos in Spain, is the nucleus of the grand army of the Pope for the subjugation of Europe and the world. Recruiting stations have been opened for it in Rome, and good Catholics called upon to rally round the cause. It is true Don Carlos seems to be under the weather just now. Neither his military prowess the zeal of his followers, the murder of those opposed to him, nor the prayers of the infallible have sufficed to him, nor the prayers of the intallible have sufficed to enable him to keep the field. We learn that he ts defeated and a fugitive. The frowns of Bismarck and Gladstone, and the inability of the French Catholies to give him efficient aid, have wrecked his fortunes; and with him falls the last armed power that pronounces for the Pope. We trust the er that pronounces for the Pope. We trust the Spaniards will be enabled of re-establish their government on such a sound basis that religious liberty may be seemed to her people, and Papal supre-macy and priestly dictation may be forever bauished from her counsels.

Brave Bismarck.

Bismarck tells Rome What she Must do it the Future.

Bismarck has notified the College of Cardinals at Rome, that in the event of the death of Pio Nono unless the election is fair and in accordance wit. former usage, Germany will not acknowledge it, o recognize the new Pope. This implies severa things. First that the Cardinals may be suspected of ballot box sinffing, and other election fraud. Second, that a man might be elected by fraud, to b the Vicar of Chirst, the vicegerent of God on earth and infallible in all things. And third, that no God himself, but the German Empire must see the feed timiser, but the everman Empire must see that the election is pure, and pass indement on the qual fications of the new Pope. And yet from all thes fallible sources it is expected that au infallibile walt must flow. Truly this is looking for grape from thorns, and figs from thistle. A man must have lost his senses to found his faith on such delusion.

Germany vs. the Beast.

The war still rages between Bismarck and the in infallible See of Rome. The German Prince seems t have all the trumps in his hand, and to triumph eveover infallibility. What a farce! What a mockery to call one infallible, who is falling lower and lower every day, and all in consequence of his own egre gious blunders. The German Parliament will de clare, like the constitution of the United States that the civil law is the will of the people and mus be obeyed. Measures will be taken to secure its of servance, and Kaiser William is not the man to let the grass grow under his feet when obedience is the exacted. There is no difficulty in predicting that the church must give way in every place. Just not an archbishop, whose diocese extends to bot Austria and Germany, has defied the orders of Bimarck, As he lived in Austria, he thought he was safe, and could defy the Prussian. But his estate iu Germany have been confiscated, and he is require to appear and show, if he can, why another bisho should not be put in his place.

Chicago Can't Beat That.

A loving couple here in San Francisco got maried about two weeks since. In a few days the ladnowise regretting that she was married, yet seeme to think that she had made a mistake in the mar and proceeded forthwith to amend ber choice. St went to housekeeping with another swain. Feelin good and joyons, as young married people sboult the new couple started out for a promenade. Ol servers say they looked well, and would hat achieved a happy and successful Sunday excursion had they not met the husband whose name figure on the marriage documents. That gentleman stook his teachers are the supported by the support of the on his technical rights, drew his cutlery and pr ceeded to carve up the squatter on his records Number two put in a defense in kind, an the young lady looked on, likely to be the spoil of the victor, when the police siezed both our heroe and intimated that a gentleman in the Police Cou would like to hear their story. The alone till this exclamation can be had. The lady was le

The Czar in Danger.

There comes to us over the wires, the news th the Czar of Russia bas inaugurated a-system common schools, and insists upon it that all tl children shall be educated thereiu. It is in fact eompulsory system. At the same time we lear that the life of the Czar has been threatened, are that hundreds of persons have been arrested for tl

It must be recollected that in Russia there are o fogies who would bold back the march of civiliz tion, as well as in other countries; and to these, if any, we must refer the attempt upon the life of the

emperor.

Cox, Heaven, Sacramento street and the City Prison.

San Francisco ean boast of having some-and a good many of them-of the most ardent admirers of the "Word of God as it is contained in the Holy Scriptures," Amnng this number of devoted preachers of these words is an eminent theologist, named hy hoodlums "Hallelujah" Cox, hut among his brethren of the Methodist persuasion as Brother Cox, but as Shakespear has said there's nothing in a name, it may he even so in this ease, but it is not the ease with "Hallelujah" Cox, there is a good deal in him if it were only taken out, as it was on last Sunday forenoon in the highly fushionable locality known as Sacrameuto and Leidesdorff street, where Doetor Cox holds divine-(with a vengeance) serphoetor Cox nords divine—(with a vengeance) servise every Salbath morning to the unwashed occupants of Woodward's What Cheer House. As usual last Sunday morning, brought the learned "Halbelujah" Cox to his pasture field where Satan ahounds in allhis glory. The learned doctor by his incantations ousted his Satanie majesty from the field. Having finished his morning devotions (ahem?) and quietly taken his seat in his one horse-buggy for the purpose of holding a matinee for the edification of a few ragged, ring-tailed haboons, which are kept chained for the amusement of the hoodlums and their gals; at that place. However, as there are disappointments in all things except that "Hallelujah" Cox, is snre to make a noise in this world, the monkeys at North Beach were sadly disappointed be-cause of the Doctor's little row which occurred as

The Doctor spoke his little piece, the usual hymns were sung, the morning's devotions were brought to a harmonious conclusion and the reverend gentleman started to get in his buggy to drive away. As soon as he had done so the place he had lately occupied was taken possession of hy Professor Hopkins, Second Adventist, publisher of the Advent paper, and his friend, one Stetsou. Hopkins started in to air his opinions, when he was interrupted by Doctor Cox putting several conundrums to him. The interruption was reseuted by Hopkins and Stetson, who mildly stated to their Christian friend that as they had quietly listened to his harangue he should in turn be polite enough to let them proceed with their circus. But Doctor Cox would not accede to this request, and kept up his interruptions until they became monotouous to the believers of the Secoud Advent and they retorted in kind. Dr. Cox had some supporters around who took his part and who began to make it hot for Hopkins and his friend, upsitting the box upon which the former was holding forth. At this which the former was holding forth. At this juneture the Police put in an appearance and arrested the two, letting Dr. Cox go away. The arrested parties, on arriving at the City Prison, immediately gave bail to appear before the Police Judge.

Subsequently, D. Cox was arrested, and on Monday afternoon the case was heard. The testituony was substantially as stated above. It must be confessed that the style and manner of the Doctor's operated with the court force that the style and manner of the Doctor's operated.

ponents did not impress the Court favorably; but it is difficult to perceive, under this showing, why he was discharged, and those whom he interrupted held for sentence. If there was any disturbance the Doc-tor caused it. We are inclined to think the whole of them very foolish, if uot disorderly, and might have heen fined with propriety. But this decision would seem to convey the idea that Doctor Cox has a lease of the streets, which cannot be admitted. This case should be carried further, that people may know

their just rights.

An Ungodly Biased-eyed Wretch.

Ah Chan, is the name of a fonl hearted devil of the mooneyed tribe who by their unholy and ahominable presence in this community breed disease and death. This arch devil through pure malice stabled a poor innocent little boy only four years of age, without the slightest provocation in the world. The inhum an wretch was committed for trial by the Police Judge. It is rather tough we think to saddle the court with the expense of a trial with such a heinous brute, while there is a lamp post and a clothes line to be found in this city.

I ain't Certain Who is my Father or Mother

Should our courts continue to divorce the honds of marriage with the same rapidity for the next twenty years as they are doing at the present time, the above may become a very fair specimen of the answers that will he given by our rising generation, should they be asked to identify their fathers or mothers. Yet at the same time we are not adverse to divorces. To us it seems to he the only way known to the law to harmonize society and domestic troubles. It is cruel to compel a man and woman to live together in a sort of hell upon earth, and more especially where there are children.

The San Francisco District Court Judges are kept pretty busy at this branch of their legal business, more especially Judges Dwinelle and Wheeler of the Fifteenth and Mineteenth District Courts. It would seem that the agrieved married folks who get themselves entangled in domestic troubles, find a soothing comfort in applying to these two philan-thropic gentlemeu that—or, it is easier to obtain a in their Courts, than in any of the other

District Courts in this city.

This inference we come to, from the number of divorces granted monthly by both those Judges. Before Judge Wheeler's Court came into existence, Judge Dwinelle was the only champion who held the Hymen kuife in this city, but the mild and gente face, as well as the soft and musical voice of the handsome Judge Wheeler seemed to lend an enchantment to the troubled married matrous to seek comfort and separation from their unruly partners

in life hefore his Judicial shriue.

We don't intend to say that the fact of Judge
Wheeler heing a bachelor has anything whatever to Wheeler heing a backelor has anything whatever to do with all the pretty but discontented ladies secking him in his official capacity to separate them from their husbands, yet from the turn of a case where a well-known lawyer in this city got aequainted with a fair young widow in defending her suit against the "Chronicle," and was corralled into the hyperial net with her there is no knowing but a hymenial uet with her, there is no knowing hut a good many of the agrieved ladies fondly hope that by their tears of love and pity before the judge, he might take one of them to his own effectionate hosom and there cousole her for all the wrongs which she may have suffered from her last partner. Be the object whal it may, Jndge Wheeler is in great de-mand just now, with the unfortunate married ladies, and we are very happy to say that his Honor does not disappoint them in any case where their griev ances are real. They have a kiud-hearted honest gentleman to appeal to. May he long adorn the Judicial Bench of the Nineteenth District Court!

Wanted, a Statesman.

The time is coming round for the nomination of our next President. The third term is new admitted to be impossible. The politicians may propose, but the people will not dispose that way. And so we have a new President to find. Nohody knows we have a new President to find. No hody knows where he is. It is confessed on all hands, that we need a statesman, and do not know where to find need a statesman, and do not know where to find him. We want a man who will not steal, who cannot he bribed, who loves the great republic, and the people, and the country, who has a clear head and an honest heart. And such is our venality, our worship of the almighty dollar, that we do not know any man who can fill the bill. In the last four years, no man of mind in Congress, has shown that he possesses these qualities. Not one has denounced fraud and corruntion and those who wractice them in such and corruption, and those who practice them in such clear tones that we can say we know what he is. There is a little time left. Who will step into the vacaut place?

England.

The infallihility party is up and doing- They can meet in London, and speak freely, or in America. But strange to say, where they have so lately ruled, they have excited such hatred, that they are not permitted to assemble, sputter their absurd dogma, and conspire against the liherties of the state and beople. They have been so intolerent that they are not now tolerated.

Grant on Chinese Immigration.

It is now asserted that President Grant has expressed himself as opposed to the introduction of Chinese women into our country for purposes of prostitution, and declares it as his opinion that the Chinese treaty does not give any right to them to

The Supreme Court seems to think differently, and on matters of law they are supposed to he much higher authority than the President. We shall have to stand by their decision until it can be reversed

But there is another question connected with this Chinese treaty that must sooner or later have th attention of the country. There can he no douh but the people of California would by a large ma jority vote to-morrow, to have the whole race, unless it were a few merchants or travelers, or students, excluded from our shores. We are then met by the assertion that we are not alone, we are only parts of a great whole, one state in forty, and in such mata great whole, one state in forty, and in such mat-ters must submit to the wishes and desires of the rest. We'll, even so. We are willing to admit this eqnal right, but we do not helieve that our sister states want to crowd this evil upon is. Those of them who have tasted it for themselves do not like it any hetter than we do; and we are satisfied that the whole of them would readily join with us in rejecting the whole race.

rejecting the whole race.

Then comes the Chinese treaty. John takes shel ter under it, and deems himself perfectly secure. But there is a weak point even in this. In our Con stitutition it is provided that the reserved rights of the people and of the States cannot be curtailed or touched, save hy an amendment, passed hy hoth houses of Congress, and approved by three-fourths of the State Legislature. So grave a matter is it, to in-terfere with the privileges of the separate states. Yet the President and Senate, in conjuntion with Yet the President and Senate, in conjuntion with the representatives of a foreign powers seem to have the right to make a treaty which may effect the same objects, without reference to the will of the state. This is absurd. It was evidently intended that the Seuate in the approval of treaties, should keep within the limits of their ordinary power. They should be careful at all times, that uo treaty contains mat ter that ignores the reserved rights of either state or persons, What they may not do in conjunction with the President and House of Representatives with the President and House of Representatives without the consent of the states, they cannot do by any compact with a foreign power. To suppose that they could, would put it in their discretion at any time to harter away our rights. If there is anything in the Chinese treaty, or in any other treaty, that ignores any right of the state not yielded up by the Constitution, the treaty is void for that reason. A treaty is only presument law part to the Constitution. treaty is only paramount law next to the Coustitutiou and not before it, or without it.

The several states of this Union have only agreed that citizeus of one state, shall have all the privileges of citizens of any state where they may choose to reside. There is nothing to anthorize those not citreside. There is nothing to antiotize those not citizens, to enjoy the same privileges; and the treaty making power has uo right to confer them, without the same approval as an amendment to the Constitution. This vien of the treaty making power will have to he well considered; and we feel assured that when it is so, the Chinese treaty will staud hut little in the way of the wishes of the people of California in this healf

fornia in this hehalf.

Ap "Intelligent Jury."

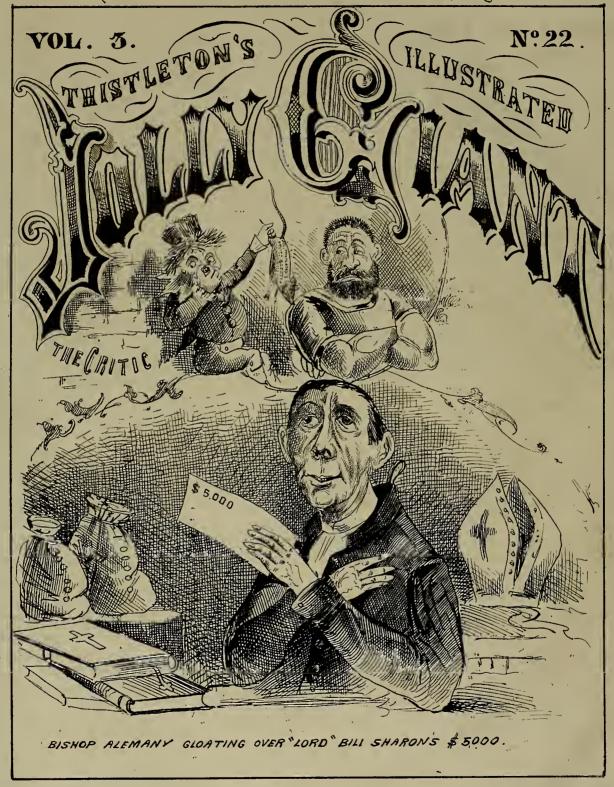
It was the impression in this city amougst the intelligent people that the only twelve fools in this community were the twelve men who pronounced Laura Fair insane. But this theory does not seem to be an accurate analysis of the human family, so far as they are located in this city. The Coroner's jury who found that Margaret Maguire was shot, hut by whom they did not know, wherein her hushand was seen shooting her, and is now held to answer before the Grand Jury, for the crime of murants will go to prope that amonest our immigrants. der, will go to prove that amongst our immigrants there comes an occasional donkey also

When we find such jurors as these, we hreathe a little freer, and thank God, that we have a Supreme Conrt with the power to set aside a verdict.



HALLELUJAH COX, BAGGING SINNERS FOR THE KINGDOM OF HEAVEN FROM AMONGST THE UNWASHED BOARDERS OF THE WHAT-CHEER-HOUSE.

BAN FRANCISCO, SATURDAY, NOVEMBER 28th 1874



THISTLETON'S

ILLUSTRATED JOLLY THE CRITIC.

Saturday : : : November 28, 1874.

"I did Believe, and do still, that Popery is breakin upon this nation, and that those who advance it will stop at nothing to carry out their design. I am heartily sorry that so many Protestants lend their helping hand to it." -- Last Speech of Lord William

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All letters on husiness to be directed to Col. GEO. THISTLETON, Puhlisher and Proprietor, 423 Washington street, near the Post Office.

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The following named gentlemen have kindly consented to act as our agents in the various towns set after their names. Parties in the interior, desirous of ohtaining Thistleton's Illustrated Jolly GIANT, can be accommodated on application to any of the gentlemen mentioned helow.

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WE never said "Saam" H. Kent was a rogne, hut if we were to do what he has done, we would consider ourselves thieves of the first water; hut, then, we arc men of the world, and "Saam" is a Christian and a practical follower of Christ, and a habituate of Calvary Presbyterian Church, as is James B. Roberts, one of the Supervisors, who helped to whitewash "Saam." This is the only difference that we know between ourselves and "Saam."

The Enlargement of the "Illustrated Jolly Giant."

INCREASED TO SIXTEEN PAGES.

We take great pleasure in being cnahled to present to our readers this week, the ILLUSTRATED JOLLY GIANT in the full and complete form originally intended. We have to return thanks to the public for that liheral patronage that thus enables us to reach this desired point at so early a day.

The ILLUSTRATED JOLLY GIANT began life as a gay bubble of a summer's day. It found a congenial atmosphere, and as Darwin would say, was called for hy the forces of nature. It was found to fill a void. The people fed it by their approhation; and from an overgrown haby with nothing but laughter and frolic in his composition, he has now assumed the well knit proportions of a giant indeed, with a purpose in view, and pursuing it with a determination to conquer or perish in the attempt.

Hearafter we shall present to our readers sixteen. pages of compact reading and illustration. This will give us room for more facts, and a still more thorough discussion of our views and purposes Our objects will remain the same. Without being political, we shall still lend our voice to the correction of all those frands and ahuses that seem so readily to crawl into the administration of government whichever party may he in power; and to the correction and suppression of those varied evils and crimes that do so much to disturb the peace and order of society.

Especially shall we devote our attention to those erratic or low and reprehensible traits of character in our public characters, that arc so well calculated to amnse, while at the same time they tend to inctruct and amend,

But never shall we forget one great leading feature and object, direct hostility to the so called Holy Roman Catholic Church. It holds with the Pope, "That it is a damnable heresy, to believe that government should rest upon the will of the people." While we hold with the declaration of American Independence. That all just government should cmanate from the will of the people.

Here is an irrepressible couflict. There can be no compromise, and no breaking down. Either the people must rule, or the Pope of Rome he declared

the supreme authority.

We want no Pope in ours. We are willing to be governed by the majority. If it is wrong to day, on better information it will be right tomorrow, and the people always mean well. • But this arch priest with his arrogant pretenses, has never been open to instruction, and there is no gurantce anywhere, that he is in favor of liberty, justice or good government. This conflict is our peculiar casc. We shall nurse it, and keep it warm, and ever make it hot for our adversaries, as opportunity may offer.

We thank our subscribers, and assure them of a straight forward and unchanging cource.

An Irish Catholic on Christ.

Two Irishmen got to talking one day about Christ, and the following conversation spring up:

"Who was this Christ," says one, "that the Prot-

estants talk so much about. What was he, compared to the Pope or St. Patrick?"

"By me sowl, I think he must have been an Orangeman," said the other.

"I thought so," said the first. "Sure, my heart never warmed to him like St. Patrick. I believe you are right Micky."

Catholic Trouble in Europe.

It is quite evident that something very serious is in contemplation in Europe in relation to the Catholic Church. Plots and counter plots are seen cropping out on every hand. No one seems to know where the storm will arise; but it is manifest that it is in the air. There is political peace everywhere. All the crowned heads declare that their relations with each other are most friendly, and yet armies are heing mustered and equipped as never hefore. Statesmen say the question is one of church, and churchmen never were more active and slarmed.

churchmen never were more active and alarmed.

In ease of a general effort hy the friends of the
Pope to regain their supremacy in Enrope, which
seems to be expected, there are two countries to
which defeated plotters and traitors can fly for
safety, England first, and then United States. Priests
may plot treason in France, Spain or Germany,
lead hands of Papaladherents to overlive what and order as they have done! Effore thousands of times, and when defeated find refuge in these two lands of freedom. Singular though it may seem that the devotees of the most hated system of religious and political despotism, should find themselves most sheltered where they are most despised. But it is even so. And they are well aware of it, and nnwilling to do anything to impair their chances in these favored

News comes to us now, that the Catholic Bishops of England have gone on a mission to Roue for special and sceret purposes connected with the anticipated troubles. It is said that they will represent to the Pope that England is their only refinge sent to the Pope that England is their only reinge in case of danger, and that they must cultivate such relations with the government of that country, as will leave that refuge open and secure. They intend to ask the Pope to exempt them from all necesity of resisting the English law. They feel that while the Bishops of the continent are arrayed in hostility to civil government, they wish to he relieved from that necessity. They see that in England a strng-gle against the government would he nseless and absurd. There can be no fooling there, and the at-tempt would only increase their difficulties and impaic their strength. And so they will meekly ask to he allowed to obey the law in silent suhmission, whatever it may he.

We may naturally expect to find our Bishops here We may naturally expect to find our Bishops here in America taking the same course. Here is their second resting place. Larger, farther away, more secure even than Eugland. We may look for the same complacent action in regard to us. They need no conflict here at pre 1t. There is nothing to be gained by it, but all to be lost. They are too shrewd and Jesuitical to convert difficulty, where it can do no good. If we are only content to permit them to use us and our country to gain their regist in Europe they can then turn upon us and point in Europe, they can then turn upon us, and

play the same policy.
Universal dominion for the Infallable Pope is Universal dominion for the inflatine Pope is their aim, and they must either succeed or perish in the attempt. It is our duty, our interest and our safety to see that they perish in the attempt. There is an irrepressible conflict between these pretensions of Popery, and the principles of Republican liberty. Our Motto shall he, Down with the false and arrogant pretense of Infallihility, the voice of the people is the voice of God, or at least the next and best thing to it.

thing to it,

The A. P. A's.

We have oftcu been asked what does the above titl mean. Our answer is, to all such inquiries the American Protestant Association." It is a henevolent society, and is formed hy persons desiring to the utmost of their power to support and defend the liberties of this country from the designs and intrigues of Popish mercenaries, as well as for the maintenance of the public peace and tranquility. It is exclusively a Protestant Association, and the members pledge themselves, as far as in their power lics, by every lawful influence which they can exert, to preserve, inviolate, that most glorious privilege, "Liberty of Conscience," and to protect good cit-zens from violence, oppression and wrong. Any further information in reference to the formation of this society may be had at this office.



THE FATAL NUMBER

A STORY WRITTEN EXPRESSLY FOR THE "JOLLY GIANT."

On the north-west coast of old England, in the County of York, are yet standing a great many old houses whose foundations were laid by the Romans, and which to this day attest the rude strength with which they fortified their hold upon their conquered provinces. Many of these places have undergone great changes. Every age has ndded to their size, and stamped its style and character upon them. Some of them have held their places, by dint of these additious, and are yet the residences of the great nobles of the land. While others have dropped into the more humble position of, a grange, or even no ordinary farm house.

But in either ease they are objects of interest and nttention to the curious traveler. We see in them the marks of a rude eivilization long gone hy, when every house was a fort, well calculated to defy the attack of any roaming haud of outlaws that might chance to pass that way.

Glenhurst, the place of which we are about to write, was one of the most eurious and interesting of these old relies. Its foundations were laid in the earliest periods of British nrehitecture. It had evidently been a place of strength and importance, and might well have been one of the castles of the early Roman governors of the country. It had known vicissitudes of every kind, Portions of it had heen thrown down hy fierce adversaries, but only to he rehuilt, and to show the handiwork of a different period. It was all over angles, and corners, and towers, and gables, and hreaks of every kind. There

was neither plan, order, or style ahout it, as a whole, and yet it had that quaint, grim and picturesque appearance that always pleases the eye while it charms the imagination.

It stood on a rather harren part of the coast. There was no landing place within thirty miles, no any other huiding within six. The country around was drear and harren enough, even in summer, hut in mid-winter, when our story begins, its aspect was forhidding in the extreme. Well did it accord with the gloomy character of the old house itself, It was used only for grazing purposes, with the exception of a few fields round the house, and a fine old orchard and garden.

chard and garden.

The house itself stood, on a high point, part of a ridge running parallel with the sea, and about two miles from the water. The incessant roar of the ocean in rough weather was all the music that could he heard. And the weather does not often forget to blow the bellows ou the northern coast of Great Britain. The view from the towers reached inland for many miles

It was Christmas day, the snow lay on the ground thick and soft, and more was added every moment. The flakes were like great feathers, and drifted by a cold wind, rather fierce and unusual even for that season. On the bridle way that led from the house inland might be seen a solitary horseman, strugging through the storm. He was yet five miles away, and the shades of night were fast closing around him.

The storm was heavy and unabating. The white sheet lay on the ground three feet everywhere, and drifted into piles and gullies, to six and eight. At times mau and horse made fair progress, and then again some deep drift would seem to make their way impossible to travel.

The man was of the middle age, calm and deliberate, and of n vigorous and hurly frame. The horse was not large, and evidently over tasked, and wordown. Notwithstanding the piereing wind the steam rose from its ruffled coat in heavy volumes.

And that brave man talked to himself as he dismounted to give his steed a little rest:

"Have I traversed the whole round earth, to be evertaken at last aud perish within sight of my kinsmans hospital mansion. Time was when the watehman on the tower of Glenhurst would have seen me from afar, and a score of horseman rushed to the

rescue. "But these weak piping times of peace" have put the warder to sleep, and left the jaded traveller to eare for himself. Oh for one hlast from a good hugle, to shake the old corridors as of yore. But no! Peace and security are within, while death awaits me here without. The walls of Glenhurst are thick enough to defy the elements in their surlicest mood. While Jack Frost rules without, within are hlazing fires and lights, and even now, the hospitable hoard is gay with guests. Why did I not stay at the last farm? And see, the storn increases."

Here he patted the little steed and remounted; and

Here he patted the little steed and remounted; and as though it it had taken a new lease of life from the little rest, it hroke its way with seemingly renewed activity and hope.

The gateway was reached, and a loud knock brought the porter to admit the guests

He was soon reheved of his saturated garments, and presented to his relatives assembled here for their usual Christmas dinner.

It had been a custom at Glenhurst on every return of this mid-winter holiday to gather all the married members of the family for an annual feast. None hut those who had been married were ever permitted to sit nt the tahle. It had heen a tradition from the first founder of the race that the family council should consist of its mmried members whether male or female, and this was their annual meeting. They spared no pains to be there. From all parts of the earth they travelled night and day, and in all weathers. It was n sacred duty which nothing could excuse hut utter impossibility.

On the arrival of the benighted traveller, the hour had come to take seats at the table. Ralph

On the arrival of the benighted traveller, the hour had come to take seats at the table. Ralph Bolton the present head of the family, was a sturdy old fellow who had seen hard service in the British army, and had not heen at home in his family mansou till the last ten years of his life. He had reached his sixteth year, and was still in the full strength and vigor of life.

strength and vigor of life.

He had received his guests one by one as they arrived. The latter part of the afternoon had heen apent in the recital of old family stories, of which some of the older guests were very proud. Old traditions were recited in which the family deeply interested. One of the "London Governess," who had honored Glenhurst for six months as a tutor, was specially tragic, and well calculated to add to the

1 Continued on Page 258.

Dreams He Thus?

How sleek and nice looks Coroner Rice, Togged ont in dead men's clothes, As he takes his drink, you'd almost think That all was "couleur de rose."

When he's quite alone, now all is known, And the cat is out of the hag; Feels he no shame to see his name Hung out like a dirty rag?

Does he never dream of the dismal gleam of the Morgne's funereal light, And of corpses bare, with dishevelled hair, And faces ghastly white?

As with eyeballs red, around his hed They dance and cry, "Oh where Are the clothes we wore in days of yore? Give back, we're cold and bare."

Does he never start, as the burial cart Winds slowly through his room, And the corpse within, from its coffin thin Shrieks wildly through the gloom,

And with hoarse voice loud, cries, where's the shroud

That you were paid to buy? And the rosewood case, with its polished face, so pleasing to the eye?"

Does he never pray for the break of day These visions to dispel, Or is he quite a fiend outright, Whose proper place is Hell?

Gathering up Kindling Wood.

The politicians are out already gathering up kindling wood for the next political pot. We have been informed by the Democratic Roman Catholic "Jesuitical Guile" that Phillip Roach wants to be Governor. D. J. Murphy is longing for a seat on one of our court beuches, and several other Roman Cathlics are all anxious for fat positions where they can serve the infallihle church after the example of Cor-

As far as Mr. Roach is concerned, we only wish that we had a lease of our lives until he be elected Governor of this state. Mr. Murphy's chances for either the Municipal or County Court benches arc very meagre indeed. We consider that to lose Judge Blake from his present position would be an irreparable loss to this community. That gentleman has done well for San Francisco. He is kindhearted, gentle, conscientions, and above reproach. If such a man can be improved upon, we certainly say that it is not by D. J. Marphy. The County Court Beneh is well occupied at present, and should the people wish to reward a good honest and noble servant, Judge Louderback is the man for that position. The people need a good houest District Attorney in place of Thomas Patrick Ryan. We do not say that Paddy Ryan is dishonest, but we say that by his bigot-otry to Protestants, and his never-dying faith in the infallible Church, he is not our choice or se-

Since Mr. Newlands, the only promising young lawyer whom no person save a few school girls has ever heard of, has left the aspirant's field, we know of uone other who would fill the District Attoruey's position hetter than Nathan Porter. True we have some excellent young criminal lawyers in this city, whose modesty prevents them from coming to the front; for instauce, Mr. Fay, the counsel who defended Alfred Paraf, and George Van-Brunt, for forgery, in the Municipal Criminal Court, surely gives promise of some rare talents, and be-sides, Mr. Fay is an unmarried man, and might probally he so fortunate yet as to get into a Lord's mansion by his good looks and winning ways, as Count Newlands has got into Lord Bull Frog Shar on's royal family. However, we expect to have a say in the next election, and our friends can rest assured that we will strip the several candidates of their blankets, and closely examine their defective spots, if any, before they be permitted to run and disgrace the fair name of America, a la Rice.

Fun at Merced.

Our people like a joke. The American people in general have a fund of rich humor running all through their composition, and those of California have a fine broad ledge of it, which pays too, when well worked.

And we like polished and genteel people. We make much of them, and the really gennine and modest have no need to fear casting their fortunes among ns. But high breeding and good family should crop out in the hehavior. It should speak for itself. It should say in every word and motion, that is, it should manifest the scholar, the man of judgement and fine feeling. It should not have to be told in direct words. No true gentleman and scholar ueed to say, "I am a gentleman, I am a man of learning," if he really be so, those who can appreciate such qualities will speedily discern them, without this iutimation. Neither are they even deceived by that very popular class of gentry who can be "devilish gentlemanly when they please." The true gentleman is always such, and never can be otherwise. He cannot please to forget himself, and be a ruffian, even for a moment.

But wee unto those counterfeits who come to us with some of the superficial airs of good society, and yet with uone of the solid qualities to make good the claim. They are easily detected. Among our miners, among our farmers, and even our sheep herders, are scholars who have seen hetter days; and, although there are no men in the world who would sooner aid a fellow student in distress, they readily lend themselves to the exposure and confu-

sion of all mere pretenders.

Some time ago a most exquisite pretender to all the quintessences of high quality, let himself off the cars at Merced. He intended to houor that little burg with his presence just for one summer. Would teach the piano to a few nice young ladies. Could not possibly sit at the hotel table with the clerks and the ronghs: his nature was so reflued that hearty mastication was impossible in their presence. He could only partake of his delicacies in the presence of ladies and the gentlemen who accompanied them. He was altogether too good tor the Merced people, His plug hat was of the filest polish, his kids of pure canary yellow, and his hair parted in the centre. He was a professor, M. A., F. R. S., and A. S. S., for ought we know, but he whispered confidentially to a few and to the ladies that he wished to drop these titles for the present and to be plain Professor ———. He did not wish to startle the simple rustics of Merced with all his grand additions.

And so this hird of passage shook his plumes around the grand hotel, and was happy as a pea-

cock in the snn.

But, alas for him! the fine odor that shook from his feathers was not a sweet savor in the nostrils of some of the boys. They saw the jackdaw, and knew him well. They haited his own trap, and canght him, and dealt with him, as our Qnaker friend would say, in a manner that will incline all such counterfeits to avoid the unclassic precincts

of Merced forevermore.

He received a nice note, in a delicate female hand desiring an interview in a part of the town distinguished for its mud, He dressed as he only could. stout man pretending to be drunk accosted him, buttonholed him, would not let him go. He must talk to the Professor by account of the must talk to the Professor, he staggered against him, splashed the mud over him, knocked his hat off, by accident of course, and actually picked it up, and replaced it. The Professor was indignant. He replaced it. The Professor was indignant. He tried to escape. But at this, his formentar expressed a determination to give him a roll in the mud. Nay, he did then and there proceed to do so, and did it most thoroughly. During the operation the polished beaver got astray. The drunken fellow picked it up and actually filling it with mnd, replaced t with a terrible emphasis. The Professor was some time hefore he took a survey of his surroundings, and when he did so, he was chagrined to behold the good people of Merced enjoying the sport, Even some of the fair ladies seemed to enter into the spirit of it with great appreciation.

We are happy to say that he is washed off, and

hooked for the next departing train. He does not like Merced. He thinks they are a very unappre-ciative people. He does not intend to visit them again.

It is but fair to say that some of the good citizens presented him with a new suit, and his bath was free for that time only.—Merced Correspondent.

A Word of Praise for Ourselves.

EDITOR ILLUSTRATED JOLLY GIAFT.—Dear Sir: I am very thankful for the privilege of addressing you once more, as it is always a source of pleasure to me to give a word of encouragement to the honest, and earnest friends of my race, and especially to the Jolly Giant, which has done so much to open the eyes, and enlighten the minds of the people in regard to the dark, and terrible deeds of the man of sin, and his unwashed dupes, and emissaries in our midst. Long may you live to enjoy the fluits of your labor. Thank God they are already beginning to ripen. An unmistakable evidence of which you might have seen had you been on Long Bridge, at eleven o'clock on last Sunday morning, when a most unusual and gratifying sight was witnessed—the baptism of two Catholics ladies,(one an ex-nun) into the Protestant faith, by Elder Canwright of the big Tent. What will the representatives of the old harlot say? What will her lazy, foul-mouthed seducers and procurers, the priests and nuns, say when it shall come to their polluted, and guilty ears? Yea, what shall the Protestant citizens of San Francisco say of these two noble women. who have had the courage, in spite of the withering curses, and threatened pargatory, and hell of the would-he infallible monster, to shake off his iron shackles, and assert their womanhood in the spirit of the true Christian heroines that they are? I think they should say this, that they are the first legitimate fruits of honest journalism, and a true Gospel,—or in other words, of the combined labors of the JOLLY GLANT, and the Tent Elders, simply this and nothing more. There are some who, (donbtless) will not recognize a two-fold agency in the work to my mind, however it is very clear. The JOLLY GIANT being to the Tent Elders, what John the Baptist was to Jesus Christ. A fire-runner, crying in the wilderness of dishouest and deceitful journalism, and preparing the way for the Elders by disrobing the harlot, and exposing her and her corrupt and hypocritical priesthood in all their hideous deformity and nakedness. God grant that the work being done by both parties may continue, and that scores, yeahundreds, of the poor oppressed and deluded slaves of that blasphemons old beast at Rome, and his wicked hirelings of this city may be led to see their tyrannical masters in the true light or rather true darkness, and to follow the example of their sisters, Mrs. Jones and Miss. John-stone, by leaving the rotten old tab of the "man of sin," which will soon sink beneath the fire of Jehovah's wrath, and secure for themselves a herth on the good old ship Zion, hy repentance, faith, and baptism as commanded by her captain, who is the great Captain-General of our salvation, and may the pro-prietor of the JOLLY GIANT be of that number which shall be landed on the Eternal shore, is the prayer of your sincere FRIEND.

Nov, 25th, 1874.

Through pressure in our columns in last weeks issue we could not notice the grand hall of the "Guardia de Juarez," under the able management of Captain A. de la Torre. The ball was a success in every particular. The heautiful Spauish ladies of our city turned out in respectable numbers and with their bright and fashionable dresses, lent an exceedingly fairy like appearance to the hall-room. The company has our thanks for their kind invitatiou.

— Professor C. H. Chaney will give a lecture on "The Evils and Dangers of Romanism," at the Hall of the Y. M. C. A., on Saturday evening, Dec. 5, commencing precisely at 7½ o'clock. As there will be no reserved seats, those having laddes in charge, should come early, as the interest upon this subjest is likely to crowd the hall. Tickets, 25 cents; to be obtained in advance at 314 Bush street, room 35, np stairs.

THE GREAT BULL FROG CROAK OF THE SEASON.

The Codfish Aristocraev on Exhibition.

THE ROMISH CHURCH BAGS SOME OF BILLY SHARON'S GOLD FOR HOLY WATER.

A few years more of shoddyism among the "bull frog" aristocraey of America and we shall be fairly launched back into the dark ages of blue blooded royalty in Europe.

The disgraceful and blasphemous exhibition given in Washington and New York by the Romish church over the marriage of the daughter of the "General of the Army" to a "sub" in the Navy was to say the least, a disgrace to the American people. and a direct insult to the Lord in Heaven. We have had almost as outrageous a proceeding lately enacted in this city at the marriage of Billy Sharon's daughter with an obsenre lawyer, who for the sake of a few dollars of Sharon's money sold his birth right-that noble birthright of a Scotch Presbyterian—and permitted himself to be snaffled by old Alemany, the Romish bishop of this city. Oh pshaw! upon such a man! When an American loses his manhood and independence, he is no longer a man but takes the place of some poor helpless creature beneath the standard of manhood. We are informed that Mr. Bill Sharon himself is not a worshipper of the Beast at Rome, but his wife is.—Well, it is all right—we have nothing to say against Mrs, Sharon kneeling down to a priest and confessing all she has a mind to, but it is Mr. Sharon and his son in law, Mr. Newland, that we condemn for allowing that hateful and abominable church to crawl in and take possession, as it were, of this young couple just starting out into the world. How came Billy Sharon to have Bishop Alemany enter his house as a mumbling priest when he knows that unless he bows down before the monster at Rome, he is accursed day and night by this Bishop's church, and we are going to ask how came Mr. Newlaud to submit to a marriage where a representative of that old harlot was present. But we will refrain, because the poor young man was only too eager to get into the family any way. Had he only stuck up for his birthright and refused to be tied by a Latin mumbling old bishop, he would have been thought more of to-day by his friends; but as he tamely submitted to be daubed with the brand of the Beast at Rome he must bear the disgrace.

This act of Sharon's will, it is to be hoped, will kill his success in Nevada for U. S. Senator. No Amer-ican Protestant onglit to vote for any man who bows

before the Romish calf.

The report of the "bnh-frog" show does not tell us whether the Rey, Dr. John Hemphill did actually assist Bishop Alemany at the marriage eeremony or not: but we have been informed that he was present But as a matter of course only as a spectator, because we have sufficient faith yet in our learned friend Mr. Hemphill, to believe that he has not so far forgotten himself as to assist Alemany in a Romish

Amongst the invited guests, we noticed the fol-

Amongst the invited guests we noticed the following most distinguished persons:

The Right Hon. Baron W. C. Ralston and lady, (his married wife), His Grace the Duke ex-mayor Selby, General Holt Gwin, Count Maynard, and the whole family of Maynards, less than one hundred in number. The Earl of Longford, Frauk McCoppin and lady, Col. the Right Hon. W. H. S. Barnes, The very Rev. the Lord Arehbishop J. S. Alcmauy of the Romish Church, Master of Ceremonies, assisted by Father Alcolt, S. J. (Sneaking Jesuit), and—Pious, O. P. (Order of Prowlers), the Rev. Father H. Durham, O. P. (same order), as a spectator only. The Very Rev. Dr, John Aemphill, D. D. and lady, and the Legal fraternity of San Fraucisco, including judges, lawyers, etc., etc.

Theue never was, in the history of San Francisco, such a spread out of "finnmery," and "beeswax," nor such a gathering of "bull-frogs" or loud croaking, at any festive board. It is needless for us to say that Baron Bill Sharon is but a man after all. It is the money that he is worth that eauses

the codfish aristocracy to worship him. Stripped of his gold, be is, or was before he became rich, no better than one of the hod-earriers employed upon the new Palace Hotel, but gold makes "fiummery" and "beeswax," and pride and pomposity make "bull-frogs" and "codfish" uristocracy among a few men who wonder at themselves having a white shirt to-day. Oh, what profound trash this is after

No Use in Praying for Him now His Soul is in Hell.

See Illustration, Page 260.

It will be recollected that about one month ago Mr. Henry Videau, a native of France and Master of La Parfaite Lodge of F. and A. M., died rather suddenly in his room in this city. The hody was buried with all the grand and solemn rites of the Masonie fraternity. Since then we have been most credibly informed that the widow of the deceased gentleman who is a member of the Roman Catholic Church, called upon the pastor, Rev. Father Henri de Clereg, or some other priest, our informant does not know for a certainty who the lady saw, but the object of her visit was to see what would the church do for her dear husbands soul, believing as she does poor, innocent woman that his soul is yet in Pnrgatory awaiting permission from the Pope to take its final leave to the Heaven of its Eternal Father. But this impression was soon knocked out of her head by the reply which the good charitable Christiau father of the French Church on Bush street gave her, when she asked him, uo doubt to say a mass for her husband's soul. "What," said he "Is the use of my praying for him now when his sonl is in Hell. He died a Mason and a rebel against his God." Such are the words made use of by this priest, as we have been informed. Comment is unnecessary, any man whether he be a priest or a parson, that would thus insult a bereaved woman in deep mourning over the loss of an excellent hushand, is beneath our notice, we look upou him as being worse than a dog.

A Spirited Letter.

The "National Police Gazette" of this week contains the following communication:

The following letter explains itself:

HON. MARSHAL JEWELL, Postmaster - General, Washington, D. C.—Dear Sir: A notice of your presence at the Academy of Music in Brooklyn tonight as a speaker has induced me to address you; and, as coming events east their shadows before, in all kindness I advise you, for your own political welfare and in behalf of your country's future prosperity, to cease as early as practicable attempting to defend this corrupt and scandalons adminiistration, already publicly condemned and doomed. I would not address you in this way were I not assured by more than one of your personal court friends that you could not be governed by threats aud were too shrewd to allow any devices to deter you from justly administering the affairs of your department. I have suffered fearfully, and can only infer that pressure of business, which is inevitable in your ease, has led you to overlook the fact that after making due application to you on more than one occasion, I am still deprived of my mail. If you in your honored capacity, can and do secure the sanctity of the U. S. Mail, you will gain an cu-viable reputation. This one thing alone is doing jnst what I predicted to Mr. McCullough it would do, unless promptly checked-undermining and sinking the Republican party. You will see the justice of my prophecy in November, and as I am informed and believe that you will have a just administration of affairs in your degartment, irrespective of party ties, I once more call your attention to the facts: 1. That my business is legitimate. 2. Tht I am unjustly deprived of my mail. Your obedient servant,

Dr. D. RICHARDS.

228 VARICK ST., N. Y., October 20, 1874.

P. S .- As his Honor has failed to reply to any of many communications, I submit this one to the

Grand Juries.

The true province of the Grand Jury is not generally understood by our citizens who are not familiar with the history of that institution, There are two branches of duty connected with lt. One is natural and necessary, and never overlooked, because the officers of the law are obliged to eall attention to it, and indeed, to insist upon its performance. This pertains to the eases of criminals charged with public offenses.

But the other branch affects the offlicers themselves, and they do not mind ahout it being closely performed. It is the duty of the Grand Jury to pre sent for punishment any crimes which the regular offleials have neglected to bring before them; to inquire into the conduct of officials themselves; to see that the affairs of the country are being conducted fairly and according to law. Should there be any form of crime, or neglect of law, or contempt of law, which the officials have overlooked, by reason of the power or influence of the criminals, it is the duty of the Grand Jury to lay aside all such considerations, and insist upon the enforcement of the

The question is often asked why public robbers so often go unpunished, while the man who steals a loaf of bread for his family, is pursued with the intensest vigor, and thus peculation and fraud in office is so common and increasing. And the answer must be found in defective Graud Juries.

We have here now a ease in point. Ex-Coroner Rico has just had an examination, and the judge has expressed the decided opinion that he has been gnilty of malfeasance in office in many ways. In relation to one in particular, that panther robe, thore seems to be no doubt but it was the property of the deceased Dr. Farnsworth, and that Rice came by it unlawfully. Had it not been so, the Rice robe could have been traced to its maker, and the Farnsworth robe could have been found.

Yet in relation to this robe, Doctor Rice and Act in relation to this robe, Doctor face and others must have given false testimony, if the robe was not Rice's. The presumption is that they gave it willfully and knowingly; and if they did, it is properly perjury, and should be indicted as such. If eulprits like Doctor Rice are permitted to escape, with what propriety shall we imprison some poor wretch who scarcely knows right from wrong?

Let the Grand Jury do its duty fully and fearless, and official crime will soon bide its head. The

ly, and official crime will soou hide its head. time is not wasted when it is ascertained that all is fair and honest. It is doubly well used, when it results in the exposure and conviction of public wrong

The men, from President down to constable, who plunder the public purse, or permit others to do so, are the worst pirates we have in the republic. They are traitors of the deepest die. They are doing more than all the monarchies of the old world to bring the republic into disgrace, and prolong the reign of kings and aristocrats all over the world. Let us have an example made of the present culprits, so that in the future men will think twice before they undertake to rob either the living or the dead in San Francisco.

- If the Rev. Dr. John Hemphill, has not been dazzled with the splendor of Bishop Alemany's Latin mumbling at Lord Sharon's marriage feast, he will have an opportunity of responding chard's lecture atan early date. Time willtell whether the Rev. Doctor has lost his "vim" for exposing the the Rev. Doctor has lost his "vim for exposing the errors of Popery or not. A good many people consider since he has "supped" with the Romish Bishop at the table of a bloated 'Bhill Frog," that he has estimed down into the Roman montrosity. We calmed down upou the Roman montrosity. will see.

THE sixth anniversary ball of Mount Horeb Lodge, No. 4, American Protestant Association, for Lodge, No. 4, American 1 forms of on Tues-the benefit of the Orphan Fund, comes off on Tues-day evening, December 15th. It will be all their dances have been—a glorious re-union. Washington Hall, where the ball is to be held, will doubtless be, as usual, crowded. All lovers of dancing, combined with a good Christian charitable object, should be on hand. Tickets for sale at this office. gloom of a dark winter afternoon; and another, "The Ghost of Valley Farm," an outlying dependency of Glenhurst, was horrible enough to harrow the stoutest nerves. But all was over, the dinner honr had come the guests, eleven in uumher waited on the word to march to the dining-room. The master of Glenhurst was pacing the chamber floor with his hands behind him, when the new and so belated guest made his appearance. He was congratulated on his fortunate escape.

Several began to recount how many of the stout Boltons had perished on that heath in sight of the old towers, when Sir Ralph broke in upon them as

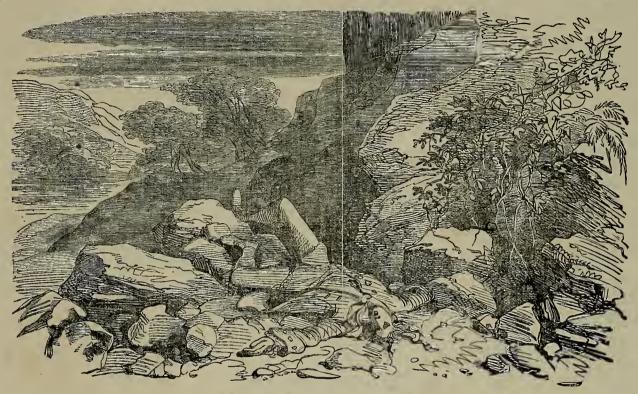
follows:

that knowledge that shall break the spell, and restore you all to confidence and happiness. Egad, I feel rather well satisfied that I am here, and not on the cold heath; and defy all the fatal numbers in the world. Fill me a humper, and let us drink to our world. Fill me a humper, and let us drink to our house. Rise thirteen! even the fatal number, and in defiance of all witchery and of the devil himself, and of the fatal number thirteen in particular, drink to Sir Ralph Folton, Glenhurst and the clan, and confusion to all our enemies."

There was a magic in these words, and a fire, and life and energy and valor in the hrave man who spoke them, which seemed to inspire the whole group with courage. They deark the toast with of her daughters, and was rich and happy, forget-

"have your trave's led you to, that you return to us with such hold defiance of our traditions; and what claim have you to sit at our hoard to-night? Have you heen married? Have you a wife? For none other may sit in this charmed circle. Say that you have not been! Tell us that after all we are hut twelve!"

"I cannot! I cannot!" was his reply. "I have been round the whole world. I have heard and east aside the traditions of every laud. I have heen in California, where the sum of human knowledge is



A WRECK ON THE COAST OF CALIFORNIA.

"Ye know not what yon say. Better had he per-ished, and to-morrow we had dragged his body from beneath the snow for interment. We had then known the extent of our calamity. But now, who shall read it to us. Do ye not observe that the coming of our kinsman makes just thirteen of us?"

The guests all started at the word, and immediate-

ly counted themselves. As the truth broke upon each countenance, a feeling of horror seemed to take possession of them. They fell back in their chairs aghast. If a sudden stroke of lightning had flashed upon them all, hringing paralysis and death, it could not have seemed more fearful in its effects. Sir Ralph continued.

"Aye, Reginald Bolton, much as I am pleased to see you alive and well, after so long a travel, thy absence to night would have given me unspeakable reiref. Behold the fatal number, thirteen! Fatal, always to the house of Bolton, and to the ancient towers of Glenhurst. In the thirteenth century, its battlements were levelled to the ground. Beyond battements were leveried to the ground. Beyond thirtcen, no direct heir of the house of Bolton has been found. Thirteen of our family went to Culloden Moor, and not one returned. In their thirteenth year, danger awaits every Bolton. In all matters, whether of life or feature, thirteen hear resolutions to be a compared to the contract the second secon whether of life or fortune, thirteen has ever heen atal to our house. To-night will be no exception. I give thee greeting, Reginald Bolton, my kinsman, and welcome to the old roof-tree of thy ancestors, out I tell thee now, I would give half my fortune for

another guest."
"Int! Tut!" answered the intruder. "These are d women's tales. Cheer up, my friends and kins-aen. If I bring the fatal number, I also trust I bring

Even the ladies did not fail to quaff the well filled glass to its dregs, for next to their religion, if not before it, was their utter devotion to the old ancestral hall, and the head of the family residing

They sat round the well loaded table, seven women and six men, and though they might have heen seen glancing furtively round to assure themselves that there were just thirteen, feasting and murth and song

there were just thirteen, feasting and murth and song followed each other in rapid succession.

The night were on. The storm without howled with redoubled force. But the old walls had no cars for the raging elements. Within, all was light and comfort, On the removal of the cloth, the usual routine of Christmas stories was taken up; and in utter forgetfulness of the fatal number, that company was gay or sad, as the current recital carried them away.

them away.

They were not timid souls, these Boltons. Men and women arose inspired by the bold words, and high hearing of their kinsman, and quaffed the flowing wine. Their cheers rang through the old hall, and they welcomed him to a seat among them with pride and delight.

The ladies hastened to greet him with their smiles, and the gentlemen, young and old, clustered around him with something of admiration of his manly form, and free open generous hearing.

The heiress of Glenhurst, a beauliful young girl of seventeen, ventured to inquire why his absence had heen so prolonged. She had often heard of her comin Regimeld but never decemed that she should

cousin Reginald, hat never decmed that she should see him in this world.

"And where! where!" said the head of the house, bishop in the church.

ting even the familiar towers of Glenhurst. I served ting even the familiar towers of Gleinurs. I served against the ruthless slaveholder, and saw the stars and siripes planted over Richmond. I returned to find my wife dying, and am here still English in heart, though cosmopolitan in mind. You cannot avade your fate. I am number thirteen. The fatal charm attends me; but I have also a greater charm to override it. The traditions of the past pale in the free air of the intelligent present.

(TO BE CONTINUED.)

Papal Rage.

We cannot understand the present temper and bearing of the Pope in Europe without duly reflecting on what he was, and what he is. The old man must be pardoned for exhibitions of pitiful spite and childish impatience. He is the heir of a ruined thronc and estate. From being the first prince in Europe, he has become the least and last, and almost no prince at all. The Kings of England, and the Emperors of Germany have knelt at his feet; and now the ministers dely his power, and laugh and jeer at his pretentions. He is fretted on all sides. Priests are deserting; the people are turning to science; even women are ahandoning the old explaid to the humbug that will not allow them a voice in ploded humbug that will not allow them a voice in its affairs, or a seat among its counsellors. Pio Nono will probably he the last Pope worthy of the name. His successors will simply he the chief

The Romish Mumbling of the Mass, and What it all Means,

We have below earefully translated "what" the mysterious mumbling of the Romish priests mean when they celebrate the ecremony of the Mass. This we have done more for the sake of the poor ignorant Roman Catholies, who do not understand one word which the priests say from the time they mount the altar until the mass is finished. By carefully reading the "eeremonics of the mass" as we have translated them from the Romish ritual, the most igaorant Catholie will at once see what an imposition he is bound to believe by the priest who appears more like a clown at a circus, when he says mass than a minister of Christianity. The mumbling of Latin and the ringing of bells, etc., is all an artful dodge of Rome to impress her worshippers with the belief that Heaven is really moved by a dressed up clownish priest who most probably was on a tearing drunk the night before. Roman Catholics will, by reading the following "Roman Catholic meaning of the mass," become enlightened -sufficiently at all events-to seoff at the ignorant and clownish acts of their priests upon the altar.

So far as the truth of the following translation is concerned we defy any Popish priest in the world to contradictor deny that it is not the exact meaning of the Romish mass.

CEREMONIES OF THE MASS.

On Sunday, before high mass, the holy water is made. A procession of the priest, &e., with the cross carried at the head of it, follows. There are thirtyfive actions of the priest at Mass, all of which it is pretended are allegorical.

1. The priest goes to the Altar—which, the Pa pists say, is an allusion to Christ's retreat with his Apostles to the Garden of Olives. 2. The priest atters a preparatory prayer—to sig-nify Christ's prayer in the garden of Gethscmane.

3. The priest confesses at the altar—to record the prostration of Christ, and his sweating of blood

in the garden.

4. The priest goes up and kisses the altar—to denote his reconciliation with God, and that of the people through him—and also show the kiss of Judas.

5. The Introit is then sung, during which the priest "thurifies" the altar; which perfume repre-

sents the prayers of the believers.

6. The "Introit" is called the beginning of the Mass—to bespeak Chaist's entrance into the house

7. The "Kyrie Eleison" immediately follows the Introit; and that prayer, it is said, presents the idea

of Peters tears.

8. The priest then recites, and the choir sing the "Gloria in Excelsis;" which, the Papists aver, means our Lord showing himself to the Faithful. Then the priest makes several turns to the people, and kisses the altar at each turn, adding, "Dominus vobiscann, the Lord be with you." To which the people reply—"Et cum spirit no, and with thy spirit." All which frequent salutations, we are gravely told, display the Lord's looking upon Peter with pity aud compassion, so that Peter was sensible the Lord was with him; and to exemplify the harmony which should exist between the priest and people at the celebration of the Muss.

The priest next reads the Epistle, which symbolizes the accusation brought against Jesus Christ

before Pontius Pilate.

10. After the Epistle the "Gradual" is sung; during which the Deacon presents with inscense to the priest; who then kneels and bows before the altar, repeating a short prayer. That ceremony being an indication of the priest and people going to answer

before the Tribunal of Jehovah.

11. The priest next reads the Gospel: which unfolds Herod's sending Christ to Pontius Pilatc. The

Jews, was earried oefore Pilate, the representative of the Gentiles.

12. The uncovering of the chalice follows, which represents the manner in which the Lord was strip-

ped for the seot rging.

13. The Gospel is then perfumed, and the priest kisses it. The creed is next sung; and at the end of it, the priest having kissed the altar, turns to the people, and kisses the Gospel and the altar as before. Then succeeds the offertory of the presentation of the Host, which shows the Redeemer's seourgiag-

14. The priest elevates the chalice, to show that Jesus was about to be elevated as a vietim; and then covers it, to exemplify that the Sacrifices of the Pagaas were erowned, before they were immolated to

their idols.

15. The priest blesses the bread and wine, and the frankineouse, and then perfumes the bread, and winc and the Altar-to show the sweet savour of the sacriand the Alth—to show the sweet savoid of the Sacrifice, which the priest prays may be acceptable to God, Afterwards, the priest washes his fingers in imitation of Christ's washing the feet of the Apostles—and also to exhibit Pilate's washing of his hands to delace the Lorde incorporate elare the Lord's innocence.

16. Having washed his fingers the pricst bows profoundly to the middle of the altar; makes a second oblation of the bread and wine: and then mutters an iuaudible prayer, called one of the Secretums of

the Mass.

17. At the end of the Secretum, which it is said is the Treasury in which the priest shuts the prayers of the people, he exhorts the people to lift up their hearts; for the priest is about to bring the Lord of Heaven and earth npon the altar.—That part of the eeremonial is denominated the Preface; all which, it is affirmed, symbolizes Christ's condemnation.

18. The Canon immediately follows the preface—which is applied to Christ's bearing the cross and going to die for us.

19. Then the priest covers the Host and Chalice with his band, which is a price of the covers the state of the covers the covers the state of the covers the cove with his hands—which is adopting the Jewish and Gentile priests, who laid their hands upon the beasts they intended to sacrifice—and it also preserves in remembrance the action of Saint Veronica, who, it is fabled, lent her hankerchief to the Lord, when he was carrying his cross, and the felt the similitude of his face upon that handkerchief, of which they conteud, that the original has miraculuously multiplied

equally wonder-working copies.

20. The priest makes the sign of the cross over the host and chalice-which represents the sacrifice of

Jesus upon the cross.

21. The adoration of the wafer by the priest, next succeeds; with his elevation of it to be worshipped by the people, which points out the Saviour lifted up on the cross.

22. After the priest has consecrated the chalice,

he clevates it to be adored.

23. The priest then prays for all the sonls in Purgatory—which holds forth the Lord's prayer on the eross for his enemies.

24. The priest then smites his breast, and implores the Mediation of the saints whom he names represents the prayer of the dying penitent thief on

25. The Wafer and Cup are next exalted, and afterward the priest recites the Lord's prayer. When he comes to the petition, "Give us this day our daily bread!"—the Deacou takes up the Paten, lifts it up, and then returns it to the priest-that is said to express the relation of the believer to Christ.

26. The priest then utters an unheard prayer for the Meditation of the Virgin Mary and the Saints. He then puts the Wafer upon the Paten and breaks it-which, we are told, represents the agony of

Christ.

27. The priest puts a part of the wafer into the chalice, which discloses the descent of Christ iuto

Limbo, 28. Then the priest, thrice says, and the choir sings the Agnus Dei, while the priest thrice smites sings the Agnus Dei, while the priest thrice smites his breast—which records the sorrow of the Disci-ples who returned from the cross beating their

29. After a private prayer, the priest kisses the Altar, and the instrument of peace which he receives from the Deacon; and then it is returned to the Deacon, and sent about the congregation, that each Gospel is earried from the right side of the Altar reson may kiss the "Pax;" during which interval, to the left; which is an emblem of the preaching of it to the Gentiles, after the refusal of the Jews. It declares, that Jesus Christ, after having heen introduced and despised by Herod, who typifies the the burial of our Lord's body; and his descent into

hell. Then follows the anthem named "The Com munion

30. The priest then puts winc into the chalice with short prayer—then wiae and water are poured for the second ablution; which, it is said are au allegorical representation of the washing and embalm-

ing of the Lord's dead body.

31. The priest then sings the Post Communion; which, it is pretended, exhibits the Saviour's resur-

32. The priest then turns to the congregation and salutes them; which is the image of Christ's appear ance and salutation to his Mother and his disciples.

33, The priest repeats some prayers and reads the beginning of John's Gospel-which denote the doctrines that Christ taught his apostles during the forty days after he was raised from the dead, until his ascension.

34. The congregation is then dismissed with the words—"Ite Missa est—Depart, the Mass is ended." To which the people answer—"God be thaukful!"—to denote Christ's ascension.

35. Then the benediction is pronounced—which is a figure of the gifts poured down upon the apostles by the Holy Spirit on the day of Pentecost.

There is a succession of postures among the peo plc during Mass.—"Knecling," they say expresses humiliation and repentance:—Standing denotes confidence and resolution: and sitting is a token of steadfastness and perseverance.

With the Eucharist are connected two customs which in all Papal countries are considered of great importance; the "Blessed bread;" and the "Viati-

cum."

Blessed Bread.—The priest performs the ceremony of blessing bread on Sundays, and other high festivals. The principal inhabitants are the donors; and the act is called "Presentation of the Blessed Bread." The bread is adorned with tapers, and exthinted with great solemuity. After the offering, the priest holds out to the giver the Paten to kiss, then presents his oblation. The bread is thus consecrated. The priest having recited the Offertory, the clerk takes the bread from the person who presented. sents it, or gives it to the Sub-Deacou; the priest uncovered, stands before the altar; and recites a prayer, making a cross over the bread, and afterwards sprinkling it with Holy Water. An Acolyte cuts it in several equal pieces, and distributes it among the congregation after Mass. "Blessed Bread" must not be sold, but if there is any surplus after the distribution, it must be given to the poor.

The Wafer is administered as a Viaticum, or provision for a journey to thosewhose life is in danger. In Pepish countries the Wafer is always earried in idolatrous procession. After entering the sick person's apartment, the priest spreads the Corporal npon a table, and lays the "Pix" upon it. Then he and all the attendants versaling the Wafer or Meri. He a table, and lays the "Pix" upon it. Then he and all the attendants worship the Wafer or Host. He next sprinkles the siek person and the room; after which the Wafer, with some of the ecremonies for eclebrating Mass, is duly administered.

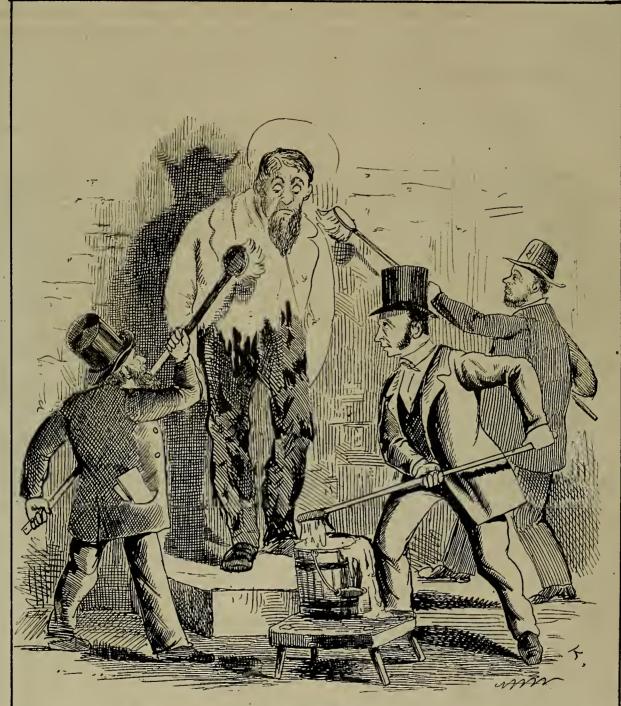
If a priest is obliged to carry the Viaticum, to a person infected with the plague; he goes within about ten yards of the house with the wind at his his back. Having inclosed the consecrated Wafer between two others, and having wrapt them in a slicet of white paper, he lays it on the ground, and covers it with a stone, to preserve his God from the wind, rain, &c. That being completed, the sick person or his attendant takes up the Wafers being told by the priest which of them he has conscerated for his God. The priest performs the usual ccre-monies; as if he were close to the infected person. Similar precautions are observed in administer-ing Extreme Unction to persons infected with the

plague. The priest takes a long rod at the end of which a piece of tow or cotton dipped in their holy oil is fixed; with which the sick person is anointed with the prescribed words. After which they burn the cotton and the end of the rod in a fire prepared expressly for that purpose in a chafing-dish.

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THE FINANCE COMMITTEE OF THE BOARD OF SUPERVISORS WHITEWASHING SAAM KENT.

The doings of the Nuns and Priests in the Convents of the United States --- Startling Revelations of the Infallible Church of Rome for the Use of Fathers Husbands, and Brothers.

WRITTEN BY AN EX-CATHOLIC PRIEST FOR THE BENEFIT OF THE JESUITS.

(CONTINUED.)

In 1840, as Gilli tells us, a fraternity of eight missionaries of the order of St. Morris and St. Lazare, was instituted at Latorre, one of the largest towns of the Vaudois. The object of this institution is to go about making proselytes. To this, as the London "Review" very properly remarks, there can be no objection. We admit missionaries into the United States. The Popish jackals are among our own valleys, as well as on the tops of our mountains. No American citizen cau go many miles from his home without finding himself in the vicinity of one of those Popish deus called monk-houses or nunreries. This we cannot, nor are we disposed to prevent; our Constitution allows it; we recognize the right of Papists to send missionaries among us; but it might be questioned still, whether we ourselves are right, or whether the framers of our Constitution have not committed a great error in the mode of wording that part of our Constitution granting any right or privilege to any nation, or people, or Government, or religion, which was not founded on strict reciprocity. Did it ever occur to Jefferson, Washington, Madison, or the other eminent men who framed our Constitutiou, that in giving to a Roman Catholie sovereign, king or potentate, fhe right of sending missionaries into the United States, they forgot the securing to the United States a reciprocal right?
The Papist is allowed to invade our country; but are we allowed to invade Papal States and build churches there for divine worship, as the Papists are in the United States? The Catholic priest can safely come here from Rome and build a church, teach a school, and preach whatever and whenever he pleases; but if an American citizen and Protestant freeman go to the city of Rome, or any strictly catholic country, he is under a legal disability to build his church or teach or proach. Is this fair? Is there anything reciprocal in this? Is it not rather a disgrace and a lasting lampoon upon American freedom to tolerate this violation of the first principles of reciprocal rights? Let our people the distribution of the principles of reciprocal rights? take this matter into their own hands; let them call upon their representatives and demand from them upon their representatives and demand from them an immediate redress for this national humiliation, which has heen entailed upon us hy some unaccountable want of foresight on the pari of the francers of our Constitution. But, say the Popish Bishops in this country, our church never persecutes, she never disturbs heretics, she loves Protestants as brethren, and is willing to pay the most implicit obedience to their laws and institutions. This is the language of that notorious demagogue and disthe language of that notorious demagogue and dis-turber of the peace, Bishop Hughes, of New York. This is the language of Bishop Fenwick, of Boston, to which Brownson, his Corporal Twin, invariably says "yes." These are the men whom I have ac-cused of falsehood—wilful and deliberate falsehood. Have I satisfied my readers that I have stated the tauth, and, though not the whole truth—nothing but the truth? Have I satisfied them that the Po-rich Church and Panists have ever been the sworn pish Church and Papists have ever been the sworn enemies of Protestants? They admit themselves that great crnelties have in ancient times been in-flieted by Roman Catholics upon Protestants; but in order to deceive Americans they very blandly assert that those times have gone by, and that such cruelties do not exisit. Is the reader satisfied yet that this is not correct, and that the ouly object of these men is further deceit and deeper treachery? Let me again eall the readers attention to another passage from Gilli; it will show more clearly, if possible, than it has hitherto heen done, that the malignant hatred of Popery towards Protestants

THE SECRET OF THE AURICULAR hurns now as hrightly as it did at any period of Christian history. "They are," says Gilli, speaking of the Protestant Waldenses, "absolutely forbidden by Roman Catholics to exert their parental anthority over their own children, if these children, (girls above ten and boys above twelve years.) are tempted to forsake their faith. In 1836, a child was taken from a family at Lucerne, and in 1842 another from a family at St. Germain, upon the pretext of an inclination expressed by those children to turn Roman Catholics, there being no difficulty in tempting a poor, half-starved hoy of twelve, or a girl of ten to receive instruction offered with or a girl of teu, to receive instruction offered with a erucifix in one hand, and a loaf or a fish in the Thus the parent's heart is to be doubly pierced; first by encouraging a pretended exercise of judgment on the part of his child, before the understanding is matured; and secondly, by a legalized abduetion of the child so tampered with. On the 2nd of May, 1839, the child of Saques Dulmais de David, and Margarite, his wife, having heen torn from them on the pretence of being illegitimate, was sent to the foundling hospital at Pignerol, although the parents were both natives of Vaudois, boru in the commune and parish of Villar Bobi, and lawful-ly married in that parish by the pastor thereof. Upon the first abduction the father took away the infant from the uurse to whose charge it had been committed previously to its being carried to the hospital; and for his refusal to attend the summons of the commandant of the province, he and his wife were thrown into prison and there remained several days. The child, however, was restored to its parents, after an investigation which lasted for many months—the legitimacy of its birth having been

fully proved.
"In the month of August, 1842, the Prefect of Pignerol ordered a Bible leeture and prayer meeting, which was held in a school-room at Latour on

Sunday afternoon, to be discontinued.

Sunday afternoon, to be discontinued.

"On the 18th of January of the following year a similar order had been issued by the Intendent of the province. The order appeared in the following words: The Royal Secretary of State for the Interior, having been informed that every Sunday some Waldenses, Protestants, held congregations in a school house, and that many persons of every, age and sex met together to sing psalms aloud, the said Royal Secretary of State has communicated to me that the places being appointed wherein the Waldenses shall worship, no innovation or increase of the number of the same can be admitted, and they of the number of the same can be admitted, and they must be enjoined to discontinue those meetings, or, in case of continuancy, the government will adopt measures to prevent them.' Accordingly the Sunday services were discontinued. This is a cruel state of things; and it may well be asked whether Protestant communities were, or ought to be, considered the friends of civil rights? Ought they not to interfere in correcting such a state of things? And is it not the duty of this country in particular to be the very first to do so? Shall it he said hy any fu-ture historian that Republican America shall be outdone in philanthrophy and sympathy for the op-pressed by the despots of Europe? Shall it be said that Europe, in almost every reign, has done more for the advancement of free principles and religious toleration than Republican America? Even Cromwell, despot as he is represented to have been, interfered in behalf of the persecuted Protestants of Vandois. George I. of England also interferred in their behalf. Cromwell told the Pope, through his am-bassador at Rome, that if he did not silence his canons in the valleys of Piedmont, against the Protestaut inhahitants thereof, he would silence them himself hy his own brass cannons at the gates of the Vatican. And shall it be said that the freemen of America shall witness the oppression of their Protestant brethren without a word or a threat in their

The following petition or memorial, in behalf of the Protestants, the Vaudois, was sent, in 1842, by a committee appointed in London, for their relief. The Archbishop of Canterhury has immortalized his name by heing the head of this committee. It reads in the following words:

To the Earl of Aberdeen, Her Majesty's Principle Secretary of State for Foreign AFFAIRS:

WINCHESTER HOUSE, St. James Square, April 9th, 1842. My Lord: We, the undersigned members of the

London Committee, instituted in 1825 for the relief of the Vaudois of Picdmont, earnestly entreat your Lordship to suhmit to Her Majesty the Queen our humble entreaty that Her Majesty will be gracious-ly pleased to intercede in behalf of that ancient community, with their sovereign, the King of Sardinia. The sufferings of Vaudois have often excited the sympathy of this nation, and onr'sovereigns have, from time to time, been pleased to exercise their benificent offices in the privileges and rights of the Vaudois Church, which have been threatened; and this they have done out of compassion for the afflicted.

Among other aggrievances, it has been represent ed to us that the Vaudois have now to complain that children are taken from their parents by the priests and local authorities, when one of the parents is said to be a Roman Catholic, under pretence of their being illegitimate; that their religious services are interrupted; that their intercourse and traffic with their fellow countrymeu, heyond certain limits, are placed under grievious restrictions; that some of them are deprived of the meaus of their subsistence, being forbidden to purchase, to farm, or to culti-vate lands, except within houndaries too narrow for their population; and that others, to their great disadvantage and detriment, have been ordered to sell property which they have legally acquired beyond the territories to which they are confined.

If these alleged severities were inflicted on the Vaudois for acts of turhulence or dangerous fanati cism, we should not presume to eutreat Her Majes-ty's gracious interposition. But it does not appear that anything can be laid to their charge except the profession of religion differing from that of the Roman Catholic Church, and similar in many particu-lars of faith and discipline, to the reformed churches

This petition has been signed by the following gentlemen: W. Cantuar, C. J. London, C. R. Winton, George H. Rose, R. H. Inglis, W. R. Hamilton, William Cotton, T. D. Ackland, W. S. Gilly.

(TO BE CONTINUED.)

A Jugglar's Will, Made in Bytown, Montreal, in 1854.

The Humbug of Praying Souls out of Eternity.

If proof were wanting to any rational mind of the downright linubug practiced by the priests of the Romish Church, on the unsuspecting victims of their rapacity, it will be found in the following extract from the will of the Rev. John Curran, P. P., of Killucon, cutered and sworn to in'the prerogative Court, on the 6th of January last:

"I also will and bequeath £300 for masses for the persons who might have given me money to redeem their souls from Purgatory, to be discharged at 2s 6d for each intention, &c., &c. I also will and bequeath 1300 for masses for my own soul, at 2s. 6d

I also will and bequeath all my vestments, furui-I also will and ocqueath an my vestments, furuiture, and gold watch, to be disposed of in masses for the repose of my soul, at 2s. 6d. each mass."

Is it not strange that the quack imposter who pretends to heal the souls of others, cannot heal

his own. Here we have one of those sacerdotal vampires who spent his life in fleecing and deceiving his eredulous followers bequeathing a legacy to pay for his own passage to heaven. How little is this theatrical practice like the salvation mentioned in Scripture, which can be obtained "without money and without price."

Notwithstanding the many and glaring exposures of Priestcraft to he met with every day; still, men are to be found blind enough to submit to the jugglery of those "wolves in sheep's clothing," the Priests of the Rounish Church, who never lose an opportunity of gnlling their ignorant dapes out of all the money which they can save.

Purgatory is well known to be the source from which the hellish church derives its revenue. Do away with purgatory, and the ignorant drunken priests would starve inside of five years. Oh, what a lihel upon God Almighty, this system of purgatory want be must be.

Carlists Shooting Prisoners.

In eivilized communities, even war has its amenities. It is notorlous that as people advance in knowledge and refinement, the cruelties of war are mitigated in proportion, so that we may measure the advancement of men and nations by their treatment of enemics taken in war. Three thousand years ago the Jews were accustomed to put all to the sword, even the married women and children, and save alive only the young virgins. This was per-

to do murder and destroy property in support of this absurd claim. And be calls all this war, and not mere murder and outrage. On his part he demands the countenance and respect of surrounding nations as a lawful warrior, rather than an assassin and a bandit as he is. And yet, when those who are simply fighting the battles of their country against a common disturber without the least shadow of right, unhapily fall into his hands, they are shot like dogs, as if they had been guilty of the greatest of crimes. And no doubt they are in the estimation of this would be king and his priestaly advisers.

This barbarism is the dried fruit of the Romau

dling with the civil government of the world is at an end forever.

Let us learn once for all, to beware of men who can be absolved by a priest from the most solemn oath, and pardoned for the foulest crime. In peace they must ever be unreliable. In war they can be nothing but cruel and treacherous barbarians. Common sense would lead us to expect no other from such teachings. And history shows that the deductions of common sense are right.

mon sense would lead us to expect no other from such teachings. And history shows that the deductions of common sense are right. Liherty and humanity, and Catholicism cannot live together in the same country. One or the other must perish. Which shall it be? Americans, it is

for you to answer,



THE FATAL NUMBER-"I RETURN TO FIND MY WIFE DYING."

haps the common practice of that time. But how changed since then, the common sentiment on this subject! During the wars of the last century in Enrope, prisoners of war have been universally respected and exchanged. Even in rebellion, those captured by the authorities have been handed over to the civil tribunal and tried, and sometimes hanged, but more frequently imprisoned. During our war of independence, uow nearly a century past, in which a few colonies were arrayed against an aucient monarchy as rebels, in a struggle of seven years, we do not remember that a single person was shot on either side, after surending himself as a prisoner of war.

It is certain, that in our own case, in which treason raised its foul and moustrous head against the best and most centrable government in the world, and used some of the vilest means for its overthrow, that in a struggle of four years, involving numerous great hattles and immense slaughter, not one prisoner of war was deliberately shot on the part

of our government.

But how different is the case in Spain! The people have chosen to dispeuse with what is called a king, and intend to govern themselves, which they have a perfect right to do. And then comes Don Carlos, a pretended heir to the throue, and says that they shall not do so. He says he has a right to rule them whether they will or not. He is their ruler by the grace of God, and the blessing of the infallible Pope, and they have nothing to do with it And under these shallow pretensions, he does not hesitate

Catbolic religion. It teaches him that the Pope is the vicegerent of God upon earth. It tells him that the Pope has appointed him king, and blessed his efforts to obtain control of his suffering country. It tells him that whatever enormities he may be guilty of, he will be pardoned, if he does not have an indulgence in his pocket beforehand. It sends him torth a monster of rapine and outrage, to desolate his country, and descroy half her people, if only by that means he can become master of what remain. It assures him of a full and free pardon for all these enormities, whetaer he succeeds or not. Can anything he more abominable, more inimical to true virtue, more dangerous to republican liherty, more damaging to human happiness and progress.

What shall the republicans of Spain do with this presumptious ruffain, should they capture him alive. Return his bloody instructions on liminself the whole Catholic and king-craft world would exclaim against the cruel fury of a popular government. And yet, in the eyes of every true republiban, not one or the hundreds this wretch has caused to he slain, but had just the same right to life, liberty and happiness as himself. It is about time this long account were balanced. And depend upon it, the time is not far distant, when it will be as much a crime for the petty pretender to a throne, to commit murder, as for the midnight assassin.

But before that time comes, the church that blesses the usurper; and pardons his crimes beforeltand, must be shorn of its power. It must be taught that its disposal of people and thrones is an intolerable assumption that its false pretence of pardon for crime is a snare and a delusion—that its intermed-

The Imperial and Hereditary Church

The Roman Catholic Cburch is imperial, gristocratic and anti-republican in all its institutions. It pretends to rest its authority upon a grant of Christ made to Peter, and to continue the grant to the latest generation to Peter's appointees and successors. Now if Christ ever did give Peter any grant at all, it was for bis goodness and zeal, and to descend only to those who had like qualifications. But the Church of Rome has construed it as though it were a personal privilege lasting forever. The Church selects young young men to be priests. It educates and promotes them at its pleasure. It raises them to be bishops, cardinals, and even popes, and then they constitute the cburch, and settle doctrines and policy. The people are never consulted. There is no republican freedom or principle about it. The whole scheme is a despotism of the most pernicious character. It follows the old hereditary rule of Europe, and is purely un-American. All onr churches are being reformed and giving the people a partial control of church policy and property; but the Catholic rejects all intrusion from without. Italy has been the great centre of its power, and the Pope and the Italian bishops have a controling influence in its councils. These are monarchists and aristocrats. They are of the great and rich Catholic families of Italy. They are opposed to all freedom, whether political or religious. They are entirely nufit to judge of any questions in which free and enlightened Americans are interested. We should have done with them altogether.

The Apollo Verein's Fifth Anniversary Masquerade Ball.

Seldom indeed, if ever, have we witnessed a more amusing or respectable masquerade ball than that given by the "Apollo Verein's" on last Saturday night at Turn Verein Hall, Bush street,

The Germans are noted all over the world for their love of music and 'festivity. They are in short, a musical nation of people, given to fun and frolic without a semblance of coarseness or vulgarity. When gathered together they are sociable, pleasant, orderly and respectable, without that cold stiffnesss which characterizes the Euglish and American people. The Germans are foud of societies where they can assemble together and have a jolly good time. The "Apollo Verein" is composed of such gentlemen, and the masked ball was one of their

grand productions.

grand productions.

Amongst the maskers, we recognized Mrs. John Hoss, as Queen Elizabeth; but unlike the fiery and irou English queen, Mrs. Hoss looked the pieture of nobleness and good nature, far excelling Elizabeth in beauty and loveliuess of character. Ike Bach, as a Harlequiu, was a success. He led the Grand March iu company with Miss. Welshusen, a handsome blonde page, dressed in searlet and gold lace. J. Loriug, as a Prussian knight. Mrs. Mary Schwend, as a nage looked very pretty. Miss S Schwend, as a page looked very pretty. Miss. S, Munzing, as a witch of old, was truly bewitching. Miss. Emma Oeding, as a shepherdess was such a lovely looking angel as would tempt the most traant lamb of the male fold to place himself within her charge. Her sister, Miss. J. Oeding, as a floral girl looked as if she had slept upon a bed of sweet roses the night previous. Mrs. Funk, as a gipsy girl was an excellent character and well taken. J. C. Jacobs, as one of those horrible old unisances, a rag and bottle collector, was a success. As was also Albert Habneman, as "tins to mend." Miss. Martha Hatt, looked more than comfortable dressed in an entire suit of costly fars. Charles Komnir, as an Indian chief was well taken. G. F. Keller, (artist of the Illustrated Jolly Giant) was more than amusing as a boarding house land-lady, who is always kept busy watching bilking boarders and intrusive blow flies; but yet always alive to watch dead beats. Her modesty, as a woman of the world in hunting obtrusive fleas, was well taken, much to the amusement of all present. Miss. Lizzie Ulshoper, as a Greek girl, was faultless. A. Barogen, as a happy Negro whitewasher was well taken. Johanna Ujieger, as a tazy old monk playing with the credulity of an innocent but ignorant people, was remarkahly well takeu. It was truly refreshing to see that old dupe exchange his hlessing, and offering his old wooden cross to the people to be kissed for whatever he could get out of them in exchange. C. C. Funk, as an Italian prince, was good. H. A. Roesner, as a drunken "Mick," was about the best taken character we say. I. Harris, the Polar bear was a success. Micheal Kachele, as the "Wandering Jew" lacked many things, but yet it was passable. Mrs. A. Olen, as a Daughter of the Regiment, was excellent. John Loug, as a Prussian soldier, was excel-ble. Otta Berman, as a earpenter ou the tramp, was better than good. Louis Schultz, as a French page, was exceedingly well taken, as was the English page by Police officer McKenna. John Hoss, Jr. took the part of a clown to perfection.

The management of the floor devolved entirely upon Mr. Julius Wildermuth, who carried ont everything in ship shape style. And besides this, Mr. Wildermuth had a sumptnous supper prepared for the maskers and their invited guests in au adjoining room, which was relished, it is needless to say, without a mumuur or a word other than praise without a muruur or a word other than praise

which was duly merited.

The greater portion, if not a ll, the eostumes worn at the ball were made at the fa shionable costumer's F. O. Asten, 650 Sacramento street, who made the eostumes which drew the princi pal prizes at the late

eostumes which drew the princi pal prizes at the late m squerade ball held in the Pavilion.

The officers of the "Apollo V crein" society are Messrs. John Hoss, President; A bert Brown, Vice President; Charles Sulsherg, S ceretary; and Theo. Oellrich, Treasurer; all of whom have reflected credit upon themselves, and their German friends for the able and praiseworthy management of the society. society.

A NEW AND BEAUTIFUL CHROMO-LITHOGRAPHIC PARLOR AMUSEMENT -- New and Improved Edition.

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The populations of all the principal towns on the route are correctly marked down, thus combining in-structiou, and making this the most entertaining and instructive parlor amusement ever published.

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Another Ghoul's Muddle.

There seems to be a terrific struggle just now, as to who shall really pluck the dead. Dr. Swan was eleeted to the position of Corouer by thr Board of Supervisors before there was a vacancy; hence comes more red tape, and food for the lawvers. So far as Dr. Swan is concerned, he should have been elected to the office of Coroner at first, instead of that old gruffy ghoul, Rice, but Dr. Swan, like a good many more eandidates before the people at the last election refused to comply with certain stipulations made to him by his supporters, hence his defeat.

The "Jesuitieal Guile," in a recent article set forth that it was because of his connection with Dr. Sawyer whose wife is a Roman Catholie. This was not the eause of Dr. Swau's defeat, and had it been, we would not apologize for the actions of the Creseent, because we do not deny but Protestants like "Lord" Bill Sharon, who marry Popish wives, and allow them to raise their children members of the Romish Church are unworthy of the Protestant

The "Gnile" goes further into error (but as this is its principal torte in everything which appertains to the American Protestants or the entire population in this city, we take no issue with it un-der that heading), and says that Dr. Grover was the Crescent's choice. This is not so. Dr. Grover represents the Citizen's Union pets, who figured so shamefully at the last Fourth of July proceedings. We believe that Dr. Grover would not get forty votes to-morrow, from the entire Creseent ranks, if he were to rnn for any office in their gift.

FATHER BUCHARD.—"Father Bnehard! Father Buchard!" said a seoffer, who had heard that that big dram was ahout to lecture. "Is that the fellow who talks sheer nousense with as much pomposity as though it were the wisdom of God Himself?" "Sure it is," said his friend. "After you have heard Buchard through a course of feetures, you get God, Jesns Christ, the Pope and Father Buchard so jnmbled up that you don't know which is which; aud, bedad, Buehard don't know himself!"

Rice a Drug in the Market.

See Illustration, Page 288.

The fall of Dr. James R. Rice from the position of Corouer for the City and County of San Francisco to that of au adjudged thief, brings with it a wholesome lesson. It will teach the voters of this city to be more eautious in future who they vote for to fill public offices. A man ought to have some better qualities about him than his money before he should be nominated or elected to any public place. He ought to be a gentleman, and above all things he ought to be truthful and honest. Dr. Riec lacked all these most essential qualities. He is coarse, gruffy, given to druukenness, untruthful, and worse, dishonest. As an Irishman he is a disgraee; as a Catholic a success, for lct it be known that during the time he was fleeeing the dead men of their property, he was assisting the Romish Church by putting some of the money which he stole from the dead, into its coffers by assisting Father Gallagher's nephew, who keeps the Morgue, and who, it is said, is only the agent of his uncle. At all events, Riec kept on the fair side with the priests and as a matter of course considered when the also pleased, and what matter did it make about the hereties whether they were pleased or displeased. He believed as do all Roman Catholies that they are superior to hereties, and as such can do pretty much as they please so long as the clurch smiles upou them.

No convention of men would ever have nominated such a consummated ass as J. R. Rice for the position of Coroner, except a San Francisco crowd who believe if a man has mouey he has everything which constitutes a gentleman. However, the downfall of constitutes a geutleman. However, the downfall of Rice and the disgrace he has heaped upon himself, as a petit thief will have its effect. Rice is almost beneath our notice, and we would not eare to mention him were it not that he represented the entire Roman Catholie element at the last election; otherwise we would not waste time to write about him. Ho has been branded as a mean thief by the law and that is all we could possibly care to say about any man, up matter how depraved he might be. A man who would rob the dead is most certainly beneath our notice, when we read or hear of sneh men, we are inclined to rehel against our Maker for permitting such consummate rascals to live and disgrace

His noble work.

The Romish church to which Rice belongs cannot, thank God, saddle his misdoings upon our publie sehool system, as they do with the Hoodlums. Rice was raised, nursed, and educated nnder the Papal system of Irish priesteraft in Ireland, and whatever dirt there is in a him, he may thank the Romish priests for it, no doubt. All these things we advance for the purpose of showing the damnable teachings of the infallible church iu countries where there are no hereties.

In eonelusion we trust that the seandalous con duet of Dr. Rice will be a warning to all Americans at the coming election to ignore the claims of all Roman; Catholies to public offices. Stand firm ye Protestants against the eneroachment of old Rome. Once into office they will either steal or fbetray tho rights and confidence of the people for the sake

of the priests and the church.

If now behooves all good, loyal Protestants throughtout the length and breadth of this land to organize themselves into the American Protestant Association. Every township in the Union ought to have a Lodge under the banner of this most excellent society. The great trouble with the Americans is, that they are afraid to enrol themselves in this is, that they are arrand to enrol themserves in this society, fearing their Catholic neighbors, when at the same time every Catholic belongs to some so-ealled religious society, without ever-consulting the wishes of his Protestant neighbors. Come, Protestants, be men and come to the front in this hour of danger. You have a terrible enemy to fight. Romish Church is always organizing and plotting for your destruction. All information appertaining to the working of the A. P. A.'s to be had on application at this office.

History of the "She" Pope, Joan.

The Romish Church claims infallibility, for her Popes. She has denied the existence of the "She' Popess Joan. We will give what history says about this infallible Popess.

"Here it is. During several centuries,, the history of the popess Joan was regarded, by the elergy even, as incontestable; but finally, the ultramontanes, understanding the scorn and ridicule which the reign of a woman might bring upon the church, have treated as a fable worthy of the contempt of enlightened men, the pontificate of this eclebrated woman. The most candid authors have, on the other hand defended the reputation of Joan, and have proved, by the most buthentie testimony, that the popess illustrated her reign by the splendour of her abilities and the pratice of christian virtues.

The fanatical Baronius regards the popess as a monster, whom atheists and hereties had evoked, from hell by witcheraft and spells; the superstituous Florimond de Raymond compares Joan to a second Hereules, who had heen sent by heaven to curse the Roman church, whose abominations had excited the wrath of God. But the popess has heen vietoriously defended by an English historian, Alexander Cook. Her memory has been rescued by him from the calumnies of her adversaries, and the pontificate of Joan has retaken its place in the chronological order of the history of the Popes. The long disputes of the Catholics and Protestauts on the subject of this celebrated female, having given powerful attraction to her history; we are compelled to enter upon all the details of a life so extraordi-

Behold the manner in which the Jesuit Lahbe, one of the enemies of the Popess, sent his eartel of defiance to the reformed ehristains. "I give the most formal defiance to all the heretics of France, England, Poland, Germany, Switzerland, and all the countries of the earth, to be able to reply, with the slightest appearance of truth, to the chronological demonstration which I have published against the table which the heterdox relate of the Popess Joan, an impious fable, of which I have overthrown the frangil foundations in an invincible manner." The Protestants, far from being intimidated by the effrontry of the Jesuits, victoriously refuted all his allegations demonstrated the falsity of his citations, desproyed all the seaffolding of his knavery and falsewood, and despite the anathemas of Father Lahbe, hey drew Joan from the imaginary space to which fanaticism had confined her.

In his treatise, Father Lahbe accused John Huss, ferome of Prague, Wiekliffe, Luther, and Calvin, of being the inventors of the history of the Popess; but it was proved that Joau, having mounted the Ioly See almost six centuries before the appearance of the first of these illustrious men, it was impossible they should have imagined the fable; and that nail these cases Maranius, who wrote the life of he Popess more than five hundred years before hem, could not have heen able to copy it from heir works

A history, whose moral views clevate it above the nterests of religious seets, should oeeupy itself with the triumph of truth, without disquieting itself in account of sacerdotal wrath; and besides, the exstence of this eclehrated woman canuot infliet any, low on the dignity of the Holy See, since Joan uring the course of ber reign, did not in timate the naveries, the treasons, nor the erueltics of the ponfis of the ninth century.

Contemporary chronielers, establish, with the ighest degree of evidence, the period of the reign of Joan, and their assertions merit the more helicf, s these historians, heing prelates, priests and nonks, all zealous partizans of the Holy See, would ave heen most interested in denying the appearance of a woman on the Throne of St. Peter. It is the that several authors of the ninth ceutury make mention of this heroine; but their silence is astly attributed to the harharity of the period, and the stundity of the elegan.

be stupidity of the elergy.

One of the most irrefutable proofs of the exismee of Joan is to he found in the decree which
as to be made by the court of Rome prohibiting
ne placing of Joan in the catalogue of the Popes.

"Thus," adds the Equitable Launoy, "it is not just to maintain, that the silence which has been kept on this history, in the times immediately following the event, should be prejudicial to the recital which has been later made. It is true that the cotemporary ecclesiastics of the times of Leo the Fourth, and Benedict the Third, through an excessive zeal for religion, have not spoken of this remarkable woman; hut their successors, less scrupulous, have at last uncovered the mystery."

More than a century before Marianus wrote the manuscripts which he left in the abbey of Fulda, different authors had already given several versions in relatiou to the pontificate of the Popes, but this learned monk cleared up all doubts, and his elironicles have heen called authentic by the conscientious learned, who establish historical truths on the testimony of men whose probity and ability are incontestable. All the world agrees in recognizing Marianus as a judicious, impartial and truthful writer. His reputation is so well established, that England Scotland and Germany have claimed the honor of heing his country; and moreover, his character as a priest and the devotion he always exhibited towards the Holy See, do not permit us to suspect him of a leaning against the Catholic church.

Marianus was not a weak monk, a dupe, or a visionary: on the coutrary, he was very enlightened, very well intormed, tull of firmness and religion, and had given incontestable proofs of his attachment to the court of Rome, by defending with great courage, Pope Gregory the Seventh, against the Emperor, Henry the Fourth. It is not then possible to refuse the authority of such testimony; hesides, there did not exist a single historical fact at the close of the discussion, that we could not regard as evident.

the discussion, that we could not regard as evident. Thus the Jesuits, who have endeavored to throw doubts over the existence of the Popess, comprehending the strength which the writings of this historian gave to their adversaries, have endeavored to accuse of incorrectness, the copies of the works of Marianus. Mahillon, especially, maintains that there exist copies in which there is no mention of the Popess. To confute this assertion, it is only necessary to consult the mauuseripts in the principal lihraries of Germany and France, of Oxford and the Vatican. Besides, it is proved that the autograph manuseripts of the mouks, which have been preserved in France for many centuries, in the lihrary of the Dome, really contain the history of the Popes Joan.

From the foregoing historical proofs, all written hy Roman Catholic historians and divines, we consider we have shown most conclusively, that there was a "She Pope" in Rome in \$53,1 and that the said Popess was invested with all the powers of infallihility which are claimed by Pio Nono at the preseut time. Yet her iufallihility did not prevent ber disgracing herself, as she undoubtedly did when she became the mother of a hastard upon the public square of Rome called the Colliseum, on her way to St. Peter's church to he psesent at the feast of the "Amharralia," so called hy the Romans. scandalous act was more than the brazen huzzy eould endure. The effects of her siekness together with the sbame brought upon the Catholic Church eaused her death. She ruled the Roman Catholic Church as viecgerent of Jesus Christ for the period of two years.

— The "Squihs of California," hy Palmer Cox, (Su Donim), is another laural wreath to California authors. From a cursory perusal of the work we have no hesitation in placing the author amougst the foremost versatile writers of the city. The work contains 184 comical illustrations all placed in their proper place to accompany the reading matter, hearing thereon, with 191 pages of reading matter, all of which will afford ample amusement and information to the purchaser during these loug evenings. Roman & Co. are the agents.

It is said that Bishop Alemany hags \$5,000 of Barou Sharon's gold at the wedding the other night. him.

It should be Looked to.

General Winn, and the other philanthropic gentlemen who have worked so hard to procure a ship for the boodlums, have neglected to apply to Bishop Alemany for a Romish priest to act as chaplain on board. This we think should be looked to in time, as all the hoodlums in San Francisco are the offsprings of Irish Romau Catholies, it is, but right that they should have the consolation of that religion which has placed them as cuteasts of society, and which has called for the strong arm of Justice to exterminate them from among the American youths of this city.

We also think General Winn ought to have applied to Congress for another vessel for the hoodlum girls, who are now filling up the decayed ranks of the worn out eyprians of the various houses of prostitution in our midst. Certainly the dens known as the Magdalen Asylum and the Roman Catholie Orphan Asylum, in South San Franciseo, are no safe guards against chastity. We could, if we wished to he uncharitable enough to give the names of several Catholie girls in this city who go frequently to either or both places to he confined. There is one house in particular not very far from the corner of Washington and Powell streets, where there are two girls who have taken a trip to Mount St. Joseph's (R. C. Orphanage) to be delivered of babies, at the expense of married merchauts, whose uames we known well, but rather uot mention them here for the sake of their families. However, it is not the merchauts nor the unfortunate girls that we wish to hurt, for God knows we are all liable to sin, hut it is the damnable system of the convents, which we wish to expose.

pose.
Those sisters—those "hrides of Christ" must know well when a girl makes a habit of resorting to these dens for the purpose of baving their shame partly covered and getting rid of their sinful off-spring. That to encourage them there for the sake of a few dollars is nothing short of offering a honus for sin. Iudeed, so accustomed are the sisters—tho "hrides of Christ," to this traffie, that they have actually fixed a schedule of prices for their business which is as follows:

To each girl who may come for the purpose of heing coufined, \$20 per mouth previous to heing taken

For every month afterwards \$50. As soon as the girls are able to leave, as a matter of course, they do so, but yet the revenue obtained through this source is something considerable at the end of the year, as there are often four or five girls in at the same time.

Should the Sisters or any of their advocates desire the names of the parties here alluded to hy tho way of a refutation of this article, we will publish them and a good deal more, which we think will satisfy the Americans, as well as the devout Catholies, that we know whereof we speak.

Lord "Bull-Frog" Sharon in a Bad Fix.

The Romish Church is in a quandary as to whether Lord Billy Sharon will not get a little singing in Purgatory. Alemany thinks when a man gives him \$5,000 for mumhling a little Latin at a marriage ceremony be should certainly not go to hell. But as the Church holds that all hereties are irretrievably damned and none hut Roman Catholies go to Purgatory the question is—where will Sbaron go—he can't go to Heaven, the Pope has fixed that, Alemany won't let him go to purgatory or to Hell. Now where will Sharon go to when he dies? Perhaps he would become a second Wandering Jew. How comical it would he if we had a wandering millionaire in California for the remainder of this world. Lord Sharon is not the first man that the Romish Church has made a fool of. Better had he given that \$5,000 to the Protestant Orphau Asylum. This would have most assuredly given Lord Bull-frog Sharon a much safer passport to the Kingdom of Heaven, than all the blasphemous Latin mumhling which all the Romish priests ou earth could hestow upon him.

Gladstone and the Archbishop of Baltimore.

Mr. Gladstone, the Premier of England, bas raised a hornet's nest in his remarks on the dogma of infallibility- First came the most learned Catholic ehurchman of that country, the distinguished Manning, and brushes him down pretty severely; and now an American Archbishop, Bayley, of Baltimore, plucks the feathers off bim with an unsparing hand. Manning has the merit of having essayed to answer the statements of the Premier in a fair and gentlemanly way, however much he may have failed to do so; but our Archbishop is at a safer distance from the Court of Loudon, and does not used to disguise his priestly rage at the exposure of his Church by so great a statesmau. He does not meet the charge: he simply raves and scolds, and shows that if he had the power that Roman Catholie Archhishops once had, Mr. Gladstone would think twice be fore he would run the risk of torture and burning by assailing the church of this archbigot. Bayley of Baltimore says he was up patience to reply to those who accuse him of disloyalty to the government because he is a Roman Catholic-he feels more like wringing their noses. Oh, yes, he is a true priest, a sweet follower of Jesus, is this Bayley. He loves his enemies. He knows that a soft answer turns away wrath. He believes in blessing those who despitefully use him. Of course he does! And this is the kiud of geutle way in which he shows it. He would like to wring the Premier's nose! "He would like to wring anyhody's nose who says that a Roman Catholic is not a good and loyal subject to his government. What a pity be does not live here in San Francisco, and next door to the JOLLY GIANT. He might take a wring and welcome; and right merrily would the Giant's club beat about the cars of his reverence in return. Of course, this would settle the question in good old Catholic style; hut not as sensible men settle such controversies now-a-days. It may do for arcbbishops of the "Holy" Roman Catholic Church, who have no other weapon of defense, but it is hencath the notice of the Jolly Giant, who has received a good sound secular common-school education—who has patience and toleration cnough to give his opponents a full aud fair hearing, and then answer them if be can.

This gentle, lamh-like follower of the meek and This gentle, lamh-like follower of the meek and lowly Jesus, in addition to pulling Mr. Gladstone's nose, further says that he is a liar, and that the Church of Rome always teaches loyalty, for it teaches the scripture, and the scripture says, "Render unto Cæsar the things that are Cæsar's," and "Obey the powers that be, for they are of God."

Very good! We admit the scripture, but we do not admit that the Catholic Church teaches the scripture or pays any attention to it, only just as it answers its purposes. Could we accept such evidence as this we might believe that the church never cursed any one, never judged auyone, uever condemned anyone to the torture, for the scripture says, "Bless and curse not. Judge not and ye shall not be judged. Forgive and ye shall be forgiven." But we have indubitable evidence that the Church does all these things contrary to the scripture, and it might teach disloyalty, too.

Let us test this matter of loyalty by a few questions for the Archhishop to answer, and if he is too far away, lct Alemany do it, or the astute Buchard, or Paddy Powers, or any other Catholic whomsoever who can.

If you teach obedience to the civil power, why are your hishops imprisoned in Germsny for resisting it?

Why are your English bishops going to Rome to

ask leave to ohey the law in England?
The civil law here in America legalizes marriage by the magistrate, divorce and remarriage. Does your Church accept and ohey these laws? Does it teach its members to do so?

Can the Pope absolve a man from his oath of al-

legiance to his government?

Can a priest pardou perjury or breach of that

If the Pope were to curse our Government and all who supported it, would you as a Catholic still remain loyal to it?

Has not the Pope already cursed it when he said it was a damnahle heresy to believe that govern-ment should rest upon the will of the people?

If Archbishop Bayley canuot answer these ques-tions satisfactorily all his wrath and threatening to pull uoses will fail to convince the American people that he is loyal to the Republic, or that any Roman Catholic can be loyal to any government that does not have the Pope for its head. The Giant will publish any respectable auswer that may he received.

Tyndall and the Pope.

Pio Nobo is a very lively old gentleman after all, and has a wonderful amount of real old Irish blood in him. He and his meek follower Archbishop Bayley, who would like to hreak Gladstone's nose for him, remind us of the jolly old friars of Robiu Hood's time, who could top off a fiagou of ale, kiss a wench, or play at single stick, or quarter staff, with any kuight or squire of the country. The Pope aud the Right Reverend Bayley, write about their adversaries like true souc of owld Eriu, giving a challenge to break a shillalah at Donnybrook Fair. They lay aside their Latin and learning and humanity, and talk like bullies just entering the prize ring. They curse and vociferate, and call names like fishwives, hut never deem it necessary to meet an argument, or controvert a fact.

Bayley would like to wring Gladstone's nose, and his master Pio Nono, the Pope, the infalltble head of the church, calls Tyndall a pirate, who steals the souls of men.

Gently! good Pio Nono! Just tell us, will you bow what Professor Tyndall may think ahout the soul, whether he believes that a man has one or not, can alter the fact, or take from any person that ites-timable article. You churchmen are given to attach too much importance to mere opinions, as though, they could make things just as they think they are. Unfortunately this is not so. A declaration of all the Bishops and Cardinals of your church that you arc infallihle, cannot do the first thing towards making you so. Nor will our assertion that you have no more sense than a howling Dervise prove you a simpleton, unless pou make it apparent by your own couduct.

Neither can Tyndall's denial of the existence of the soul, roh any mau of his spiritual part. And it is very naughty of you to call him a pirate. How much more Christian and respectable it would have been, to have drawn upon your infallible wisdom, and given to mankind a clear and conclusive proof that the scientist has overshot his mark, as we do most sincercly believe that he has.

If you have the wisdom that you are credited with, you can refute all such men as Tyndall, in language that will not be misunderstood. You cau do the work with a smoothness and good mauner and style of rhetoric, that would carry conviction to every mind. Why withhold from us so inestimable a treasure? Answer Tyudall, and the whole of Christendom will bless you, and almost accord to you the high sense your followers claim for your office. But do not again show your ill breeding hy calling ngly names, and making it evident that you are nothing better.

The American people are accustomed to think of Christ as one ineffably good and kind and gentle in every act and word. They expect those who profess to be bis immediate followers, to he like unto him. They may pardon you for ignorance. Perhaps you cannot help that. But when the Pope, or an archbishop, or even a priest, makes it manifest that these qualities are not in him, Americans cannot he persuaded that they are of the church of Christ, whatever their succession, and however or Christ, whatever their succession, and however or-dained. They must see the outward manifestation, or they will doubt if the inward and invisible grace he there.

THE Miners gave a very select hall at Platt's Hall ou last Friday night.

The Whitewashing of "Saam" Kent.

See Illustration, Page 261.

There are three classes of people to be dreaded, viz: rogues, fools and liars. To which class "Saam" H. Kent, the Street Superintendent, belongs, we leave our readers to discriminate and find out for themselves; but, at all events, to which ever, if any, class he may belong, he is certainly a lucky man to-night to be so neatly whitewashed by Messrs, Menzies, Ebbetts and Roberts, the three Supervisors who investigated his official corruption, which created such a foul steuch in the nostrils of the taxted such a foll steuch in the nostrils of the tax-payers for the time being. It was the general im-pression among the people that Keut would be taken before one of the District Courts, as was Corouer Rice, and be either hranded as a thief or clse sustain his previous character as an honest*man; but no, "Saam's" connection with Calvary Church saved bim, so far as Roberts was concerned; and Baker's threats to expose some real, downright, blace-heart-del this time amongst certain members of the Board ed thieving amongst certain members of the Board of Supervisors, saved him from the lash of Menzies and Ebhets, or, we are mistaken, because we cannot for the life of us see, with such testimony hefore these three Supervisors, how in the name of bigh Heaven and the oaths which these men have takeu to serve the people honestly and justly, they could have so whitewashed any mau as to declare him innocent.

To Supervisor Menzies the whitewash brush is no new thing. He has often used it before around the City Hall, and expects to use it again in the capacity of Mayor of this city. God save us! Mr. Ebhets is a stranger to us, and may be a very honest man, with very little knowledge of what constitutes a corrupt official. The last but hy no means the least of the trio who daubed "Saam" H. Kent, is Supervisor James B. Roherts, a modei Christian geutleman, the adopter of stray orphans for Christ's sake, the president of a Sabhath school where young children are sent to follow in the foots steps of Jesus, and the right band bower of Calvary Presbyterian congregation. This gentleman has seen fit to inform the public that "Saam" Kent is indeed an innocent, harmless mau; "but," said the committee, "he bas two wieked deputies whom be should discharge from the employment of the city."

This is a new way to look to the heads of depart ments for a faithful performance of public trust.

How in the uame of justice and common decency James B. Roberts, the Christian teacher of a Sabi bath School, and a practical church-goer, could conscientiously lend a hand in the whitewashing or "Saam" Kent, after hearing all the testimony which had been adduced against him for at least receiving nad been adduced against him for at least receiving money from poor hard-working men and women for the purpose of providing bimself with a horse and buggy is beyond conception. This is not corruption, according to the verdict. It was also proved that "Saam" and bis deputies sold wooden block pavement belonging to the city at a sacrifice through neglect to preparly advertise the same. These this neglect to properly advertise the same. These things an honest man would say was wrong in a city offi cial, but from a Christian standpoint, it was perfectly right, so says Supervisor Roherts. We want to know why Kent, should not be brought into cour know why Kent, should not be oronged the count and compelled to forfeit his office, if he he reall guilty. He has shown his unworthiness for an office in the gift of the people. We never had a veraxalted opinion of him from the first day that h was elected to his present position. We alway

was elected to his present position. We alway said so, but as usual the people would hardly believ that an American and a frequent visitor of a Protestant church, could be capable of doing as dirthings as J. R. Ricc, who is an Irish Roman Cathelle,—but it has turned out to be precisely as we have said. We would from our mission, he only too has py to parade the good qualities of an America Protestant, over an Irish Roman Catholic, but alar in this case 'Saam' Kent has defied us to say or good word for bim.

As an attendent, Sunday after Sunday, at Calval church, where the burning and fiery eloquence that gifted clergyman the Rev. John Hemphill, poured out to all, one would naturally suppose the 'Saam' Kent, would have practiced a far more ho orable career as a city official than he has. If y cannot go into the churches for houest and hone able men, where in the name of bigh Heaven she

wc seek them?

Benediction by Archbishop Alemany at the Grand Sharon Wedding,

My children, I bless you! Bless all in one breath! And pray God to save you trou sin and from death. May His grace and His bounty rest on you to night, And your future, as now, be resplended and bright.

To the couple just married, may God, in his love, Send blessings, unnumbered as stars from above! And prolong with their lives the enchanting emo-

That prompted these vows of unfailing devotion. And for you, noble guests, with your jewels and

The church has but words of good cheer as of old, You can bny all its blessings with good silver bricks,

And keep on this side of the dark river Styx.

What if all your fine trappings of feathers and gaud Are the fruits of low cuuning, and cheating and fraud!

What if usury, high rent, and "corners" in blocks, And Credit Mobilers, and gambling in stocks!

What if Ralston, unmindful of laws from above, Delights in the gardens perfumed with free love! He may come for his pardon, and none shall say

For while grace is for sale, surely Ralston can pay. What if Hemphill pre ends to be lowly and meck, And follows the Saviour one day in a week, His wife has abundance of good yellow dirt, And he's not enough of a Caristian to hart.

What if some of the poor, who have lost by this

gambling In bonds and in stocks, on this cold night are ram-

bling Unclad in the streets, with no luncheon or bed, Like the Saviour, with no place to shelter their head!

What if babes are unfed, and some old men repining,

While you are thus feasting, and wining, and din-

ing; Because with old Sharon you feast and are merry, You need not for that ride across Charon's ferry.

I will talk with your God, and to night I will get

If only the great Pio Nono will let Him, To pardon you all for your picking and stealing, Your neglect of the poor, and your twice double dealing.

And only just ask that you bear it in mind, (Pray Hemphill, don't think 'hat I mean it nnkind,) That the old Roman Church is the readiest way Of clearing your conscience, and making it pay.

Go on then! Go on! with your gand and your greed! Never mind what the people may say, or may need! Your pardon's assured, and you know it full well; For a tenth of your stealings will save you from

We are good, and we will not the death of a sinner, So light up the gas, and go on with the dinner! You are pardoned, for God, Pio Nono and I Will secure for you all reserved seats upon high!

A Reformed Priest.

Not only are the sensible people of the United States abandoning the old rotten humbug installed in Rome, but the priests themselves, when they come to this country, and feel the free air of human liberty are led to throw off all disguise, and declare their degust at the old abomination. A few days ago one of them left the church, and got married, like a good sensible fellow, and another, of the name of Jaquemel, of Baltimore presumes to think for himself and reject the old intallible imposter. And why not? Here in America it is not necessary for any man or woman to live in a state of celibacy. The and is wide. There is room enough for all. Any stirring industrions man can make a living, even a priest. It is not necessary to preach exploded humbing to live, and the law will protect any priest who says he wants to be free, and walk out of the slave pen.

Why all Protestants Should Support the "Illustrated Jolly Giant."

This is an age of specialties, and division of lahor. In almost every branch of human industry, there is a tendency away from the jack of all trades style, to the application of one man to one branch. The ancient Leech, as he was called, was at once the barber, alchemist, dentist, occulist, surgeon, and general physiciau. Now we have those who are calculated to each as a specialty, and their success and skill is proportionally increased.

So in the newspaper business. The relater of the general news of the day has so many petty matters to attend to, that he loses all interest and eapacity for abstract questions. Is it news? Will it pay? Will our readers like it? Will it please everybody! These are the questious that govern them in selecting their material for publication. So common bas this feeling become with ordinary journalists that the most important matters of news are often left ont, if it be unpopular to publish them; and exaggerated accounts are given of other things of the least moment' if only the public appetite calls for them. It is acknowledged on all hands, and even among themselves, that there is no such thing as independence in the public press. On the contrary,

there is a constant eye to popularity and pay.

Auoug these venal sheets, old and respectable,
folly and wrong are tolerated, never attacked, however victous and stupid, and its worst features are
blazoned abroad, or glazed over with a complaceneven staff adulation that strikes the thinking and cy and self adulation that strikes the thinking and candid mind with amazement. On what other principle can we account for the fact that a gorgeous and ridiculously extravagant marriage ecremouy here in San Francisco has more space allotted to it than the meeting of a grand convention for temperance reform. Or how else shall we explain why is that the most bigoted and tyrannical church in the world, sends its priests into our free country, styles them "My Lord Bishop," and builds its con vents and conventicles unheeded. Why no sound of opposition when thrones are creeted at our capitol? Why no investigation asked, when we are told that women and girls are imprisoned against their will in the cloisters of the church? Why are not grand jurias called upon to investigate when charges are openly made that abortions have been proemed, and infants put away in our convents and convent schools? It is not popular. It will not pay. The church is ancient and respectable. We had better say nothing about it.

Under these circumstances every sect and party of any note in the country, has found it necessary to have a newspaper of its own. It records the facts the daily papers will not. It sets them out to the hest advantage for its canse. It attacks wrong, however respectable.

It advocates truth and right, however unpopular and obscure. This is truly the independent press, each one in its own way. The democratic paper, supported by democrats in the main, knows that it may attack the republican party, and please its readers all the time, and just otherwise with the republican sheet. Each taken separately, is devoted to its own party, but as a whole, they operate to secure a full and fair hearing for every cause that is well

represented.
The Catholic Church in the United States is well represented in the press. It is old, respectable and influential, and therefore is never the object of attack or exposure from the daily paper. It has numerons organs of its own, in which its claims are vindicated, and its conduct defended. It has quarterlies, monthlies, and weeklies innumerable in our country, and even in this city of San Francisco it it well represented by several sheets devoted to its

Amid this wilderness of apathy on the part of our eity editors in relation to the doings of this arro-gant church, and of entire devotion to its cause, the ILLUSTRATED JOLLY GIANT has become a necessity. It began as a mere pictorial squib; it has gradually swelled in its proportions till it has become a solid, well accepted and sustained literary power. Names alter nothing, make nothing. A rose would smell

as sweet by any other name, we are told by the great Shakespeare, and the JOLLY GIANT, however face-tions in his youth, may become a grave old veterau in the cause of human progress, and yet rotain the uame under which his early triumphs were won.

He began life by jesting on the infallible church. The more he has studied the subject, the more he is convinced that the old exploded humbug deserves reprobation and exposure, and he devotes his whole unanhood to the work. He has become the veteran adversary of the old dragon of Roman supremacy.

He here declares war, eterual war against the false and pernicious dogma that any man or set of men ean ever be made infallible, in auy matter, whatso-

Against all assumtion of men in the name of Christ, to be called Lord, or Holy, or Supreme.

Against all the wicked and diabolical grauts of

iudulgence, or forgiveness of sins.

Against all interference of the church with our

form of government, or our civil law.

Against all assumption that one man is nearer to

God than another, except he is better and wiser Agaiustall enforced or preteuded celicacy whether for men or women, as contrary to nature, destructive to true manhood' and tending to all manner of sin and hypoeracy.

And against all priestly authority over men, except hy persuasion and kindness to bring them over to a hetter understanding and practice of their duty to God and their neighbor.

The GIANT has inlisted in this war, and will pros-

ecute it to the end, if it takes all his life.

And now a word to the free and Protestant element of our country; to all who prefere Republican Itberby to Papal supremacy, and religious liberty to Papal infallihility. To you we appeal for sympathy and support. It is no idle play this campaing of ours. There are plows to be taken as well as given. Old Rome is not to be taken in a day, or without a struggle. We have our friends too, numerous, pow-erful and determined. There can be no doubt of that. But the more soldiers there are in the field, the sooner it will be over, and the less disastrous the conflict. Is there a Protestant, or a freeman in the world who does not wish to see this old Roman world who does not wish to see this old Roman monster abolished? Then give us a hand. Sub-scribe for the Giant. Get your friends to subscribe. Scatter it everywhere. Let it be seen at the door of every Catholic Church.

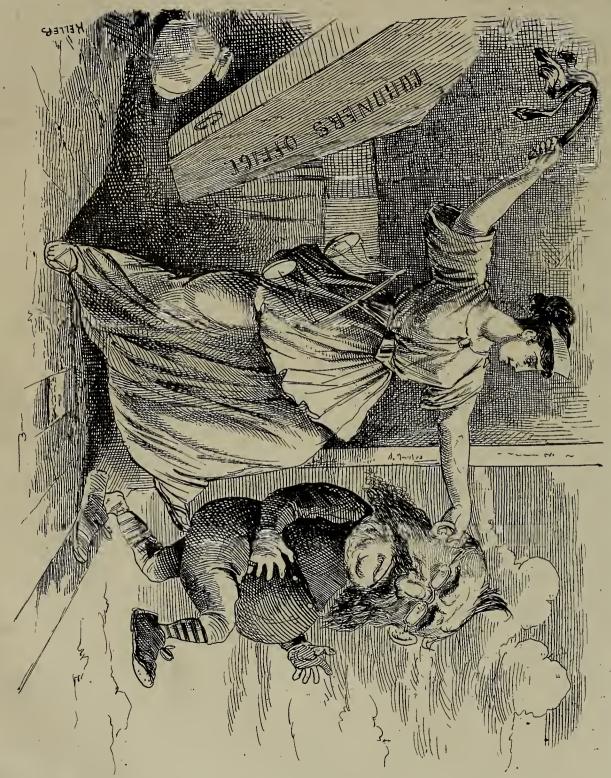
We may say, in the language of President Lincoln. This is your canse, Protestants of America! Your liberties are to be saved or lost. We cannot help it if you don't. If you are willing to have the Infællihle Pope reign over you, we can only lament the calamity. We cannot prevent it without your approphagion and aid. We need your subscriptions the calamity. We cannot prevent it without your approbation and aid. We need your subscriptions, your communications, the facts that you are in poscession of. We will use them, we will endeavor to marshal them to the best advantage; but if you withhold the readers, our efforts are vain and your hopes also.

Two Cardinals for America.

Now we have news that the Pope and the Grand Conneil have resolved to send two Cardinals hats to the United States. Two of our grand Lord Bishops are to become Prince Cardinals. How will tha sound? How will that do for the great republic? How will that consist with our laws which forbid any American citizen to receive any title from any foreign power? Oh it is nothing! Who eares? They are hat Church titles after all. But let us not forget that too much familiarity hreeds contempt. Let us not get our ears accustomed to these grand additions, and they will soon spring up among us as thick as mushrooms. This thing might as well be stopped at first as last. Down with all foreign titles in America, whether in the church or out of it. They are unconstitutional.

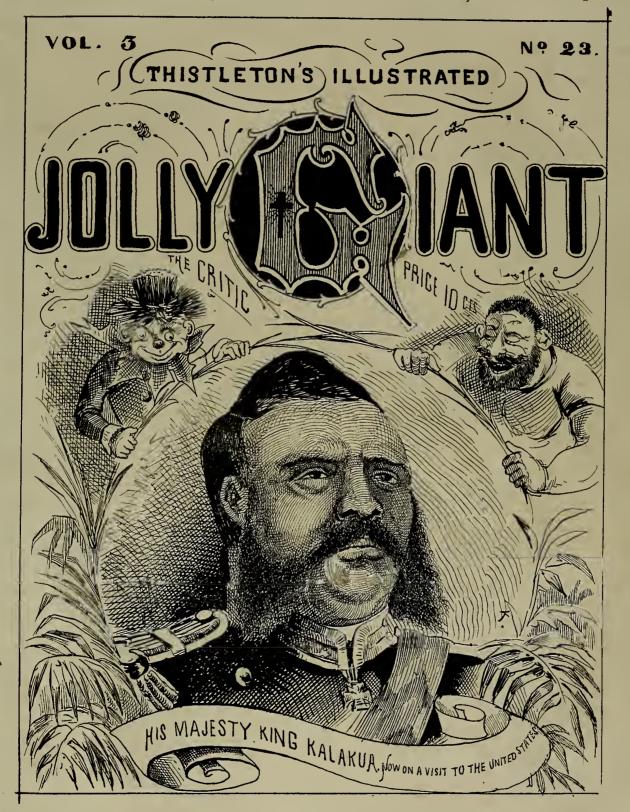
The Strong Man of New Hampshire.

They say he can hold two men at arm's length on the ends of his fingers. Psha! We have fifty men here in San Francisco who smell so strong of whisky that they can hold any number of men twenty feet off without an effort.



JUSTICE OVERTAKES CORONER RICE AT LAST

SAN FRANCISCO, SATURDAY, DECEMBER, 574 1874



THISTLETON'S

Jelustrated Joley Giant.

Saturday: :: : December 5, 1874.

"I did Believe, and do still, that Popery is breakin upon this nation, and that those who advance it will stop at nothing to carry out their design. I am heartily sorry that so many Protestants lend their helping hand to it."--Last Speech of Lord William Russell, 1683.

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Gentlemen in the country, desirous of taking the agency of the Jolly Giant, as also persons who wish to subscribe for our paper, will obtain all the necessary information by applying at the publication office of Thispleton's Illustrated Jolly Giant, San Francisco, California.

All letters on business to be directed to Col. Geo. Thispleton, Publisher and Proprietor, 423 Washington street, near the Post Office.

ington street, near the Post Office.

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of the gentlemen mentioned helow.

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Subscribers to this paper who paid in advance will please take notice, that their paper will he discon-ued at the expiration of the term for which they have subscribed unless they renew their subscrip

Universal Dominion.

There are two churches in the world that pretend to set up the claim to infallibility and universal dominion. The Turks are just now boasting of the success and splendor of their prophet, and confidently predicting the universal acceptance of their faith within two hundred years. To all outside of Turkeydom it seems the most irrational and improbable. Mahomedanism is not spreading with sny great rapidity, and Mahomedan kingdoms only exist at the mercy and sufference of Christian

The Pope of Rome is the other claimant. He says that Christ gave the keys of Heaven and the says that Christ gave the Reys of Heaven and the head of the church to St. Peter; that the Bishops of Rome are the regular successors of that apostle, and carry with them all the powers and privileges and graces granted to him. Pio Nono does not hesitate to affirm that he is infallible in all things; that he is the fountain of all power, and the head of all government. He says it is a damnable heresy to believe that government should rest upon the will of the people. It should all come from the foun-tain head, the Pope, or at least have his sanction. The accomplishment of these views would make the Pope a universal sovereign, and accomplish

just what the Turks are prophetically anticipating.

Now these two projects are directly opposed to each other, Both caunot succeed, even if the contest were narrowed down to them alone. And it is not. There are other parties and other purposes to

be considered.

The kings sud emperors of the earth have put in their claims also. They have been accustomed to their claims also. They have been accustomed to bow before the Pope, and for a long time have tolerated the arrogant claims of Rome. But this last dogma is the last feather. The dictation of one who insists that he is slwsys right, is intolcrable. All the great governments of Europe have repudiated the claim. They are resisting it successfully in all its details. They are cutting off the power and emoluments of the Roman Catholic Church every day. Figure Germany Austria Snain Italy and day. France, Germany, Austria, Spain, Italy and Switerland are progressing with this work. Eng-Switerland are progressing with this work. England has long ago swept it out of doors, and flourished well without it. There is not a power on earth to-day that recognizes or is ready to support the monstrons assumption. The Pope is as silly so the Turk. In their dotage and decay they dream of the vigor and glory of their youth.

But there is yet another power in the field before which Turk, Pope and king and emperor are all doomed to go down to oblivion. When the fathers of the great Republic told the world that all just government should rest upon the will of the government.

government should rest upon the will of the governed, they announced a startling truth that from that day to this has charmed and delighted the masses of mankind. This truth is received to-day by threefourths of the reading and reflecting portion of our race. It is stealing into national councils. It is directing national affairs. It sits in every parliament. It moves every revolution. It is creeping over the whole world. It bids the king or emperor take a back scat. It says to the Pope, "Away with your fountain of all power; we'll none of it! We are the people!" It says to the Turk, "Expiring imhecile, avauut! the people rule!" It says, "In the furture there shall he but one infallible—Justice! Wise and just laws shall rule hoth Pope and kiug and council." These, and not the Pope and the

church, are the true interpreters of God's will.

It is strange that truth and right are modest and patient, and await the march of events with peace and confidence. The philosopher, the philanthroand confidence. The philosophic, the philanthro-pist throw their crumhs of truth and hope before the world and abide the result. They use persua-sion alone to open the eyes of men, They do no deeds of blood. They leave ignorance in quiet possession till knowledge car take the keys. They possession till knowinge cal take the keys. They know that as people become enlightened and capable of self-government, they will peaceably take their own affairs into their own hands. They set their final triumph afar off, and die content, dreaming of the millennium which shall come. They hlame none, persecute none, burn no heretics, de troy no property. They have confidence in God, and leave their fellow-men for him to set aside or

Contrasted with this conduct how insolent and live long and prosper.

overbearing that of the Pope and the Turk. They seek neither truth nor justice, but the supremacy of a certain system. To give it success they would denounce and curse all who oppose it. They would carry fire and sword over the broad earth, if that would but compass their end. They would butcher one-half of mankind, that they might reduce the remainder to their cruel and helish tyranny.

But alas! for them, the march of events is against them. Science calmly makes its way. The steamship, the telegraph, the railroad, are carrying the joyful tidings to every people that knowledge is power. The heathen and the stranger cannot be convinced that the Pope is infallible, or that Manager was the only prepriet of God, but the year. homed was the only prophet of God; but the iron-clad stramer carries its own logic, wakes up the most dcaf, and convinces the most obdurate. The Chinamsn, the Japanese, the Malay and the Bornean will have none of our religions, but they cannot re-ject our science. It proves itself. With material science, moral science will reach them also. And with moral science, political justice and liherty and good government.

Here there is a fourth power, greater than the Turk, more infallible than the Popc, more potent than the king or the emperor, and destined to dethrone them all, and proclsim the reign of peace, justice, truth and humanity all over the world. I will recognize no privileged orders, no crowned heads, no hereditary rulers, no priest chosen councilors or Popes, no dictation of the few to the many; hut a free, open and enlightened public opinion, in which every man of thought and culturc has his proper part

The willinguess of the Turk and the Pope to employ fire and sword in support of error, will not

save them from merited extinction.

Catholic Priests and the Indians.

Our Washington News brings us the information that R. A. Wilhur, agent of the Papago Indisns in Arizona, has sent in a long communication to the Commissioners of Indian affairs in relation to the conduct of the Cstholic priests in his district. He says that they are aiming to establish a regular hierarchy among the trihes, and to reduce the Indians to a state of vassalage to the church. He complains of their exactions and oppressions interfering with the material and moral improvement of the people in a high degree. And declares that they are utter hostile to the schools established by the government. The agent reports that these priests are Mexicans, and seems to think that our regular catholic clergy are something different, and better affected to our government.

The poor fellow is certainly in the dark. These Mexican priests are only fair specimens of the whole flock. This testimony is valuable, because it is that of one who has simply observed and recorded a fact, imagning that it stood alone. But we can assure our readers that the mission of the priest is everyour readers that the mission of the priest is every-where the ssme. He is lostile to our government, our common schools and our liberties, and intent all the time on huilding up a tyrannical hierarchy among us. We trust our government will give no encouragement to their plans, and give them no as-sistance in carrying them out. All our Indians should be withdrawn as much as possible from their dispolical influence. diaholicsl influence.

All our people should be warned of their real designs. The infallibility dogma strikes at the root of all human freedom, and must be resisted by all

who value their independence.

The First California Guard, (Artillery,) Capt. R. G. Brush, had a very pleasant social gathering on Monday evening last, at their armory on Howard street. The pleasures of the dance were preceded by an inspection and drill of the company, in which the soldierly appearance and haudsome uniforms of the Guard were admired by all. Capt. Brush, the commander of this company, is an efficient officer and genial gentleman, and deserves great credit for his unceasing endeavors to promote the welfare of his unceasing endeavors to promote the welfare of the company and make it proficient in the tactics.

The California Guard is the oldest military organization in the State, and its social gatherings are looked back to by many hoary-headed ex-members with pleasant remembrances. May the Old Guard



THE FATAL NUMBER-" ENTERED A NEAT COTTAGE TO GET DINNER."



THE FATAL NUMBER-"I RECOGNIZED HER AT ONCE."

King Kalakana.

See Illustration Title-page. "Okay poksy winky wam, Flippity flappity busky ham; And every morning he said, 'I am, The King of the Sandwich Islands!"

We are all kings here in the United States, and nothing pleases us so much as to see one of our own rank. We go out to meet him! We stare at him! We open our eyes at the stars and orders on his breast! We count the buttons on his coat. Our reporters chronicle when he smiles, catch the least hlink of his eye, and notify us when he blows his nose. He is watched and guarded as though he might steal something at every step. It is no matter whether hehe black, yellow or green, or wbether his subjects he twenty or twenty millions. If he has a subject, and is called a king, or a sovereign prince, the Americans delight to do him honor, and say "how do ye do?"

And all this is very natural, of course it is. Here

is a fellow of our own pith and mould. He acknowledges no superior at home, and neither do knowledges no superior at home, and ueither do we. It is true perhaps that he has a few other instincts that we don't so much sdmire. He admits no equals either, and perhaps he does a little private murder to get rid of that class of aspirants. But we choose to torget this. What does it matter to us? We have before us the ouly man in the Sandwich Islands who can call himself a sovereign, and we extend our flippers. We can't pronounce his name; hut we can appreciate the fact that un his country nobody else has a name worth our pronouncing

nobody else has a name worth our pronouncing.

And our officials, the servants of the American sovereigns, how they delight to bonor that sovereign's play fellow and equal. They turn out, resplendent in hrass huttons and cocked hats, and how, and crouch, and cringe, and wait, as though eager to show bow nice and humble and pliant and complimentary they would he if we had only a throne of our own. What a pity that our sovereign pride

will not permit us to gratify these flunkies!

No man, however distinguished for his learning, ability or philanthropy, who bappened not to he a king could draw out all this parade and deference. Of course not. If he is not a sovereign at home he is henceath the ordinary American citizen. He caunot possibly excite the admiration and wonder of our great efficials. There are thousands of men living to-day, who are of infinitely more cousequence than this petty chief, who, because their names are easily pronounced, and they have too much sense to array themselves in red sashes and hlazing adornments, might visit us unnoticed and unknown. they not kings? Why do they consent to he less than men? Why will they acknowledge that others outrank them?

Is this the secret? No! Else if a republican from Switzerland, who is just as much king as Kalakaua, a sovereign in his own right, would receive the same honors. But he does not; he makes no pretense, and he receives no attention. For a man to recieve from us that fassy adulation that indicates a softening brain, he must be addle-headed enough to put on all his gew-gaws. Otherwise our epaulettes and hrass huttons will refuse to how down hefore him. They like sham and show, and could not turn out to honor a simple unadorned citizen, however

worthy and illustrious.

But seriously this Kalakaua sppears to be a very comely and intelligent person. He would doubtless have acted sensibly and like a true gentleman had he heen permitted and encouraged to do so. And how much more would it consist with our dignity as a free and sovereign people to have so received him.

Let us have done with this shoddy disposition to ape the folly and weakness of the barbarians of the world! Let us he true Americans! It is said the English once enacted a law that whoever set his foot upon their soil was free from that moment. We need another law like unto it: That all titles and distinctions shall be dropped on the soil of the Great Republic.

It turns our stomach to read and hear the words "His Majesty," from Republican lips and pens. If the Sandwich Islanders chose to abject themselves thus, we need not. Let us he men. Let us he freemen. When those who call themselves sovereigns The turns our stomach to read and near the words "His Majesty," from Republican lips and pens. If the Sandwich Islanders chose to abject themselves thus, we need not. Let us he men. Let us he freemen. When those who call themselves sovereigns, come among us, let them feel that we are sovereigns, read to receipt of price these mentlemes will be sent our receipt of price these mentlemes will be

too! There need he no lack of good manners, or kindly hospitality or open showing of the sights such persons would most desire. We can he kind and still he dignified. There should he no oceasion in which an American, however humble, should he made to appear as other than an equal in sny presence, and, least of all, in the presence of a "royal

Our Teaching More than Illustrated.

We have from the first advised American Protestants and all others, who are not Irish Roman Catholics themselves, to avoid marrying Irish "bids." Some, we are happy to say, have followed our advice. But unfortunately for the well heing of society, our valuable paper had not been published soon enough for all our American Protestants to learn ere it was too late. This doctrine of ours has been more than illustrated in the Police Court on last Thursday, where a most worthy and respectahle gentlemau named Charles A. Sumner, has heen annoyed almost to death's door by the ignorant iutrusion of three women named Jennie Haley, Nelly and Mary Crawford, all sisters of Mr. Sumner's decessed wife, and it will scaree he necessary to add, three red-roaring Irish Roman Catholics. Mr. Sumner is the father of four heautiful children, one of whom appeared in Court, a bright intelligent girl, to testify against her aunt—mao the Lord save the mark-who went to the house of Mr. Sumner and used language only to he found in the foul mouths of her sort. The other two sisters accommouths of her sort. The other two sisters accompanied Mrs. Crawford to Court, where they, hy their iguorance and bad hreeding, esused Judge Louderhack to fine them \$10 each for coutempt of Court, and Mrs. Crawford, in the sum of \$20, for a Court, and Mrs. Crawford, in the sum of grandlike offence, in addition to heing found guilty on hoth charges of vulgar language and assault. would rather not mention, for the sake of Mr. Sumner's children, the fact that Mr. Sumner had to obtain a divorce from his wife some short time previous to her death, but yet we are compelled in order to picture the real character of those pupils from the Sisters' Schools of "Ould Ireland," where the education of the Catholics are entirely under the control of the priests and nuns. The lesson will, it is to he hoped, have a salutary effect upon not is to ne noped, have a santary enect upon and only men who are about to marry, hut upon our Protestant and Jewish population who send their daughters to the convents to get "finished."

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Father Buchard's Lecture Reviewed.

The Rev. Father Buchsid, the great Jesuities1 mouthpiece of the Romish Church of this city, made bis appearance on last Thursday evening (Thanksgiving Day), in St. Mary's Cathedral, as a lecturer, taking for his subject the "American Protestant Association and the Church of Rome," The daily papers did not, with their accustomed punctuality, so remarkable heretofore, given the great Jesuit's lecture to the people the following morning. The reason may he easily guessed at by the American people. . It was this: The Jesuit's lecture was unworthy of heing read, simply because it was a Popish firehrand, and a tirade of ahuse against the American Protestants, and a glowing eulogy of the brightness and power of the Church which he represents.

The lecturer was accompanied by Fathers Prendegast and Harrington, and two other sleepy looking novices, apparently intended for the priesthood.

The Cathedral, as usual upon such occasions was partially filled with a very coarse and seedy looking lot of the Jesuit followers. Amougst the foremost in the front reserved seats we noticed Judge Tobin, wife and fsmily.

Buchard commenced his lecture—or rather his

sermon—with the usual priestly performance of crossing himself in the name or the

FATHER, AND OF THE SON, AND OF THE HOLY GHOST,

Which example was followed by the audience. After this was over, the Jesuit commenced his lec-After this was over, the Jesuit commenced his lecture by reading a portion of the by-laws and constitution of California Lodge No. 1 (A. P. A.'s), founded in 1866. This society, said he, is a secret one, yet we have got sufficient of its secrets in this little book (holding up the hook) to inform us as to its nature. Here Buchard read from the work that portion which set forth that the A. P. A.s considered the Romish Church in the light of an encroachment upou the liherties of this Republic. This, says he, I deny. If the A. P. A.s consider that the Roman Catholic Church is an encroachment upon the liberties of this Republic, they make a sad mistake. The Church is undouhtedly above the sad mistake. The Church is undoubtedly above the State, inasmuch as God is above the State, and the Roman Catholic Church, heing the only legitimate daughter of God on earth, is most assuredly superior to the State, hecause Jesus Christ has said, "He who will not hear the Church," etc. The Church of Rome rules the world as much to-day as ever she did norther than the church to the same than the church of the church of the same than the church of the same than the church of the church of

of home rules the world as much to-day as ever she did, notwithstanding the howlings, the mad howlings, of the A. P. A.s to the contrary.

This society claims to have God with them, inasmuch as I see his name mentioned in this hook. Then, pray, does those A. P. A.s consider the Rominal that the contract the transfer of the contract ish Church, as they malignantly term the "Holy Roman Catholic Church," without God to he superior to their order with God? It is the tremeuduous power of the infallihle Church which they dread, and which drives them frautic at her success, her power in this country has aroused them to action and to a pitch hordering on insanity. This order means, no doubt, that no Roman Catholic has any right in this country whatever, and I have no doubt had they the power they would carry this object iuto execution hefore many days. You all know what the New Englanders said before the know what the New Englanders said before the last civil war in this country. They said we have two enemies to suhdue, viz: slavery and the Catholic Church. They have succeded in destroying the first, hut they will not find it so easy to accomplish the second. We think we can hold our own in an houest way—not in a political way—hut in a spiritual way (a little soft soap). Our church will go on boldy and elevate herself above all others, and finally convert the whole nation and the A. P. A.s. included. We have a right to contend with them. included. We have a right to contend with them, for the first immigrant who ever lauded in this country was a Roman Catholic, and he took this country in the name of and for the Catholic Church. We are conscious of our strength, and we intend to use it so long as there shall be a priest and a people here, and so long as we have a tongue to speak and a hand to fight. Does the A. P. A.s mean to say that a Catholic bishop has not ss

much right in this country as a Protestant bishop? Do they mean to tell us that our convents should be burnt down the same as the mad fanaties burned down the convent in Boston or the Church of St. Augustine in Philadelphia. No doubt if the A. P. A.s had their way this would be the ease before many days

The great suecess of the power of the Catholie Church lies in the various religious differences which exist between Protestants. Protestants will no more unite together no more than will water run no more unite together no more than will always he up hill. Hence, the Catholic Church will always he ahle to hold her own. She will let the State alone if the State lets her alone. But if the State interferes with her she will interfere with the State.

The Catholic Church will oppose any action on the part of the State to interfere with her rights. We ean boast of more schools to-day than all the other denominations put together. The Church of Rome has always been the friend of liberty (Here the Jesuit quoted extracts from several Catholic authors to prove his remarks.) The Holy Romau Catholic Church will govern this laud yet, and no thanks to the A. P. A.s, either, so long as there shall be a priest and a people.

This book, said he, holding up the constitution,

is unworthy of the name of America. Its language must have been prepared in the North of Ireland.

SHOWING THE HOLY ACTIONS OF THE ROMISH CHURCH.

During the lecture the cunning Jesuit hranched off into what he called the holy character of his church. He said that there were more schools, colleges and universities in Italy to-day than in all Prussia. "The Roman Catholic Church," said he, "never yet put a man to death because of his holding a different faith to her-nor, indeed, did she ever a different farm to her—hor, indeed, did she ever banish any man from his home because of such a difference. Was this the case with the reformers? No, it was not. Calvin hurned Michael Servetus, and Luther, the arch reformer, ordered those who differed with him, to be banished from the country.

We will here proceed to show our readers that

BUCHARD IS A WILFUL LIAR.

Let us review the history of the Romish Church in order to prove to the world that Buchard is a wilful and corrupt perverter of God's truth.

The Pope's Nuncio in France, in 1621, said, to those who demanded the Lords supper in hoth kinds, "Let them be sent to the stake or to the dungeon, and their property confisicated to the Church."

In Moravia, about the same time, under Cardinal Dietrich Stein, fifteen thousand members of the sect of the Moravian Brothers, as they called themselves, were driven from their homes at the point of the hayonet, and their property all confisieated to the

A still worse state of affairs existed in Austria nbout the same time under the Emperor Ferdinand. Gregory XIV.writes thus to Louis XIII.of France,

concerning the Huguenots, "My dear son! the ornament of the universe! the glory of our age! march ateadily on your holy path, cause the power of your sword to be felt by those who know not God! (the Protestants) be pitiless towards the heretics, and merit to he seated one day on the right hand of Christ, hy offering to him as a 'holocaust' all the children of perdition who infect your kingdom."

The same infallible never-erring bloody old harlot wrote to the Kiug of Spain, thus: "Have no pity on the heretics, order your governors to establish the Catholic religion hy force in the provinces dependent on your crown; Light up the stake and leave the Calvinists no alternative but in the mass or in death!"

It will scarcely he necessary for us here to refer to that arch-devil Thomas de Torquemada, the chief Inquisitor.General in Spain. Here are some of his glorious works, executed for his infallible master at Rome, all of which the lying, sneaking Buchard is pleased to call "no persecution."

Scarcely four days, says history, was the inquisi-tion in force at Seville, when she commenced hy-burning six persons to death. Two days afterwards seventeen followed, and in two months two hundred and ninty eight Jews were burned at the same time, while seventy others were imprisoned for life.

During the same time, two thousand Maronites

gates of Seville, a seaffold of stone was erceted to burn the condemned. Four great statues, hol-low, were placed upon this seaffold. In these satues the unfaithful Christains were roasted with a slow fire

The number supposed to have perished in this way are ealculated thus: When Ferdinand V. hecame kiug, there were twenty millious of people, and upon his death there were but sixteen, thus showing that four million must have perished by fire or poison. The whole number slaughtered during the cighteen years which the mouster out of hell, Torquemade, reigned, was no less than two hundred thousand hunau beings of both sexes, who suffered death at his hands, and yet the lying Buchard has the damnable cheek to come out ou a public pulpit and in the presence of God Almighty, and wilfully state that "the Romish Church never punished any man hecanse of his differing with the church on matters

DIEGO DEZA

Succeeded Torquemade, and here is his record briefly stated for Buchard: 2592 burned alive, 895 in effigy; 35,952 condemued to punishment.

BISHOP FRANCISCUS DE CISMEROSE

Followed Deza, and here is his record for eleven years, for Buchard. Burned alive 3,564 persons of both sexes. 1,232 in effigy; condemned 48,059 to punishment for life.

ADRIAN FLORENTE

Succeeded Cismerose, and here is his history; -but before we give it to Buchard let us impress upon his mind that this hellish hutcher afterwards became Pope. For his five years as the devil's hutcher, this inquistor burned 1,670, in effigy 560, and condemned 21,795 to imprisonment for life.

DON ALPHONSO MANRIOUEZ

Succeeded Florentc, and here is his record for the lying Buchard. Burned alive, 2,250, the effigies of 1,125, and condemned 11,250 to imprisonment for

DON JUAN PARDO DE TABERO

Who followed, burned 840 persons, 420 effigies, and condemned 6,460.

DON G. DE LOAISA

Reigned as the devil's butcher for ten months, and during that time he burned 120, in effigy 60, con-demned, 600, and then the devil took him.

FERDINAND VALDEZ

Followed. He burned 2,400, in effigy, 1,200 and coudenned 1,600.

BISHOP DON DIEGO ESPINOZA

Burned 700, in effigy, 360, and condemned 3,600.

GASPARD DE CUIROGA

Burned 2,816, in effigy 1408, and condemned 14,080. FERNANDO N. DA GUEVARA

Burned 240, 426 in effigy, and condemned 1,728 per-

DON J. DE ZUGNIGA

Who only lived a few months, burned 80, and condemned 576.

DON J. B. D'ACEBEDO, burned 400, 116 in effigy and condemned 2,880. DON B. DE S. Y. ROYAAS, burned 880, in effigy

552 and condemned 6,336. DON F. L. DE ALIAGA, burned 210, in effigy 90, and

condemned 1728.

Don. A. De Y. Z. Mendoza burned 384; in effigy,

182; and condemned 1,920.

Thus did the devils' work go on by forty-five inquisitors, until the figures, in actual count, reached 35,418 burued alive, in effigy, 21,121, and condemned, 300 016—not including the 70,000 Protestants which were slaughtered in France on St. Bartholomew's Night, under Charles IX., King of France, and for whose slaughter the Romish Church held a thanksgiving in Rome, with the person of the Pope at their head, as soon as the glad news was received there. Ah, yes, Buchard does not call this persecution.

How many more hundreds, nay, thousands, could we add to this, if our space would permit us. John Huss was hurned at Constance, in 1415, as

a Christian martyr, notwithstanding the Emperor's safeguard. This execution was carried out under the hellish decrees of the council that decreed that "no faith should he kept with heretics." Will the lying Jasett Pucket were burut in other parts.

Seventy thousand heretics were condemned to punishment within two weeks, and inside of the

any Romish council. He need not, however, because we know it has not, and hence the Romish harlot would do exactly the same to-day as she did then-if she dared.

Jerome of Pargue was bu rned in 1416 for heresy, also Wiclif's dead hody was dug up, after heing in the grave forty-one years, and burned to ashes by order of the "forgiving" Pope. 144,000 Egyptians were put to death and 700,000 banished by the Romish Churen as early as 302.

It will not, we think, be necessary for us here to review the persecution which the unfortunate Jews received at the hands of those Romish devils, who now eall their master at Rome infallible. Ah! long as there remains a Jew on this earth, so long will the world know of the cruel butcheries of the Romish harlot toward these unoffending poor people.

Now, we challenge Buchard-the lying Buchardto contradict one word which we have advanced here about the hellish and bloody deeds of the Romish Church against the heretics, as he calls the Protestants. We brand Buchard an unmitigated liar when he says that his Church never persecuted any man because he held different opinions as regards matters of faith from her.

So far as the Romish Church is the advocate of education—well, we will let that go. That is another lie, and Buchard knows it as well as we do.

The Newsboy.

See Illustration, Page 284.

Ah! that little fellow with his hand full of papers, who accosts you so arily in the street with the iuquiry: "JOLLY GIANT, sir? 'Bulletin?' 'Chronicle' or 'Post?'" Do you know him? Of course you don't. If you did in many cases you could not pass him without investing for a paper.

He is all boy. He may have a soft, loving heart and is perhaps working for a widowed mother and poor little sister; but he shows none of these things on the street or among the newsboys, No, there must be no weakness there. The Jolly Giant is the favorite paper. On publication day the little fellows wait for it for hours. They throng the entrance to the office, they jostle each other, they cannot they are the store of the control of the property of the trance to the once, mey jostic each other, mey crowd, they rush—they swear, too, sometimes, and take a knock-down occasionally. They have their places as they come; and they do come—little, big, quiet, burly and rough, nicely clad, and all-in tatters—they come rushing and crushing in scores, in hundreds. As the honr approaches they fill all the passages, business is at a stand, the Plutonion din would confuse the hest-regulated mind. porters rush down stairs out of the noise, the editor shuts his door. The JOLLY GIANT, club in hand. alone can reduce that chaos to any semblance of good order. Our illustratian gives but a faint icea of the scramhle for the first numbers of the JOLLY GIANT. At last the issue is out, the copies JOLLY GIANT. At last the issue is out, the copies are counted out to the turbulent throng, they scan the pictures, they read the first verse of a rhyme, and, exclaiming, "Oh, golly, this will sell!" down the street they rush, roaring out at the top of their voices, "JOLLY GIANT! JOLLY GIANT! Oh, crickey, don't ye want one? You aiu't been in San Francisco long. if you don't want a JOLLY GIANT!" if you don't buy at once, off he runs after the first good-looking smart man he sees, and hauds out a copy, of course. He makes the change and immediately roars out again, "Everybody takes the Jolly Giant! Everyhody takes it who knows how to read! The Jolly Giant forever! Hurrah!

Important to Mail Subscribers.

THE PREPAYMENT OF POSTAGE NECESSARY AFTER JANUARY 1, 1875.

The new postal law, which goes into effect January 1, 1875, requires the PREPAYMENT OF POSTAGE on news papers by the publishers. It also reduces the rate. Hereafter subscribers of the ILLUSTRATED JOLLY GIANT will be required to pay in advnce, in addition to the regular rates, 20 cents postage for one year on the ILLUSTRATED JOLLY GIANT. Proportionate amount of postage will be charged for less periods.

THE FATAL NUMBER

A STORY WRITTEN EXPRESSLY FO "JOLLY GIANT,"

The dinner went forward. The thirteen plied their knives and forks in good old English style. The table was piled up with every good thing, as was the custom of our ancestors. There was but "Aye, aye," said they all. "Let us hear a tale of one course, no charge of dishes. That would have twenty years, for so long it is since you left these

aloud:
"You see this faithful sonl is troubled in his mind. This number thirteen hangs about him like a nightmare. And indeed I did not need him to remind me of the fatal number. I see it here before me! But, dear cousin, you say you have a talisman to break the spell. You hint at travels in foreign lands, and knowledge gleaned from a thousand sources. This is our night for Christmas stories. To-morrow we discuss our family affairs. Tell us your traveled history, as each one must before the sun appears." "Aye, aye," said the

miud, a bold spirit and a kind heart, and onr family secret, a dread of the fatal number thirteen. You may he sure that I never forgot it. It rested on my mind brain like a phantom which might be realized at any moment.

"I was not unprovided with means, though I ehose to travel on foot, and see the country as I passed through it.

"My steps were turned towards Liverpool, and the whole breadth of England was before me. I visited the farm houses and the cottages. I ate and drunk with them, and slept in their beds. They had no beads, no crosses, no holy water, ro priest and no eonfession; and yet many of them were truly good



THE FATAL NUMBER-IN A RUDE MINER'S CABIN.

implied the presence of servants, in this case forbidden. Not even the priest had a seat at this board. Only the family and the married members, seven of them, sat at that board.

And yet, as the feast began, the old stewart of Glenburg a referance of sich weers who had been

All yet, as the least began, the but state of Glenhurst, a veteran of eighty years, who had been a servitor at Glenhurst for over three seore, entered hat in hand. He would speak to the master, "Well, what is it, Oliver?" said that geutleman.

"Why do you interrupt us now?"

"May it please you, sin" said the old man, "the storm without is fearful. The wind whistles through the old towers as never before. The servthrough the old towers as never before. The servants are huddled together in the hull, and none dare move away from the rest Your niece's attendants have fled her chamber and sought the common room. She is alone in the southern tower, nor will one return to her. The very foundations tremble in the raging elements. I essayed myself to see how she fared, and thirteen times the light was extinguished by the hjustering wind."

"Avaint! thee and thy thirteen times!" his

"Avaunt! thee and thy thirteen times!" said his master. "The villain has eaught the infection of the house! Take all thy fellows and a thousand lights, if need be, and go to my niece or bring her to you. Let the storm rage as it may, come here no more to-night, We would be alone. Dost hear! Pile up the fire and keep the ghosts away till daylight if you must. Glenhurst stands all but earthquake. Pour out your stoutest ale, and let good liquor defend you from foul spirits!"

The old man made his obeisance and departed

The old man made his oheisance and departed, but in no very cheerful mood.

.The master turned to his guests and spoke

halls to seek your fortnne in the distant world. Go , on! go on!"

Thus urged, the handsome and soldierly looking kinsman, while still eating and supping at his leisure, proceeded with his story:

"It is now about forty years since I first saw the light within these very towers. My boyish days were spent in its library under the pupilage of Father McCoole, and out on the heath with dog and run. All around me were devout Catholics. The ereed of the church was my first thought; the cere monies of the church my first observances. The tender love of my mother, and the quaint explana-tions of the good father fastened their religion upon my mind in a manner never to he forgotten.

"And as I grew older, my schoolmates were of the same belief, and it never occurred to me that there could be any other way to live right, or to die

happy.
"No one was more sincere. No one could have been more regular or attentive to all the duties en-joined by the church. I was led to believe that every Catholic was a special and favored son of Heaven, and all others filled with sin and depravity and rottenness.

You know of the death of my father and mother, and of my determination to seek for myself a fortune in the great world. Glenhurst could never be mine, and I could not cousent to remain a pensioner on its hounty. At twenty-one, I hade adieu to these walls, and alone and unfriended, took my to the west, in the direction of the New

I earried with me a good constitution, a sound

and pious. There were all the virtues, cleanliness, thrift, industry, kindness and no priest, and I marvelled much thereat.

"It was while still in our own county of York

that I met with my first adventure.

I entered a neat cottage to get some dinner, and found a woman, a beautiful little girl, and a rather suspicions but well dressed man eating at the table. He received me with suspicion, but the others with cheerful pleasure (see illustration). The little girl was especially friendly and attracted my attention

The man, after a few common place remarks, took himself off, and I soon had his place at the table. The days were very short, and light was needed to make the room comfortable even so early as three

o'clock in the afternoon.
"The cottage stood alone, and when the man was gone ont of hearing the woman spoke to me with great freedom, and the little girl, looking up at me, suggested that I might help them.

"I promised to do so to the best of my ability, and soon wrote a letter to the father of the girl, whose address she well remembered, informing him of where she was. It appeared that her unele had brought her here, apparently for some purpose of his own. The woman was completely won hy the girl, and willing to serve her, against the unele, who yet was in some way her master.

"They were not Catholies, and yet their conduct and language were so kind and pions and well dis-posed to God and humanity, that I was struck with amazement. They expressed the same horror of

Continued on Page 279.

The Irish and the Irish Newspapers.

The Irish Roman Catholic people, in this country, at all events, are just now becoming a reading people, and as such we may naturally expect them to become a thinking people. We saw the time. and not very long ago, either, when an Irish Roman Catholic would not touch, taste or haudle an "heritical" production; but how different now-a days, thauk God! The Irish Roman Catholics of California are ardent admirers of the ILLUSTRATED JOLLY GIANT, heeause, as they say, it contains the TRUTH, although, perhaps, a little severe on the priests, hut yet the truth which it contains more than hallances for this severity.

This is what the priests dread, and this is what the Irish press, which is devoted to the priestly cause, dreads.

To these enemies of true liherty and freedom the JOLLY GIANT, in the hauds of the Irish Catholic, is like the Bible in the hands of the man who is searching for light and truth-it is a power that all the priests on earth cannot destroy. It shows the poor innocent Catholic how he has been fleeced of every cent of his hard earnings to support a horde of round-bellied, bull-necked priests, who live on the fat of the land. It shows him how he has been eheated out of that sweet communion with his God and his Maker by the intermeddling of a conning and deceifful priest, who has monopolized the tollgate to Heaven to himself, and where none can pass through without paying toll. It shows him that he is a free and independent man, made by God without the consultation of an infallible Pope. It teaches him that the same God, through the redeeming merits of Jesus Christ, will save him without the intervention of a mumbling, drunken, lazy priest. In fact, to be short, it teaches the Irish Roman Catholics to be MEN, brave men, not cowardly, miserable, sneaking creatures, crawling beneath any man's knees for pardon for sins committed against God Almighty. In proof of this we quote a few paragraphs taken from

THE "IRISH NATIONALIST,"

Of November 7th, upon the hellish and cunning diplomacy of Rome in selling Ireland over to Henry II. of England:

"Ireland, oh, what an Illiad of woes and wrongs does the word suggest! Swept over like a tempest by Danish invaders, her shrines desecrated, her tem-ples destroyed, her universities plundered and razed to the ground. She had scarcely purged herself of the northern barbarians, after three hundred years of unremitting wars, when before a century had elapsed and hefore her wounds were half-closed, the country was again invaded, in the twelfth century,

by Henry II. of England.
"We will not pause. Time does not admit to tell in detail how Henry's invasion was promoted, encouraged and sanctioned hy a Pope of Rome—how that English Pope, Adrian, of infamous memory. availed himself of the prerogative accorded to Rome in the middle ages, and destroyed the sovereignity of a land and the liberties of a people that then, as now, were Rome's steadfast adherents—how, in order to aggrandize his native country and to gratify the ambitions of a prince, the treacherous highpriest, while lifting his eyes and hands to his Maker and praying, 'Thy kingdom come on earth as it is in Heaven,' was at the same time sowing the seeds of discord, of hatred and contention, was conspiring against the happiness of a peaceful, friendly and devoted people, was meditoting the overthrow of a nation, then the most renowned in the world for pi ety and learning, was directing the steps of an invader to a land whose sons and daughters were the most devoted of his children. Great God! Oh, Thou omnipotent Being, restrain our hearts and do not let us curse the dead! We have suffered as none have suffered; but, oh merciful Father, do not permit us to hurl maledictions on the memory of our hetrayer!
"Has Rome doue penance for the crime? Has

Rome denounced the Saxon traitor the Pope, who poisoned our happiness and helped to destroy the sovereignity of our land? Alas! alas! The Court of Rome never, from that day to this, has shown any eompunction — never evinced any disposition to hreak the chains she forged, nor to elevate the people to the dignity and rank from which, by her, they had been deposed. In every political contest which Ireland has had with England, Rome has always sided with the latter, thus proving to the world what little value she sets on Irish fidelity when weighed in the scale against English gold and English influcnee. Rome fears a revolution in Ireland lest her grip on our land should be relaxed. The aristogracy and great land-holders fear it lest the title to their unjustly-acquired possessions should be disputed. And the church in Ireland fears it, lest its influence over the people should be diminished. Is this, I ask, justice ou one side and religion on the other? It was so precisely in the French revolution of !790. The nobility and the church were opposed to the revolution-were, in fact, in league and black conspiracy against the liherties of the French people; but the French achieved, at one end and the same time, the revolution and their liberties; they shattered into a thousand fragments the rank of the nobility and the temporalities of the church. And is France or the French people any the worse to-day, or is religion any less sacred? Millions of Frenchmen are now living in prosperity and content on lands that, before the revolution, were portioned out into princely demesnes as pasture fields for deer and preserves for pheasants. The Church of France, stripped of its temporalities and purified of its wordliness, is among the grandest institutions of Christen dom, because the clergy—no longer encumhered with opulence, and disenthralled from that insiduous repose to the possession of riches—are free to dis-charge their duties in that humble and Christian spirit inculated by the Saviour.

"We have to-day a Prince of the Church in Dubliu (and he wields that enormous power and influence over the inferior clergy as becomes his high estate) who panders to the power of the oppressor, and who, rather than have the temporal status of his church put one inch out of joint, would see the sovereignty of our country buried forever out of sight, the nation perish of emigration and famine, and mankind seethe and sour and rot in slavery! Is he the kind of man whom Irishmen ought to respect? Is he the representative Irish churchman who would lift his country and his race to the proud rank to which they are by God and Nature entitled? Does ho occupy the favorite place in the hearts of Irishmen, which was filled by Arehbishop O'Toole, and is now occupied by the great Archhishop MacHale? Is he, or any of his subsequent followers, the man whoes dictum on questions of Irish nationality the Irish ought to obey or follow? Does it become the intelligence and patriotism of Irishmen, that hecause the man is a Cardinal, he should therefore be permitted to shut and dwarf the consciences of his country? Do you think-does any man thinkthat hecause it suits the Cardinal's pro- English policy and his slavish soul to refuse the sacrament of the church to men for loving their country, and for consniring to conquer it from the foreign oppressors, that therefore the Nationalist must be damned beyond hope of redemption? Do you think that any religion which forbids men to asseat their independence, with or without the sword, can he good? Or, do you suppose that Catholicism or any other religion has anything whatever to do with the freedom of Ireland?

Does this not go to prove that, although this aper, the "Irish Nationalist" is avowedly in fapaper, the "Irish" vor of the church, yet, it holds the same doc-trine as we do about the hellish trick of the Romish Harlot. The "Nationalist" is without doubt one of the most fearless Irish journal published upon the Pacific Coast, and one which we would recommend after our own, as being the best adapted for the Irish Roman Catholics to read.

It very manly shaves the priests of their superfinous dressing and presents them to their congregations as white livered vampires which they are. "Nationalist" agrees with us so far as Irelaud is concerned, that so long as such political trick-sters as Paul Cullen holds the conscience of the Irish Roman Catholics, so long will Ireland remain in Popish manacles. Therefore we endorse the manly action of the "Irish Nationalist."

Donovan vs. Kent.

In these degenerate days of stealing and whitewashing it is far more comfortable and respectable to be the thief or the incendiary than the man who cries stop thief! or fire! fire!

When the abolitiouist cried out against slavery and declared it to be a great conflagration that would burn up the country if uot stopped, our politicians put out the abolitionists instead of the fire. and thought they were all right till the slaveholders' rebellion threatened destruction to us all. The poor abolitionist suffered more than the rehel-

When an honest man told the Methodist Church that their hook concern was being robbed of thousands every year, the poor fellow was so pelted and persecuted and the guilty party so shielded for a time, that when at last the case was proven, the thief was not punished as the informer had been. He was gently rubbed down with kid gloves, while the honest man who made the charge never recov-

cred his standing.

Beecher, in the estimation of all sensible and beccher, in the estimation of all sensible and impartial men, has been guilty of a crime, a breach of faith, that should long ago have consigned him to oblivion. Tilton, after great patience and long suffering, and only when longer concealment would have been worse than death, announced his own shame and Beecher's crime. And to this day, no finger of oppression or punishment has reached the guilty party, while poor Tilton has heen hounded and persecuted to death almost. Frank Moulton, dragged in as an unwilling witness, has been followed by scandal and vituperation from the moment he opened his mouth against the accused pet of Plymouth Church.

In Congress the same thing is observed. Not those who have done the wrong, but those who have endeavored to expose it, are the great sufferers. The salary grahbers, the Credit Mobilier men, stand together, and hurl anathema and devounciation against all who call for investigation.

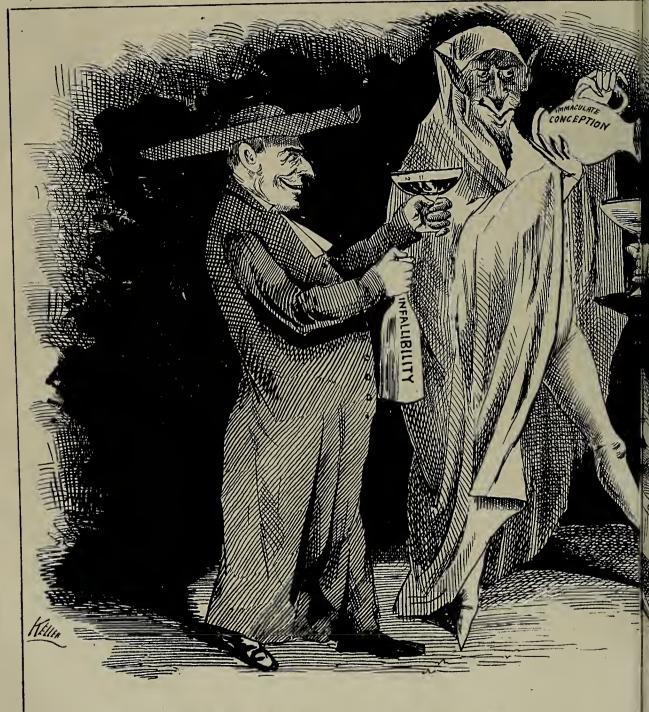
We are following the same role nicely. S Kent has filled his office with a "plentiful lack" all those qualities that make up a good public servaut, Donovan informed on him, and the information proved true. Result: Sam is nicely white-washed over, and Donovan is turned out of his place in the public service.

This is his reward for " too much loving" truth and right and the public good. The thieves do not disgorge a cent. They retain their places, all but one, and it is not clear that he was not the next in honesty to Donovan. Of course such conduct will induce others in future to he silent, however the public purse is cut. It cannot fail to have that effect. It is just the way to made thieves of

The A. P. A's.

We have often been asked what does the above titl mean. Our answer is, to all such inquiries the American Protestant Association." It is a benevolent society, and is formed by persons desiring to the utmost of their power to support and defend the liberties of this country from the designs and intrigues of Popish mercenaries, as well as for the maintenance of the public peace and tranquility. It is exclusively a Protestant Association, and the members pledge themselves, as far as in their power lies, by every lawful influence which they can exert, to preserve, inviolate, that most glorious privilege, "Liberty of Conscience," and to protect good citzens from violence, oppression and wrong. Any lurther information in reference to the formation of this society may be had at this office.

THE sixth anniversary hall of Mount Horeb Lodge, No. 4, American Protestant Association, for the benefit of the Orphan Fund, comes off on Tuesday evening, December 15th. It will be all their dances have been—a glorious re-union. Washington Hall, where the ball is to be held, will doubless be, as usual, crowded. All lovers of dancing, combined with a good Christian charitable object, should be on hand Tickets for sale at this office.



THE TWO FATAL DOSES WICH HAS VIRTUALLY PAPAL INFALLIBILITY.



POPERY ? IMMAGULATE CONCEPTION AND

Republic vs Roman Catholicism.

The lecture of Father Buchard at St. Mary's Cath edral, on the evening of Thanksgiving day, was attended by a very large audience. Father Buchard is an eloquent speaker, and an able thinker, and his utterances may well be taken as the best that the church can give in its own defense.

The church of Rome is arraigned on all sides, asthe enemy of true liberty, of all civil laws opposed to its dogmas, and as destructive of all true allegiance to the civil government. And it is affirmed that its system of absolution and pretended forgiveness and indulgence of sin is a direct encourage ment to immorality.

These charges are not idly made, nor by idle and insignificant persons. All the great governments of Europe have broken the concordats with the Pope on this ground. They declare that the pretense of infallibility has raised such a barrier between them and the head of the church that they are compelled in self-defense, to withdraw themselves from his inin self-defense, to withdraw themselves from his influence and defy his power. He claims so much that they are determined to allow him nothing. The great chancellors of the two leading powers, Eugland and Germany, have said in as many words, that peace with an infallible church is impossible. The Protestants of all countries indorse the same sentiments. The Protestants of America see the same danger. It affects the republic, as it does the monarchy. It defies either and both. It would dictate to all. It must either have the mastery or be expectations. overthrown.

The friends of Republican freedom and religious liberty have thought proper to hand themselves together under the name of the Americau Protestant Association for the avowed purpose of defending their liberties, civil and religious, and the republic itself, from the incroachment of Roman Catholic dictation. Their doing so, shows a fear of the loss of their own rights under the rule and influence of this church. Many of our leading statesmen, diviues, scientists and literati express daily fears and anticipations of a religious war, here iu America, in which this Romish church will be arrayed on the one side, and the adberents of full sound Protestant freedom ou the other.

The charge is plainly stated. It is grave and serious. It is made by those who have good reason to know what they are doing, and who have a right to speak out, in behalf of themselves and their country tant Association for the avowed purpose of defend-

Father Buchard takes the lecturer's desk to reply to these charges. He says they are not true. He says that Roman Catholics are loyal to the civil powers. He declares that there is uothing in this doctrine of infallihility, or in the Romish church that teaches any man to resist the civil power, or destructive of Republican liberty. In other words, he says a man may be a good and true Roman Catholic, and hold and bear true faith and allegi-

ance to our government.

We have thought otherwise. We have taught otherwise. We still think otherwise, notwithstanding the discourse of the Rev. Father. With all due deference to his skill as a debater, and his eloquence as an orator, we still declare that we are unconvinced. Nay more, after hearing the learned gentle-man, we are more and more convinced of the dauger to our peace and safety from the spread of the doctrines of his church.

Father Buchard is a Jesuit. It is no part of his plan or his policy to, tell the whole truth. He says what he will, and withholds what would damage his cause. His reasoning is good, but he only states half of the facts. We need not to be told that there are many things that are good and true and moral in the teachings of Romanism. In fact, there is no religion in which there cannot be found some good, and when assailed their advocates. some good. And when assailed, their advocates parade these and keep back the real grounds objec-tion. Father Buchard was ingenius enough to do the same thing. But we are not to be hoodwinked and thrown off the track in that way. We readily admit the true and the good; and then remind the lofty toned lecturer of the other things he has so adroitly kept out of sight.

The gist of his argument is about this!

Roman Catholics have a right in this country.

They were among the first settlers.

They have a right to their own religion here.
They aided to establish religious freedom. They set the example in Maryland.

They have huilt up by voluntary contributions, houses of learning and charity all over the land. They had a right to build, and they have a right to retain them, and use them for the intended pur-

They have the same right to teach their doctrines that Protestants have. It is a free country. We demand and will maintain this right.

We do not deny one of these propositions. They are all right, and all true. These are not the grounds on which we oppose the Roman Catholic Church; and Father Buehard was careful not to state the true ground of our opposition.

Under our system all men are free to preach and teach whatever religion they will, and others may listen to them if they please. The Roman Catbolic isno exception. But with this right reserved to all, is no exception. But with this right reserved to all, we have a government which expresses the combined will of the people. We hold the will of the people to be the proper foundation of all government. You may think it wrong. You may have for a change. You may vote for a change. But when the people have declared the law, it must be obeyed as the highest authority under heaven.

The Roman Catholic Church controverts this doc It declares that the Pope is the proper bead and foundation of all authority; that to believe that government should rest upon the will of the people is a damnable heresy. It is in strict alliance with all the Catholics of the world, and bound to support these ideas. Could it prevail in our country it would inforce them; and overthrow our liherties. We cannot stand idly by and see it done. We combine, we form Protestant associations to prevent it.

bine, we form Protestaut associations to prevent it.

And we do right.

Our system gives freedom of speech to all, as a natural and-reserved right. The Catholics enjoy it.

All enjoy it. We desire that they should do so. We would coerce none forever. We cannot coerce Father Buchard. We do not wish to do so. We meet his argument with argument, and leave the truth to prevail, believing that it will, whereve there is a fair hearing. If there were but one Catholic in the land he should still be free to talk out what he believes. We think this is his right and ours, he believes. We think this is and we will forever defend it.

But the Roman Catholic does not approve of the free dom he and we enjoy. Buchard himself has said in a former lecture that the Roman Catholic church cannot be tolerant. It knows that it is the church of God, and cannot allow heretics to deny it. Could it obtain a majority it would conform the law to its creed, and at ouce close the lips of all its opponents. It would take away our licerty and change the form of our government.

Well, under our system they have a right to do all that if they can. They may advocate the claims of an emperor and a Pope, and if they can convert a majority of our people to their views they may make the change, lawfully, by the use of the ballot. It is precisely this fact that moves us to oppose

them with such vigor.
We do not wish to see such results. We propose to we do not wish to see such results. We propose te-exercise the same right that they do themselves. They unite, they publish, they preach, they propo-gate their doctrines, by all the means in their power within the law. We propose to do the same. We would distroy no property, but rather see the owners converted to a better, more loyal and more moral religion, and the property turned to better account. We hope to see the colleges and schools, convents and asylums, turned into institutions of true learning and charity, instead of being traps for the manufacture of ignorance and prejudice. In this contest we have no fear of the result. The American people, if duly warned, are wise enough to see the wicked aims of the Catholic priesthood, and shrewed enough to circumvent them.

No particular association has ever yet proposed to silence the Catholic clergy. All that they claim is the right to present the truth along with the error. Catholic teachers are not mobbed; Catholic demonstrates the control of the con strations and processions are not interrupted; Catholic Jesuits lecture at their pleasure undisturbed. And they must continue to do so, while true Protestant liberty prevails. There is no danger of their being silenced in America. We insist that Protestantism shall have the same open field; that Catholics shall not put down open and free discussion, nor interfere with protestant demonstrations in any way. This is the object of our associations, not to oppress others, but rather to defend ourselves. Should the Catholics ever acquire the controlling power this liberty will be gone forever.

Allegiance and Infallibility.

Sir William Gladstone, the Prem'er'of England, has directly charged that the dogma of infallibility strikes at the root of all true and faithful allegiance. If, says he, the Pope is infallible, and the fountain of all power, and the ecclesiastical, is to be superior to the civil law, there is an end of all true allegiance to the eivil power, on the part of all who accept this dogma. And as there are many great nobles in Eng. land who profess to be Catholics, the Prime miuis ter has placed them in an awkward position, by thus openly questioning their true and faithful allegiance to the State. He has made it uccessary for them to declare themselves. They cannot be peers of England and hold their vast estates without a distinct around of express and paramount loyalty to the country. They have been compelled to speak out in their own defence, and place thouselves right before the Queen and the people of Eugland. Lord Camers, au English Catholic peer, hastens to defend himself in answer to the challenge of the minister. He says that there has always been a sort of doubt about the full and true allegiauce of Roman Catholics, and they themselves have not known just where they stood. But he now declares that this modern and definite claim of infallibility and ehurch supremacy settles the matter at once, and makes it necessary for those professing to be Catholics to choose hetween the Pope and the civil power. He avows his first allegiance as due to his government, and that he will forever maintain and defend it against all assailants. Lord Acton admits the force against all assailants. Lord Acton admits the force of the Premier's charge, and hastens to place himself right with the goverument. Others are expressing themselves in the same way. In fact, the peers and officials of England will have to do so, or subject themselves to dismissal and suspicion. There can be no middle ground. John Bull will tolerate no divided or doubtful loyalty.

And now comes Manning, the Roman Catholic Archbishop, who tried to persuade us that this infallibility was a very ancient and very harmless.

fallibility was a very ancient, and very harmless thing, and says to these peers that no man can be a true Roman Catholic and repudiate the dogma of infallibility.

Here then the conflict has reached England, and we should not be surprised to learn that every Catbolic peer is called upon to repud iate all allegiance to the Pope of Rome, and renew his undivided fealty o the crown.

How long can we escape the same issue? Can we permit a mau to fill the Presidential chair who believes the Pope to be the fountain of all power, that lieves the Pope to be the fountain of all power, that "it is damnable heresy to believe that government should rest upon the will of the people?" That the Pope is infallible, and the church law supreme over that of the people? Can we permit him to represent us in Senate, or Congress, or Legislature? Will it not be necessary for canditates to repudiate and condomn these foul and anti-republican theories? Can we also a full the nations of the globe permit our we alone, of all the nations of the globe, permit our enemies to make laws for us? Can we allow men whose first affection is for a foreign power to take the half oath of allegiance to us, that means nothing that is taken with a reservation that always puts the church before the Republic, the Pope hefore the peple, and the canons of the church before the eight ple, and the canons of the church before the civil law? Can we do this and expect peace, and prosperity, and natioual integrity? A thousand times, no! It is ridiculous! It is absurd.

WILL CURE HOODLUMS .- A few youths of a dramatic turn of mind have opened an amateur theatre at 805 Jackson street near Stockton, for the edifica-tion of young boys and girls, as an inducement to keep them out of the streets at night. We heartily commend the undertaking, hecause we believe the enterta nment is harmless and has a good effect; hence the Illustrated Jolly Giant stretches forth its aid to the young students of Shakspeare.

Roman Catholics that I felt towards Protestants Roman Catholies that I felt towards reforestants: did not dislose my faith, but when that little maid, whose eye sparkled when it met mine, prayed to be kept free from all Papists, I sluddered with horror at the thought of some great mistake.

"I journeyed on. I visited France, Italy, Spain, all Catholie countries. I found in

and Ireland-all Catholic countries. I found in none of them the same hright, open countenance, cheerful hospitality and freedom of expression that I had seen in England. In the latter, when I spoke as a Catholic, there was no change in their ec nduct o me. They seemed to regret the fact, and nothing more. But in the Catholic countries the least x ression that seemed to throw a doubt ever my

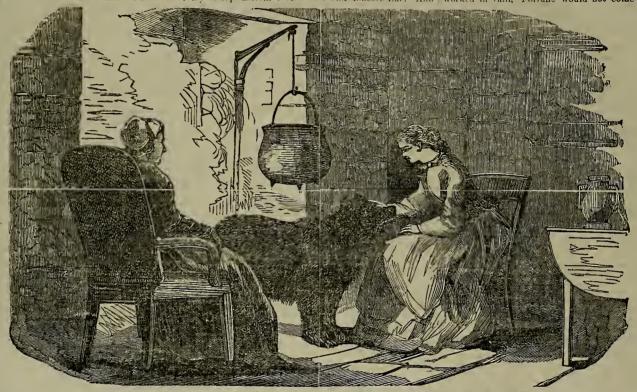
our family tradition still ringing in my ears. They prevailed on me to tell my reason, those hrave good fellows! I did so, and they laughed the fatal number to seorn. We went, and prospered. Every man got through safe.

We reached Oregon. We went South into California. We dug for gold, following down the coast towards San Francisco. At the mouth of the great Klamath River, we ventured too near the bar in a frail canoe, and washed out to sea.

Oh the sufferings of that dreary time. On the one side was the great lazy Pacific Ocean, heaving and tessing incessantly, on the other the rocky shore, steep barren, rock-bound and innecessible. And

Klamath in search of the precious metal. We found more or less all the time, but rather less thau more. We lived and that was all. We came to a great flat. Men sald it was here, and were staking off claims, and digging holes like wells, tweuty and thirty feet deep. It was hard digging in that cemented gravel, and the water had to he pumped out, so that the work went slowly on.

Sometimes there was no gold when the bottom was reached, and yet now and then some com-pany would strike a rich lead, and all would he encouraged again. We selected and staked and worked in vain, Fortune would not come to us.



THE FATAL NUMBER-"1 AWOKE, AND SHE WAS RIGHT BEFORE ME."

perfect faith, subjected me to suspicious watching, insult and even blows. God knows how zealous I was for the Pope all the time.

I returned to England after four years of travel. I was in the South. A gentleman invited me to dine with him, and see his fine garden.

I went with him. I was delighted. I even took up the spade to help him in his care, when a young girl, the one of the cottage, came to me with an implement I needed to nsc, and recognized meat once. (See Illustration.) My letter had restored her to her father. He was my new found friend.

Oh how happy were we! I found a new facination in her presence. All her thoughts, all her feelings on her presence. All her thoughts, all her feelings seemed to be in unison with my own. No! There was one point ou which we could never agree. She was a Protestant. She did not hate, she hated nothing; she did not hate Catholics, but she feared, dreaded them. Her uncle wis one. Thirteen times had he essayed to steal her away to that faith, and failed each time. She was now thirteen years of

At the sound of those words I fled the house. left the country. I felt as though some heavy weight

were about to crush me.

I hurried off to Bristol, and from there to the new world. Years I rambled among the suows of Canada I lived in the fort, the tent, on the snow, and with all kinds of companious, and at length crossed the continent with as gay a company as ever trod the paths of adventure.

We were thirteen. Yes! when all were ready to begin the march, I counted them, and almost fainted where I stood. I would not go! How could I, with

there we lay in that little boat, thirteen of us,a week ten days, twelve, and the thirteenth brought neither relief or hope. All were in despair. My heart was dead within me. The fatal number stwice repeated, in men, iu days, could mean nothing but total de-

And yet it came not. The burning sun took away our senses. The boat drifted ashore. I remember splashing in the surf, and all was over. I lay senseless among the rocks. But not to perish. I awoke to find myself in a rude miner's child.

(Sec Illustration.) A great iron pot hung over the fire. Au elderly woman sat in a huge home-made arm chair, and a young woman, petted a dog or hear, I knew not which. It was she, the girl of my dreams, and I was happy once agaiu.

My companious were all saved in like manner. My companious were all saved in the manner. She found us, and the whole settlement rushed to our rescue. The fatal number had lost its charm. My companions derided it. Whether Catholic or Protestant they laughed at my fears, and I came almost to forget them myself.

My strength soon returned. My loye too, for that young face, now just blushing juto womanhood, came with it. And I knew those emotions were not mine alone. Her futher had become a haukrupt in his own country. He had left it, and had this small cottage, and a few cattle, nothing more. I had nothing. I whispered not a word.

There were rumors of rich gold deposits up the river. Our party collected, and resolved to seek their fortunes together. We set out, thirteen as he-fore, and yet I was undismayed. For months we traversed the rugged hanks of the

We had to horrow to pay our hoard. But they were generous souls, those miners. If a man would work and try, they would not see him want. And this without any regard to a man's religion. No question was asked about it.

We grew weary. We were on the thirteenth shaft, and it was near the bed-rock where the gold was usually found. We had quit work for the night, and had some chatted in little groups. A small party went out and were holding a consultation among themselves, when one of them returned quickly to the cabin, and going to his hunk scized a pistol, and roared aloud

'All hands ahoy! No treachery, no trickery! When thirteen boys have come across the Rocky Mountains together, and heen wreeked and saved, and picked and shovelled for months without reward, and find it at last, no smuggling, no hiding, let us all have the benefit of it like men.'

I soon learned the meaninh of these words. shaft was rich, and those who had found it out had intended to keep it a secret, cover it up again, and keep it for themselves at some other time. houest fellow would not listen to the nefarious propositiou.

We went to work, though with less peace and confidence in each other. In two mouths I had twelve thousand dollars, the lead was getting thin, the winter was coming, and I resolved to sell my chance and leave, I did so, and once more found my

way to the sea.

But not before the storms of winter were in my path. The rains descended, the floods came, and

the great river was swelled into an ocean. Cabins and Indian tents were swept away. The whole river bed was changed in its character, and every vestige

of human improvement was lost.

When I arrived at the cabin where I expected to find my greatest treasure, it was gone. I could not even discover where it stood. Not a soul was within miles to guide my steps. I made my way for the nearest town on the coast, for rest and help if it could be had.

It was a weary journey, and I had but a jaded horse and a sad heart to bear me company. But the

town of Trinadad was reached at last.
"It was then a very young town, hut still, with California enterprise it had its hotels and stores, and even ships in the open harbor. In the short time that I had been in the wilderness in the interior, this seat of commerce had risen from a bar-

terior, this seat of commerce had risen from a barren beach to a lively town.

"I was able to fit myself out for a journey to the polite world, to lounge on nice sofas, listen to the tones of the piano, and scan the shipping on the open sea from the window of my hotel. It was like magic. Two years had done all these wonders.

"To all my inquiries as to the family washed from the mouth of the Klamath river, there was hut one response—"Gane out to sea, in all probability. In dispair I rambled round the neighboring woods, gun in hand, waiting for the steamer for San Francisco, to leave this land of sun and flood and gold forever.

forever.
"I had a hard day of it, and sent two monstrous bears, slain hy my own hand, to town on a farmer's wagon. The suu was down ere I reached my hotel, dripping with water, and weary almost to fainting. The kind landlady had done all she could for my comfort, and I lay, willing to rest awhile, even he fore retiring to rest for the night. The low moaning of the surf alone disturbed my dreams of these old towers, and the pleasant vales around them. And it failed even to do that. I slept. I dreamed, indeed, I was a boy again. I was in the chapel here at Glenhurst. The good father again gave me my lessions and, and gave me his blessing. But with what a changed feeling did Ircceive it all. I smiled at the old man's earnostness, I marvolled at his sim-plicity, I laughed at the utter emptiuess of all those forms as a means of salvatiou. I stared with utter incredulity when he declared that all who did not do these things were outside of the pale of the Church and lost forever.

"I was about to exclaim in my dream, 'It cannot be! I have traveled, I have seen men who never heard of these rights and ceremonies, who laugh at this Chirch—who are so good, and hrave, and true, and kind of heart, that God must love them! And I have seen others, who do these things and count their heads every day, so full of all treachery and gnile, and cruelty and inhumanity, that it were a li-bel on God to call them his! These words were on

my lips, hut I did not speak them.

A voice stole over my senses! A sweet voice, whose notes were the divinest music to my soul. I awoke! I opened my eyes. And helold, right before mc, speaking in imploring accents, to the landlady, was the idol of my soul. [see illustratiou.]

That lady sat listening with such calm indifference her by and correctly the landlady and increased my soul.

ence, her hands crossed on her lap, that I saw she doubted the sad story. And the other, with bowed head, and face partly covered with her hand, repeated it with such softened accents as I never heard

I arose. We saw each other. Not a word was said. I led her to the sofa, and uodding to the landlady to retire, we were alone.

Delicions moment! Sum of carthly joy E'cn Heaven itself shall fail to cope with thee, Thou highest chord of human ecstacy!

Thou highest chord of human ecstacy!
In a moment all was explained. She was alone in the world. The flood had taken the cottage and her parcuts. They might have gone to sea and heen picked up, the only hope. She would wait for their return, years, it might he all her life.

I wishpered my hopes, and promtsed to wait with her. She pressed my hand, and we were one from that moment.

that moment.

The wedding was performed within an hour hy the old Justice of the Peace and the license from the County seat came three days afterwards. But it was all right Those rugged men of common sense, and good sound hearts cared nothing for the forms of law, where the substance was all right and well intended.

It was not however before I had told her that I

was a Catholic; I would disgnise nothing. She answered like an angel as she was, and as I found her.
"I love you! I trust you! Whatever may be he your opinions, I will respect them for your sake.

Will you promise so much for mine?"

I did. I kept the promise. I extended the for-hearance and respect to others. I found it a won-drous fountain of love and good will to all mankind. I bave practised it till it has hecome inwoven with all my nature. My hand and heart are with all who would do good, whatever may be their faith or church. I am a Catholic in all that Christ taught, and the church upholds. But I eschew and reuonnee all assumption of power, all dictation to the con-science, all coerciou of opinion. While the church is humble as Christ was, I support her. When she usurps power and curses and condems I ahandon her.

My wife would remain on the spot to meet her parents should they return, and to he with her, I went

into business in that little town.

Glenhnrst again faded from my view, and other scenes and struggles awaited me hefore I could once more turn my steps hitherwaad.
(To be continued.)

Come, Gentlemen, Put Your Hands into Your Pockets.

The Ladies' Union, a charitable and philantbro-pic society, founded by a few charitable ladies in this city for the henefit of poor distressed Protest ant women who seek work, but alas! too often in vain. This society intend to open a home for poor women, where they can be employed in washing, usending, folding, ironing, etc., and in addition to this the ladies intend to open a school for Protestant children at the Rev. Mr. Gilbon's Presbyterian

ant children at the Kev. Mr. Gilbon's Presoyuerical Church on Mason street, on the 2d of next January. In order to carry out this good and essential work, the ladies of this society intend to hold a fair at Pacific Hall, on the 15th inst., and to continue for the three following days. It is to be hoped that our rich men and charitable women will come down in reality with their coin and assist these most decrease the lates to establish a hope for peor distress. scrving ladies to establish a home for poor distress-ed Protestant women. The Romish Church has no difficulty in hailding up convents where crimes agaiust God and nature are daily perpetrated, and onr Protestant ladies cannot get a few dollars to establish a home for good, virtuous, honest Protestant aged women. It is a shame. It is a hurning shame in this city. Come, Protestants, assist those good ladies who are in reality doing the work of angels.

Indecncy if not Worse.

All will admit the necessity of interring the dead in a decent and hecoming manner. But we are sorry to say that this is not the case with certain undertakers in this city. On last Sunday evening hetween seven and eight o'clock we were more than disgusted on passing hy Flannagan & Gallagers, on Market street, to see a man in his shirt sleeves busily engaged in trimming out a coffin with all the new fashioued "fall dolls" which undertakers lavish upon the last tenement of the human family. This inhuman creature secmed to take a pride in his work, as could he seen by his actious, for at every nail which he drove into the linigs of the coffin he would turn round, and look vacantly out into the street to see how his work was admired hy the gaping and unwashed crowd, which can always be seen round an undertakers when anything indecent is being transacted. This was had enough, Heaven knows. But the grand climax of indecency was fully carried out on Monday morning by the same firm, packing no less than three coffins on a wagon, croswise, with simple card, written and nailed on the end of each coffin informing the grave diggers to deposit, say the hody of—Ellen Casy, in such

a plot etc.

The whole scene seemed too us a crude advertising dodge, but of to disgusting a nature to talk a-

The undertaker who will thus outrage all decency? iu exposing his trade on a Sunday evening, when people are either going to church or taking a walk for pleasure, is, we think, too vnlgar to hnry

Decency requires, undertakers not to make a hoast of their goods.

POPERY PHYSICED TO DEATH.

THE TWO FATAL DOSES-IMMACUTATE CON-CEPTION AND PAPAL INFALLIBILITY KILLS THE OLD HARLOT.

See Illustration, Pages 276 and 277.

Ever since the great and glorious reformer, Martin Luther, opposed Leo X, and the celebrated Tetzel in Germauy, Popery has been mighty sick with paralysis-so sick indeed as to cause alarm among the loving admirers of the old lady. However sbe has managed to eke out a miserable existence though paralized as she has been. The great and wise ones of all countries have goue to her bedside and administered what they thought were good remedies, hut alas all proved ineffectual. The old siuedies, hut alas all proved ineffectual. The old suful lady seemed to grow more feeble every day, until at last an unknown physician was called in, who prescribed a terrible dose for the old lady. This dose consisted in the "Immaculate Conception." This dose consisted in the "Immaculate Conception of the Blessed Virgin Mary" in one draught. The Holy Father, having a good constitution in addition to his otherwise guilible nature of heing able to swallow any absurdity, no matter how ridiculous, took the draught with the same freedom as did his predecessors. This dose helped the old lady for a time, and her friends hegan to see signs of improvement in her she become augustus and nimble about the her. She became vigorous and nimble about the spine once more, but unfortunately it was only a ruse. The old lady hecame suddenly affected not only in the spine but in the head also. Her symptons became daugerons. Her physicians come to the cocame daugerons. Her physicians come to the conclusion that her ailment was of a new origin namely a severe attack of "Garihaldism" with a slight mixture of liberty. To cure this, the wise ones known as the Jesuits, held a consultation over her decrepit and now thoroughly shrivelled up body. They came to the conclusion that it was a matter of lifeor dath and that they were the conclusion. life or death, and that there was but one remedy, namely, administer a severe dose of Papal infallibility. This was done but alas, it proved disastrous to the old lady as she is now past recovery. She is thoroughly paralyzed, not only in the spine, but in the head and feet, Her death is hourly expected. are not sorry because she has been killed by her friends. To much doctrine, and that of a bung ling and unprofessionial nature has killed the old-

The Rev. John Hemphill.

In our last issue, we stated rather sarcastically, that the Rev. John Hemphill was one of the invited guests at Lord Bull Frog Sharon's wedding feast. Since then however, we have been creditably informed that we were in error, in so much as our learned and cloquent friend was not present at the marriag mumbling by Bishop Alemany. The Rev. Mr. Hemphill and his amiable wife were amongst the invited guests to the reception only. We saw his name in the "Chronicle," and in addition to that has name in the "Chronicle," and in addition to that fact we heard that he was present at the ceremony. This we are more than delighted to state was not the case. We had then, and still have, a much better opinion of our friend Mr. Hemphill thau to believe that he would willingly be present at a marriage between a Protestant and a Roman Catholic as a dignified spectator in a private mansion, though it were a mansion one thousand times more grand than that of Lord Rull Free Billy Sparon's than that of Lord Bull Frog Billy Sharon's.

We make this statement in justice to the Rev. Mr. Hemphill of our own free will without any request from him or any of his friends, and in addition to this, we are happy to inform our readers that the Rev. gentleman above mentioned will apply to Father Buchards lecture on Sunday week (18th inst) in his own church. (Calvary Presbyterian.)
This we trust will be a sufficient notice to Mr. Hempbill's ardent admirers to go and hear him

rake up Buchard and bis lying mouster, the Romish Church.

In conclusion we must regret, that among all the Protestant ministers in this city there are none hrave enough to tackle the old Romish harlot except the Rcv. Mr. Hemphill.

Is it cowardice, or is it inability? Who will an-

swer.

A NEW AND BEAUTIFUL CHROMO-LITHOGRAPHIC PARLOR AMUSEMENT -- New and Improved Edition.

Fifty Chromo Scenes on the Central Pacific, Union Pacific, Harlington Route, Michigan Central-Great Western, New York and Erle Raliroads,-The Most Entertaining, Instructive and Amus-ing Parlor Game ever Invented. GEO. THIS-TLETON, Author and Publisher, No. 423 Wash-ington Street, San Francisco, California.

A new, beautifully illustrated, and instructive Par lor Amusement, containing fifty highly executed Chromo-lithographic pictures, which forms a continuons illustration of all the most interesting and beautiful scenes along the trans-coutineutal railroad

across the great American continent to New York.
It also illustrates the States and Territories, the
Lakes and Rivers; it gives all the Stations on the route; the exact distance to cach and all the Stations from San Francisco to New York City (which are laid off on a regular scale of miles).

The populations of all the principal towns on the route are correctly marked down the contractly marked down the contractl

route are correctly marked down, thus combining in-struction, and making this the most cutertaining and instructive parlor amusement ever published.

This illustrated parlor amusement of "A TRIP Across the Continent," starts from San Francisco (illustrated by the Golden Gate) to Oakland, where it takes the Central Pacific Railroad to Ogden, the Union Pacific Railroad to Omaha, the Burlington Union Paetne Railroad to Omana, the Burlington route to Chicago, the Michigan Central and Great Western Railroad to Suspension Bridge and Niagara Falls, and the Eric Railroad to New York City; being the shortest, hest equipped and only route by way of Suspension Bridge and Niargara Falls.

The Parlor Amusement will be sent by mail on receipt of two dollars, with full instructions how to play the game. A liberal discount to dealers.

play the game. A liberal discount to dealers.

List of Chromo-Lithographic Illustrations on the New and Improved Edition.

1. The Golden Gate and Fort Point, entrance to the harbor and city of San Francisco from the Pacific Ocean.

2. Panoramic view from Ocean to Ocean, Across the Continent, showing the Nevada and Rocky Mountains, together with the bays of San Francisco and New York.

3. Bay and Islands in the harbor of San Fran-

4. Oakland, the city of Live Oaks; view of City

4. Oakland,
5. View of the State Capitol, Sacramento.
6. Stockton, view of the State Insane Asylum.
7. Yosemite Falls, the wonder of the World.
8. Trestle Work, near Gold Run, as yon cross the Nevada Mountains.

9. Truekee, a city of importance, situated in the Nevada Mountains.

10. Donner Lake, the Highest Lake in the Word, and made famous by the sad history of the Donner family, while crossing the plains during the days

11. A view of the American River near the famous Cape Horn.

12- Battle Mountain. So named on account of an Indian fight.

13. View of Lake Tahoe, a beautiful Mountain

Lake.

14. Interfor view of the Snowsheds.

15. Suow hlockade, and Snow-plows clearing the Road.

16. Ogden Depot, Terminus of the Central Pacific Railroad.

17. The Devil's Gate, the place where you are set back to when captured while playing the game on the Union Pacific Railroad.

the Union Pacific Railroad.

18. An enlarged view of the Devil's Gate, showing the cars in the distance. This was a favorite camping place while crossing the Plains, foot-sore and weary, in the days of '49.

19. 1,000 Mile Tree, a noted landmark, being a solitary tree, and situated just 1,000 miles from Omaho.

Omaha.

in

20. View of the city of Ogden at a distance.
21. Dana, a small town named after General Dana.
22. Devil's Stide, sitnated in Webher Canyon, being a peculiar formation of rocks up the side of a

23. Finger Rock, Weher Canyon. A remarkable rock resembling a finger, an object of much interest to the traveler.

24. Potter, showing the Prairie on Fire, marked with the letter "B," showing it is a blockade in

playing the game.
25. Tunnel in Weher Canyon, A beautiful,

rugged monntain scene.

26. Interior view of the Tunnel. A dark and dismal seene, as you whisk through it while crossing the great American Continent.

27. Prairie Dog City, as seen from the ears as you

eross the Plains.

28. Sherman. This is the highest point on the Union Paeific Railroad, and is the highest point reached by any railroad in the world.

29. Arrival at Omaha, and the Missouri River.

the terminus of the Union Paeific Railroad.

30. Council Bluffs, with a view of the famous bridge across the Missouri River.

31. Palisade Bluffs ou the Humholdt River. This makes a splendid picture, and the scene is both graud and heautiful.

32. On the Road to Salt Lake. Salt Lake City seen in the distance.

33. Summit of the Sierras, showing the snow-

capped mountains.

34. Rounding Cape Horn. American River seen beneath.

35. Ausable Chasm, a wierd seen on the Great Western, Canada.

36. Chicago, as seen from the Lake. 37. Green River, Rocky Mountains.

38. Laehine Rapids on the St. Lawrence River, 38. Laenner descending the Rapids.
39. Date Creek Bridge, Roeky Mountains, a well-remembered trestle bridge of immense height.

40. Watkin's Glen, a romantic scene on the Erie

Railroad. 41. Summit Station, the highest point on the Sierra Nevadas, showing an exterior view of the

snow-sheds.

42. Suspension Bridge across the Niagara River,
43. Buffalo, showing Erie Canal.
44. A splendid view of Niagara Falls from the

American side. 45. Trenton Falls, on the Erie Railroad.

46. Portage Bridge; a high trussed bridge on the Erie Railroad.

47. Trade-mark; being a portrait of the author and publisher of the game "Across the Continent."
48. Jersey City. The Ferry-boat crossing the North River.

North River.

49. Hudson River, arrival at New York City.

50. A beautiful view of the new bridge across the East River, connecting New York and Brooklyn; New York City seen in the distance.

51. Two elegant views of crossing the Sierras; one illustrating the old way, with mule teams and stage coaches; the other representing the new way, with the iron horse snorting around the curve at Care Horn, the grizzly hear looking on in astonish-Cape Horn, the grizzly hear looking on in astonishment, as if wondering what it means.

It will he noticed that each State and Territory is colored differently, so that the lines of each State can be easily traced.

Rnles and Explanations for the New Illnstrated Parlor Amusement of A Trip Across the Continent.

1. The number of players is not limited.

. The players can start from San Francisco or New York.

3. Two dices and two pieces called trains, will he

used hy each player.

4. On starting, place the trains at SanFrancisco or New York, and throw for the start; the highest number thrown wins the first throw. 5. Throw in succession until six is thrown, which

carries the train to Oakland, or (Jersey City.)

6. After the train has crossed the ferry, count forward according to throws, and move your train along the railroad on the light and dark spaces (marked at regular intervals) until your trains arrive at New

York or San Francisco.
7. The train that first arrives at New York or San

Francisco wins the game.
8. After crossing the ferry, each spot on the dice carries the train twenty miles. To illustrate; The train being at Oakland and six is thrown, move the train forward six spaces, or one hundred and twenty miles. As each shade or spaces denotes a distance of twenty miles, if seven or eight is next thrown, move forward seven or eight spaces, and so on.

9. All stations marked with a picture or a circle will count as one space, and any train resting on

these spaces is safe from eapture.

10. Any train can be captured when not on a space marked with an illustration or circle, provided your opponent throws a number that would count to the space occupied by your train.

11. In playing from San Francisco, if a train is 11. In playing from San Francisco, if a train is captured between Oakland and Ogden, it is put back to the Insane Asylum; if between Ogden and Omaha, it goes back to Devil's Gate, if hetween Omaha and Chicago, it will be put back to Council Bluff; if hetween Chicago and Jersey City, back to Chicago. When playing from New York to San Francisco reverse the rules.

12. All trains must stop at Ogden, Omaha, and When the first train arrives at any of the above stations, it must remain there till the next

train of the player arrives.

13. The exact number must be thrown to arrive at the ahove places.

I4. BLOCKADES.—If an opponent's train rests on a circle marked with a letter "B," it forms a blockade, and cannot be passed until the train is removed from the circle.

15. No train can cross the ferry to New York from Jersey City, or to San Francisco from Oakland, until a (1)one is thrown, which takes the train

across the ferry.

16. In blaying the game, the players play from San Francisco to Ogden, on the central Pacific Railroad, first; from Ogden to Omaha-and so on as per

17. The object of each player is to capture the train of his opponent and send it back to Stockton on the C. P. R. R. After starting from Ogden to on the C. P. R. R. After starting from Ogden to Omaha, if you capture your opponent's train on the U. P. R. R., you send it back to Devil's Gate, and so on, as per instructions, etc., making each ilne or road a special part of the game. No train of the player can leave Ogden till both trains arrive; the same at Omaha, at Chicago.

"A TRIP ACROSS THE CONTINENT."

What the California Press says about Thistleton's New and Popular Edition of "A Trip Across the Continent,"

The "Alta" says, "Thistleton's illustrated new Trip Across the Continent' is intended to amuse and instruct. Any number of persons can play at the game. It will learn juveniles more geography in one night than three months' book study."

in one night than three months' book study."

The "Morning Call" says this (Thistleton's new Trip Aeross the Continent) is elegant, instructive, and an entertaining parlor amnsement. It is a splendid gift for the holidays, and is very suitable for ladies as well as gentleman. There are fifty beautiful chromo scenes, all for two dollars.

The "Chronicle" says, "No family should be without Thistleton's new and improved Trip Aeross the Continent' during the coming holidays. It is without doubt one of the finest and most interesting parlor games ever issued. It only contains

teresting parlor games ever issued. It only costs two dollars, hut it is worth ten dollars for instruction, etc."

The "Examiner" devotes nearly a half a column in laudation of Thistleton's new "Trip Across the Continent." Amongst other things it says: "Col. G. Thistleton's new and improved "Trip Across the Continent' is valuable, amusing and instructive in pointing out the geography of our country. No family that desires amusement should he without it. It only costs two dollars—too cheap at three imes the pricc."

The "Appeal" says: "Thistleton's new parlor game of a Trip Across the Continent' gives the States and Territories across the Continent along the great road, and aside from the pleasure afforded it is instructive to those possessing it. No family should be without it. It only costs two dollars. How it can be sold at this price remains a secret to all except Col. Thistleton."

We could fill the Jolly Giant with quotations from the Press, not only of California, but the Eastern States, in praise of this highly instructive game. We wish all to subscribe who wish to be amused and instructed. For sale everywhere. Price two dollars. (Copyright secured.)

COL. GEO. THISTLETON,

Author and Publisher, Jolly Giant Office. 423 Washington street, near Postoffice,

YOSEMITE--A TALE.

BY EDWARD ISAAC DOBSON.

TO L. P. H. 1.

I turn me now toward your home,
I eee October's winds blow bleak
And chill around the mountain's dome, And through the forest trees wild shrick-I seek for hope, and vainly seek. I know thee pure as driven foam,
That gleams along each distant peaks,
Yet am I dumb—I dare not speak. Yet am I dumb—I dare not speak.

Do you forget, in years agone,
When my sad life was in its dawn,
When first I penned and read to you
A childish, thoughtless, school boy rhyme,
Wherein I said Pd strive to climb
Among the grand, immortal few—
I ask thee now, am I untrue?

Oh! grand sad dream, remorseful thoughts deface, When musing o'cr thy bitter pleasures flown, When musing o'cr thy bitter pleasures flown,
That Memory endeavors to replace,
A feeling steals o'er me I dare not own—
A longing for a dear angelic face,
And dark, blue eyes where innocence so shone
That each sweet glance was in itself a grace—
But let it pass, the blame was miue alone.
Break on! dark years of sadness and regret,
Since ye will not remove that which I'd fain forget.

To sit and musc alone at noon of night,
Within thy solitudes, Yosemite,
To see, to feel thy majesty and might
In each deep gorge, and old and storm torn tree;
In foaming cataracts that down some height
Come crashing, surging, from their caves set free,
To bound across the rocks in joyous flight,
Diffusing o'er the earth their noisy glee,
While creeping slowly out the clouds, the pale
Grey moon-beams glimmer softly, sadly o'er the
vale! vale!

Where owlets hoot, and weary winds find rest, Or now and then a hawk whirrs, circling swift Or how and then a hawk whirrs, circing switt
With etruggling prey around the mountain's crest;
Where tall, majestic trees, like towers lift,
The monuments of Nature and the West!
Where all breathes grandeur, Heaven's dearest gift;
Thou art, indeed, the Valley of the Blest!
When fading slow along the Future, drift
The sacred sands of Europe's classic land,
Yosemite! iu matchless glory, thou wilt stand!

Where dark Pohono's sallen billows bound
From off two thousand feet of solid rock,
Enforcing all the earth for miles around
To tremble from the power of the shock;
Where grey El Capitan has grandly frowued
While ages drifted by, a countless flock,
And up ahout his gloomy brow enwound
A wreath, alike, the storms and winds to mock,
There let me live to dream to move and since There let me live to dream, to muse, and sing,
Until stern Death shall o'er my life his mantle

Where boundless, wavy meadows endless creep
O'cr fertile hills, and rolling out between The frowning, silent cliffs all restless sweep Through gloomy woods in one vast realm of

Though groomy woods in one vast realm of green;
Where old and moss-grown rocks, as if asleep So listless lie, while far away is seen,
Behiud the trees and solitude so deep,
A speck of light that gleams all night, I ween,
There hidden lies a vine clad cottage low,
Whereby the waters of the Merced swiftly flow!

An artist sitting sketching on the rocks,
Saw climbing up the cliffs a careless maid,
Of faultless beauty, nimhle as a fox;
On seeing him, she stared as one afraid,
Then hreaking, ran, the while her wavy locks
Tossed by the winds that rustled down the glade,
And whirled around the mountain's crown, hy blocks Of snow cneased, and to the skies wild neighed,

While she for whom he chased, ran down the dale, Swift as a swallow seeking shelter from the gale!

Unheeding now the briers thick, he leaps Through copse and hedge, and twisting out and in

Between the intertwining boughs, he creeps Beneath the trees to where he did begin His search; now round the mount where Vernal eweens

eweeps
In volumes blue, and deep infernal din,
He winds, and on the narrow ledge he keepe,
Until the cot appears just like a pin,
So far is it below the dizzy height, O'er which two thousand stormy years have winged their flight,

VII.

But left no mark, save here and there, a stone Dislogded, some broken trees, come new-born etreams

That foam across the rocks, and dismal moan
The live-long night like souls in troubled dreams
For hidden crimes, and sorrows all their own;
Save where the suu of granduer o'er it gleams—
A sacred scene where Nature has her throne, While all for miles around so holy seems, One almost feels that each, grey, lifeless clod, Holds secret knowledge of the purposes of God.

Just as the sun, slow siuking in the West, Slid down behind the sea, while far around And far ahove, there shone a purple crest That mile ou mile about the isles enwound,

That mile ou mile about the isles enwound,
Within the cot the artist sat a guest.
In isolated woods, a friend he found,
His fairy queen, a welcome and a rest.
T'were better, far better for her he been drowned,
In Vernals's dephths, or Merced's flashing stream,
And better far had he unbroken left her dream.

The days rolled into months, and still he staid. The days rolled into months, and still he staid.

She bolder now had grown, and side hy side,
Or hand in hand they wandered down the glade,
Or up the path along the steep divide,
They saw dear Nature lovingly arrayed,
Or peering down the vale's dark depths and wide,
To watch the trees, by constant wind so ewayed,
That one into the other seemed to glide,
Appearing like a single giant tree,
Dark rolling, surging, moaning like a troubled
sea!

All through the warm and sultry month of June They climbed the cliffs or sat besids some stream; They saw the sun go down, they saw the moon Burst on the vale like some enchanting dream, And she at least knew Life's untroubled uoon! They saw the flashing foam of Vernal gleam, And midnight's deep broke o'er them all too soon! Within the forest's depths where eagles scream And hrown hawks shrick, they sought the cottage

A kiss, "good night"—they sleep to dream their joys again!

Ah! happy days! I would that they were mine!
A loving, trusting heart with pleading eyes
That eeem to say, I will be always thine;
The gloomy gulches, the blue-arching skies
That round the ice-clad peaks their grandcur twine;
The trackless vales where mighty trees arise,
Whose branches sway and lift without confine
Unto the clouds that gaze in blank surprise Unto the clouds that gaze in blank surprise, Half-fearing Earth with Heaven may combine— A pure soul to worship, love, and love divinet

"Farewell! Louise! beyond Atlantic's roar, In distant lands, I'll huild me up a fame That will endure when kingdoms are uo m ore; To merit thy sweet love I'll ever aim; Where Rembrandt from the rain-how dauntless tore Its matchless tints and placed them in a frame, There will I colors on my canvas pour, I So glaring grand that ages heuce my uame
Will read among the few, the favored few,
And know my path to glory was encarved by
you!"

She raised her face all sad and stained with tears
To his, and weeping on his bosom fell.

Then thinking of the dreary, distant years That she within her solitude must dwell Without the happiness that love endears,
She murmered; "Your ambition is the knell She murmered; "Tour amortoon is the Aleir Of all my hopes and verifies my fears, And feeling thus, how can I say, farewell?" He heard her eoh, he pressed her to his breast, Oft kissed her bloodless lips, and lovingly ca-

Oh! passion born, impulsive Love! why dost

On! passion both, impulsive Love! why dost
Thou clasp two hearts together but to break;
Entrancing spell of earthly bliss, why must
We ever from thy happy dreams awake?
If Doubt cau sunder every mortal trust,
As summer suns do clouds, as thunders shake
Great mountain rocks, all crumbling to the dust,
Then where may constancy her altars make?
Can Life a wore despondent being show.

Can Life a more despondent heing show, Than he who knows not aught of Love nor cares to know?

"And is he gone, and am I left alone,
To live the gloomy months of Wiuter's woe—
To hear the low night breezes sadly moan
Along the oliffs, and down the vales below,
Where huge black rocks by thunders have been thrown;

Or up around the mountain's sleet and snow Where weary, drifting clouds are helpless blown About the skies, or in the sunset glow From peak to peak in flaring seas of red-And have my dreams of happiness eo quickly fled?

Oh! dreary, dreary vales, but yesterday
I thought ye all were beautiful and grand;
And you, ye rocks, that loom so bleak and grey,

And you, ye rocks, that foom so bleak and grey As if each one of you do understand My grief, and know my love has gone away; And you, ye old, old trees, that sigh and sway From out the forest's gloom as if ye say

That ye are also sad, and know no glee—

Oh! why does all the world seem barren now to me ?"

EVII.

Five years rolled on—a letter came one day,
Black-bordered round. She gazed on it in dread,
Half-feeling that its contents would convey
The blighting tale, her reason oft had plead,
When o'cr her love 'twould eometimes faiutly eway.
She opened it and read; her color fled;
Her hair turned ashy gray; she recled away
To reaching hands in lands heyond the dead
Two wind-worn trees, whose branches intertwine,
Are all that tells us now where love had once a
shrine

shrine.

Note.—Fearing that portion of the public who have read the criticisms of the press upon his book, and the expressions therein concerning God and the immortality of the soul, may think the author is seeking popular favor by apparently contradicting himself in the above poem, he begs leave to state that his views on those subjects are unchanged.

"Stickeen," alias Captain Janes.

Few, indeed, if any man in San Francisco is more popularly known than the celehrated "Stickeen," alias Johu F. Janes, but more recently Captain Janes, by promotion in Mexico.

The daily papers of a recent date gave a full account of Captain Janes' exploits in Mexico, and his cause for leaving that country. To this we have nothing new to add in this article, further than nothing new to add in this article, further than that Captain Janes is once more among his friends and will, he says, remain here until the next election comes off. He is prepared to take his Italian followers right through upon whatever ticket pleases him, when the propertime comes. We have no doubt but Captain Janes will he courted by the politicians of this city and State hefore next September This is not so much to be prouded at hecause ber. This is not so much to he woudered at, hecause Janes can at all times throw five to six thousand votes to his freinds, and hesides this he can talk more and to better advantage at a ballot-box than any other mau in this city. We say, viva Captian

Correspondence.

San Francisco, Nov. 21st, 1874.

ED. ILLUSTRATED JOLLY GIANT—Friend: Thy paper is still a welcome visitor, and I have every inclination to aid thee in thy great work.

I am a man of peace. I desire no trouble with anybody. My sole object is to promote peace and good will among mankind. I see a dark cloud threatening my country with disorder and war, if it be not met and dispersed. I see a religion seeking everywhere to pander to the great and rich, and holding the poor down with the iron hand of confession and fear. I see the rich and proud and vain and ostentatous ealling upon that church to their marriage feasts, as though the plain and simple rites of Protestantism, or the common law of our country, were iusufficient for them. Not the Catholics merely. The "General of the Army" is no Catholic in any orthodox sense. Our own Sharon is no Catholic iu any sense. But whenever men want to make a grand and unsceinly and unchristian dis-play of their wealth; whenever the spirit of shoddy ostentation has taken possessiou of them, they eall upon the church, with its lordly archbishops,

to give eclat to their feasts and merrymakings.

If these men were really bigotted Catholies it might he excused. The evil in fact would not he so great. But they are not. For the most part they are of no religion at all. The sole motive for this employment of the Catholic elergy is mere vulgar display, and a love of those gorgeous rites and ceremonies that attend the throne and the papal

chureh.

This is a dangerous symptom for the Republic, If all our rich people, and especially sensihle men like Ralstou and others I could name, are so debauched by the possession of a little wealth that while they smile at the folly of the Pope, they can yet be induced to attend the mummeries of Alemany, simply because it is considered high-toned and fashionable, what will a few years more bring us to? Nothing short of an emperor and a State church will satisfy their cravings for ostentation. Let us be warned in time. Let the middling class of people who are not yet intoxicated with this folly, set their faces against it. Let them declare that if these men will bow down before the emmissaries of a foreign priest they shall not at the same time be the leaders of a free people. No make the Pope of Rome their idol, let them follow him alone, and not drag us and our liberties after them.

I have no uncharitableness to any. On the contrary I desire to secure and perpetuate liberty for all. But I say that if General Sherman or W. Sharon did not think their daughters would have been as well married under the laws of their country as with the blessing of a Catholic priest, they are neither of them fit to sit in the councils of a free

people.

One of the main questions at issue, in Germany, and everywhere clse, between this arrogant church and civil government, is in relation to these very marriage ccremonies. The Catholics claim that they alone are authorized to unite people in the bonds of wedlock, that in this matter they are superior to the civil law. The Germans, the Euglish, and other governments are disputing this very point. We may have to do the same thing. Nay, it is before us now. Already have our Catholic clergy deuounced, as coucubines and adulterers, those who are joined together by law and not by them. And these men, these rich and enlighteued men, who should stand up for freedom, who aspire to be our legislators and guides, have already yielded the point by calling in these priestly adversaries of all political justice to marry their daughters. It is a bluuder. It is a crime against the majesty of the Americau people and the integrity of the Remublic.

It is a menacing crime. It shows treason lurking in our own camp, and ready to deliver us bound hand and foot to the king and the priest. If this is the best use to which these men can devote their great wealth, the sooner they are rid of it the better. They are beggars suddenly mounted on a rich steed, and would soon, if unrestrained, ride them-

selves and their country to destruction.

If, however, our rich men must go over to Romanism and imperialism, the sooner we know it the hetter. The people shall open their eyes and make such laws that no man shall have \$5,000 to throw away for a marriage eggenous.

away for a marriage eeremony.

The Republic eannot rely upon these. Its mainstay is in the middling and intelligent classes. The wretchedly poor are the ready dupes of the priest, and the vulgar rich gravitate in the same direction.

The respectable American, who is too independ.

The respectable American, who is too independent and intelligent to be either the dupe of a priest or the slave of a king, and yet not rich enough to covet royal honors or gorgeous and Rome-blessed marriage feasts, must wake up in time to see and avert the danger. He will. If the spirit of Protestantism could triumph three hundred years ago in Europe, it will do so again in America whenever the time comes for the struggle. We have no fear of that.

But we do not want the struggle. We want peace and love, and Christiao virtue and simplicity. We want even Catholic priests and nuos to know that here in America they are free to follow their own inclinations. They used not remain in the bonds of the church unless they wish to do so. There are many avenues open to them, and the majority of our people will rejoice in their emancipation, and aid them in civil life. Wherever they tread the soil of our country no church ean hold them against their will. And we desire nothing better than to see them open their eyes and he true men and women. To sineere Catholies we have nothing but pity and commiseration. We desire no worse for them than that they become worthy of American freedom, and stand up with the rest, thinking for themselves. You have shaken off the proud king, who presumed to make laws for you without your consent. Yon must throw off the arrogant pricets, too, who presumes to hold the keys of Heaven, and admit whomsoever he pleases. Be sure that God has given no such power. Henven is for the good and upright, the wise, the gentle, whether they be of Rome, or of any other church, or of no church at all.

A Friend.

That Stolen Watch.

We read in the daily newspapers that a stolen watch was returned to its owner by order of the "Holy Father Confessor," a few days ago, in this city. And this is spoken of and the "Holy Father" complacently noticed, as though it were something to be proud of, this returning of stolen goods. No other church does it.

No, no other church cherishes among i's members professional thieves, cut-throats and brigaods. No other church holds out the idea to its smembers that such conduct can be forgiven by the priest. No other church throws down the barriers against crime and immorality, and eases the consience of its load of sin, and leaves the basest culprit absolved and ready to renew his crimes. The brigands of Italy and Spain get shrived and cross themselves, and plunge agian into robbery and murder again to buy immunity from the priest with a portion of the spoils. Our own Vasquez and Chavez, and the villains who recently outraged the woman in Kern County, are in all probability members in good standing in this church. Once in a thousand times some article of value is returned to its owner through the priest, and great credit is bestowed for it, forgetful of the mass of crimes for which it is but the sorriest recompages.

the sorriest recompense.

And there is yet more in this. This priest knows who did the stealing. He is accessory to a crime. How does he get rid of the duty of denouncing the thief to the civil authorities? Eccause the Church law is superior to the civil law. Because his vows to the Church override his allegiance and duty to the State. Thus the Catholic thief and depredator has a counsellor and advisor in his priest. He can unburthen and ease his mind, while the Protestant broods over his crime alone till he blurts it out. This out not to-be. The priest should be compelled to disclose crime. It is a cover that the depredator ought not to have. It is an advantage that a criminal ought not to enjoy, It does no good, save to give a certain class of men an advantage over the people in their charge.

The Archbishop of Canterbury.

And now they have a grand church question in England, growing out of the Apostolic succession idea of the Church of Rome, and likely to lead to no end of argument and trouble.

It appears that the archbishop was born in Scotland, of Presbyterian parents. On one occasion, his nurse, apprenensive that he might die, baptized him herself, there being no one else handy. This was deemed sufficient, when it became known to his parents, and the little Tait was allowed to rune his chances on it.

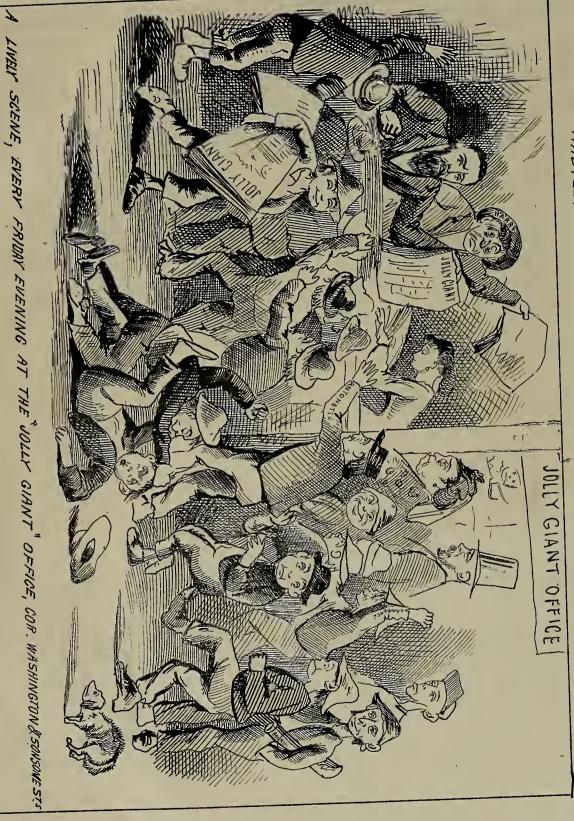
In course of time he became a member of the Eoglish Church, was confirmed, ordained a preacher. He rose to be a bishop, and finally Archhishop of Canterhury, and primate of all England. He confirmed and blessed and ordained hundreds, and the question arises, had he authority to do so? Are they really ordained? Are those whom they have baptized and confirmed, and performed the last rites for, and married, are they really baptized, confirmed, married and interred canonically, or must the whole thing be done over again.

To the sensible man, who relies upon the justice and wisdom of God, this question is answered in a moment. If Bishop Tait was a good man, and did all these things in good faith, they are all right. They are all right anyway, if the law was complied with, and the proper entries made and the parties all in good faith. It is a little too nice to require parties who want to marry, to inquire into all the particulars of the preachers qualifications. Otherwise some secret defect in a public office, may nullify the most important acts, and create irreparable mischief. If Bishop Tait had the qualities of a true clergyman, and was duly made bishop, all his acts. are valid, though he were neither baptized or confirmed.

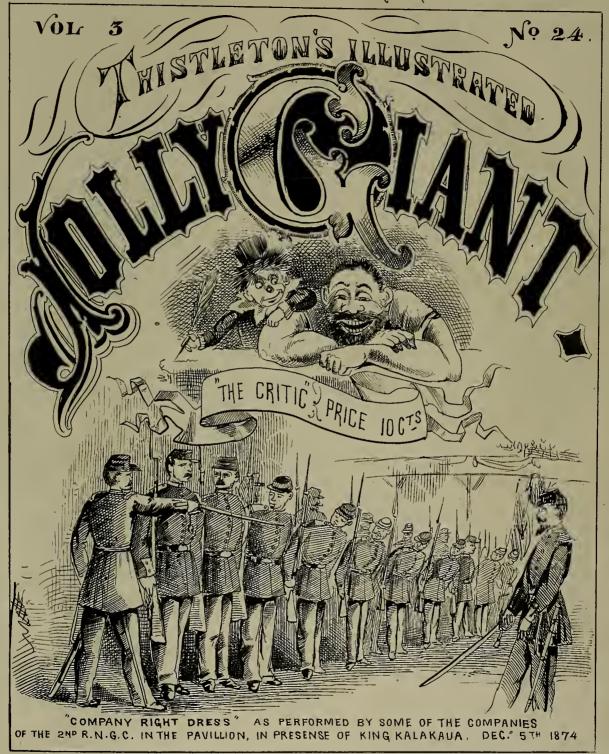
But no, say the other side, no, no! There is a regular succession from Saint Peter. We don't believe. in Rome, but we do in this succession. Every one-must enter in at the straight gate. There can be no climbing over the wall. Heaven is only for those who have eertificates. All the goodness in the-world is of no moment without regular orthodox ceremonies. God will overlook no mistakes. He holds a court of laws only, with no chancery side to it. He stands upon technicalities. We must all go over the work again, re-baptize, re-confirm, re-marry, re-ordain, whenever we can, and then ask-God in our prayers to overlook the rest. And we must see that those who ask him have been duly qualified. They must be of the regular succession. This is all of Rome, and smacks of Popery. The true priest of God is the really good man. He needs no other credentials; and without this, Rome may howl in vain; all its rites and ccremonies and ordinations can never make a true Shepherd.

It now behooves all good, loyal Protestants—throughtout the length and breadth of this land to organize themselves into the American Protestant. Association. Every township in the Union ought to have a Lodge under the banner of this most excellent society. The great trouble with the Americans is, that they are afraid to eurol themselves in this society, fearing their Catholic neighbors, when at the same time every Catholic belongs to some so-called religious society, without ever consulting the wishes of his Protestant neighbors. Come, Protestauts, be men and come to the front in this hour of danger. You have a terrible enemy to fight. The Romish Church is always organizing and plotting for your destructiou. All information appertaining to the working of the A. P. A.'s to be had on application at this office.

Is it not thoroughly disgusting to see a lot of full-grown men, stationed hetind the many dry-goods counters in this city, selling corsets, stockings, false bosoms, false calves, false sterns, and other articles of female wear to ladies. To us it is the most barbarous practice we ever saw or heard of. Can it be possible that there are no intelligent young girls in this city who could be found to do this work much hetter than the men, who ought to be in the field ploughing.



SAN FRANCISCO, SATURDAY, DECEMBER 12TH 1874



THISTLETON'S LLUSTRATED JOLLY GIANT.

Saturday: :: December 12, 1874.

"I did Belleve, and do still, that Popery is breakin upon this nation, and that those who advance it will stop at nothing to carry out their design. I am heartily sorry that so many Protestants lend their helping hand to it."--Last Speech of Lord William Russell, 1683.

"If ever the liberties of this Republic are destroyed It will be by Romish priests."--Lafayette.

"Our liberties we prize and our rights we will maintain!"

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Anonymous communicatious sent to the Editor of the Jolly Giant will be destroyed unread. At the same time, communications of value will be thankfully received and used if found suitable. The real name and address of the writer must accompany all matter intended for use-not necessary however, for publication, but as a guarantee of good

Gentlemen in the country, desirons of taking the agency of the Jolly Giant, as also persons who wish to subscribe for our paper, will obtain all the weeessary information by applying at the publica-tion office of Thispleton's Illustrated Jolly Giant, San Francisco, California.
All letters on business to be directed to Col. Geo. Thispleton, Publisher and Proprietor, 423 Washington street pear the Pear to Chica

iugton street, near the Post Office.

Our Agents.

The following named gentlemen have kindly eon sented to act as our agents in the various towns set after their names. Parties in the interior, desirous of obtaining Thistleton's Illustrated Jolly GIANT, can be accommodated on application to any of the gentlemen mentioned below.

Gentlemen who may be anxions to act as our agent, in towns and cities where we have not as yet established agencies, will please communicate with the proprietor at this office.

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C. M. Conrtwright, Sommerville, Contra Costa Co.

Notice to Our Friends and the Public in General.

The proprietor and publisher of the ILLUSTRATED JOLLY GIANT, has heretofore refused to open the columns of his paper to his friends and the public in general as an advestising medinm. This resolution he has been induced to break through, by the earnest solicitations of the many, many readers of his valuable and highly prized journal. He, therefore, has now opened the columns of his paper to advertisers. Having enlarged the size of the Illustrated Jolly Giant from an eight to a sixteen paged journal, he will, henceforth accept a limited number of advertisementsinto its columns. Under this heading it would be hut honest upon our part to remind every husiness man who reads and who advertises, of the advantages of advertising in an illustrated journal, such as the ILLUSTRATED JOLLY GIANT. This paper will publish all advertisements in future as reading matter without any star figure or other mark, whereby the reader can distinguish the advertisements from a news item, until it has been read over, and besides this, the ILLUSTRARED JOLLY GIANT now find its way into more houses than any other weekly journal ever published on the Pacific Coast. Every business man will find out the truth of this by simply making inquiries as to its circulation, and the general demand for it every week. Therefore all those who wish to avail themselves of a really good advertising medium, will loose no time in sending in their advertisements to the publication office. The Illustrated Jolly Giant reaches all parts of the Globe. It is impossible for us to approximate how many thousand readers our paper has throughout the world. It therefore, offers a much better advertising medium to business men than any other weekly journal ever published in San Fraueiseo.

What Our Contemporaries Say of Us.

"Thistleton's Jolly Glat, a live and sparkling illustrated California weekly paper, devoted to liherty of conscience and free thought, is gaining a wide popularity. Subscribe for it at "Bidwell's News Depot."—Marine County Jonrnal.

"THE San Francisco Illustrated Jolly Giant of the 14th inst, publishes the "Blade" reports of the of the 14th inst, publishes the "Blade" reports of the Catholic Cemetry case, and contains a cartoon, representing Father O'Reilly standing at the entrance gate, in a threatening attitude, shaking a hludgeon, in the form of the cross, at the driver of the hearse containing the remains of Mrs Wynn. Behind the tombstones in the cemetery are seen burly looking men, armed with pitchforks, &c. ready to rnsh upon the funeral procession at the command of their leader."—Toledo (Ohio) Blade.

Important to Mail Subscribers.

THE PREPAYMENT OF POSTAGE NECESSARY AFTER JANUARY 1, 1875.

The new postal law, which goes into effect January 1, 1875, requires the PREPAYMENT OF POSTAGE on news papers by the publishers. It also reduces the rate. Hereafter subscribers of the ILLUSTRATED JOLLY GIANT will he required to pay in advine, in addition to the regular rates, 20 eents postage for one year on the ILLUSTRATED JOLLY GIANT. Proportionate amount of postage will be charged for less periods.

Notice to Subscribers.

Subscribers to this paper who paid in advance will please take notice, that their paper will be disconned at the expiration of the term for which they have subscribed unless they renew their subscrip

The Haggin Scandal.

We have a touch of the aristocracy mania here in San Francisco. We have a class of people who would be very grand folks if they knew how, and take every occasion to exhibit their contempt of good taste and true gentility. We see it eropping ont all round us. Flimsy wooden palaces, elaborately orunmented and gorgeously furnished, are the first judication that strikes the eye. True modest sense would prefer them solid, lasting and fire-proof, if but half the size. But a gaudy taste will rather paint and gild a paper shell, which a fire may reduce in an hour, and which will ernmble of itself in a quarter of a century. In Enrope no such mansions are to be found. Before a man of taste gives ten thousand dollars for a pieture, he has a place to put it, where it may be a delight for ages.

And they have receptions, and grand weddings, and all other re-unions in these gandy paper palaces. Let us go there and see the company! Or what is easier, read the list in the daily papers, with a grand flourish on the fine millinery, Who were there? All the shoddy rieb. No matter how vulgar, how disreputable; no matter by what means their dollars bave been seraped together. To have them insures an invitation; and to display them, and strut through the rooms with all the gand of a peacoek will bring a repetition. In the gay salous of Paris or Loudon, there is no such parade, no such mere attention to fine clothes. To say that all are well dressed is to say nothing. To say that all are well dressed is to say nothing. To say that any had bestowed their chief thought on fine clothes would he an insult. Fine millinery is reserved for State shows, and theatres and dress parades. In the salon of a person of taste, yon meet the elite of mind the finished writer, the orator, the poet, the alle preacher, the astnte lawyer, the learned physician, the honest politician, if there be any around; and these are the last men in the world to be captivated with gewgaws. There, persons of wealth delight to honor highminded patriotism, philanthropy, and ability, and to introduce the truly gifted and deserving to each other. But here, shoddy meets shoddy, bows to the silks and diamonds, and stocks, and bank accounts, and retires to read in the morning paper, how they have astonnded and filled with envy and strut through the rooms with all the gand of a paper, how they have astounded and filled with envy all who were not there

Envy is the game they fish for, and they catch it. Yea, they have it all round. The lady who is prononnced superh, A No. 1 etc., is mortified because it is not said that she is incomparable. The next is cut to the heart hecause she was not first best; and down to the last, each one hates all who seem above. There is no real pleasure, no solid advantage, no lasting good to arise from such gatherings. They foster the worst qualities of our nature; and enl-minate in all sorts of rancor and uncharitableness. This is shown in the late Haggin reception. Some

one was left ont, and with a malice and meanuess unfit for any place outside the penitentiary, they resolved to be avenged. They send cards, just in time to to say that Mrs. Haggin had been suddenly taken seriously ill, and the reception must he post-

taken seriously ill, and the reception must he postponed. They hope thus to keep the guests away,
and make the party a failure. They have not been
invited, and so it shall be a failure. The cards are
well gotten up, and duly signed, showing neither
care for cost nor scruple of conscience. It is not a
jest, it is not harmless mischief, it is a crime, a felouy, forgery. And yet to such freaks of malice ean
envy nrge the votaries of fashion.

We conjure our rich people, who have sense and
goodness, and Christian virtue, and true taste, to cschew all such vulgar and grand display. If you unust
have receptions, let it be only of persons you hold
in esteem or their mental and moral qualities.
Avoid vulgar display. And if the newspapers will
make report of your guests, let them speak of their
talents or their virtues than of rather their dress.
You will thus enconrage a higher standard of taste in You will thus encourage a higher standard of taste in your associates, and may rest assured that the petty meanness of this Haggin scandal will never be re peated. It is a disgrace to you all, that the perpet rators of this crime ever could have had a place among yon. or even expected one.

THE FATAL NUMBER

STORY WRITTEN EXPRESSLY FOR THE "JOLLY GIANT."

Have you seen the little town of Trinadad, in Have you seen the little town of Trinadad, in what was Klainath eounty, on the northern coast of Zalifornia? No! Then we will describe it to you. It opens to the broad face of the Pacific Ocean. There is not an island, not a rock to break the vast orce of the surging waves for thousands of miles. There is no harbor. Only a little in a corner ronted by a bigh point that stands out from the

They followed the sea beach in places, under over-hanging rocks, washed by the tide; and between the wave and the rock death lurked in every step. Or perhaps they left the restless shore to climb and Or perhaps they left the resitess shore to climb and descend the mountains, among trees and brush that obscurred the brightest sun, and in narrow paths from which one step would be destruction.

The lurking Indian might be expected everywhere. And although the Trinadadans had perpetual pence, it did not extend more that ten miles from the town. Which was reconstituted in the control of the con

from the town. Whichever way you went the journey was romantie in the extreme. There was nothing tame in the scenery or the condition of the traveler. All was wildness and alarm. While naWe had our little cottage. My wife indulged her passion for music. We mingled with the better

ner passion for music. We mingled with the better class of people in town, and sometimes bounded along those silent paths on our little ponies.

My affairs took me among the packers. I went with them on their journeys, visited the country stores, and enjoyed other adventures that checkered my every day life with the highest colors. I will relate one or two just to give you an idea of early life in California.

Among my other customers was a very close and successful trader of the name of Parsons. His place was on the left bank of the Klamath River, at the mouth of a ercek and near to an Indian village



THE FATAL NUMBER-ONE CARRIED THE LANTERN, THE OTHER HELD THE BOAT.

But the vessels are there, and behind that high point the town is hidden from those who ride on the great sea. It has had its time of life and musie, the great sea. It has had its time of the and music, its reckless joy, its homicides, its heartaches, like every other hamlet of the golden land. And they have left their traces in its old architecture, and in the manners of its first settlers. They are tongh however, and although weather-beaten in the sea of drunkenness, gambling and murder, many of them have come through it all with kiud hearts, and noble and generous impulses. and generous impulses.

At the time of our marriage it had settled down into something more tranquil and domestic. saw-mills gave employment to many industrious people, and several families graced it with their humanizing presence. The school house had come too, and the merry white children mingled freely with those of the Indians who lived close by. It was the boast of Trinadad that it had always maintained a good understanding with poor Lo.

The land around the town was generally very

poor, and after a mile or two of rolling country, rose into monntains, barren and inaccessible. The low-

into monntains, barren and inaccessible. The low-lands and the foot hills were covered with a dense growth of redwood and other timber, giving shelter to wolves, bears and panthers innumerable.

There were no roads, only bridle paths, north to Crescent City, on the other side of the Klamath River, and, and up the River to Orleans Bar; and sonth to Arcata and Enreka in Humboldt county.

Only a bold horseman could dare these paths.

mainland like an island, but is not one after all. In ture was rugged and sublime it was liable to beecrtain winds vessels must run out to sea to avert destruction.

ture was rugged and sublime it was liable to become fearful and dangerons at any moment. The
growl of the bear, the howl of the wolf, the yell of

the panther, or the war-whoop of the wild Indian might break npon your ear in a moment.

And distances were magnificent, too, honses twenty miles or more apart. Oh! it was a real wilderness

All our supplies came by sea to the little town, and were carried thence on pack mules, sometimes two hundred miles. The packers alone knew the trails, or dared to travel them. They made great profits, and kept ap amongst themselves a constant supply of whiskey and gunpowder. To be armed and drunk was the packer's normal condition. To be "cholerie and sudden" was deemed the elimax of noble daring.

They were of all countries and of all religions, but neither consideration seemed to enter into their lives. They had mingled with so many men of different nativity and faith that they seemed to have lost all discrimination on that account. Even the Indian and the negro had been accepted into the ranks, if only they were good packers, jolly companions and brave in case of attack.

Among these people our first married life was Among these people our first married life was thrown. I invested my money in merchandise, Sold it often to little country stores in those wild mountains, and sometimes waited for months for the returns. But they always came unless some serions accident made it impossible. An Indian attack, a fire, or a flood, were all that prevented these rude but honest men from meeting their obligations.

He reached it by a boat from the mouth of the river. Indeed it was almost inaecessial to aught else. He was not a favorite with the packers. He neither drank nor gambled, and was disposed to protect the Indiaus from their cruelty and scusual.

He had saved money, always sent through me, to the bank in San Francisco. His letters were those of a scholar and a gentleman; and I was amazed when one night there was introduced to ue as Par-sons, the most filty and uncouth raffian I had ever

Could this behe? He spoke of bis mouey, knew the exact sum, and required such orders that it eould be obtained in the city.

I said nothing of my suspicions, but I could not but expect some frand. This man was ill and sinister looking, even when he had bathed and dressed up. I had never seen Parsons. But his letters were not like this man. Parsons had recently married a most beautiful girl. I had not see 1 her, but she had written to me, and her letters 114 described no such man as this. I could not believe that it was him.

On invitation he came to my house in the even-ning. I required him to write a note. He excused himself. He said his attorney would do all his writing while he was in town. He was armed. Two pistols and a knife graced his belt, and his countenance indicated a man able and willing and ready to use them. What could I do?

I dismissed him speedily. I went to town and CONTINUED ON PAGE 90.

More Convent Deviltry Exposed.

ANOTHER ROMAN CATHOLIC WOMAN TELLS A TALE OF CRUELTY.

(SEE ILLUSTRATION PAGE 300.)

Our readers have not forgotten the statement made by Mrs. Dougherty, and published in the columns of the Illustrated Jolly Giant about the eruelties of the nuns in the Magdalene Asylum some short time ago, towards the poor unfortunate women and girls confined therein. We have another picture of horrors to present this week to our many thousand readers of the deviltry of those "brides of Christ," as those shorn-headed old maids are pleased to eall themselves in this age of the world. If we are to believe that God Almighty keeps a regular ledger in Heaven, where every aet of man and woman is written down for a final settlement, we must naturally expect that God's Recording Angel must, have a busy time of it in writing down the many dark and damnahle deeds of the "brides of Cbrist" who fill up the convents on this earth.

The Magdalene Asylum of this city itself would, one would naturally expect, from all the horrible and hellish acts which have been told to us as having been perpetrated in that building, most certainly keep one angel busy all the time in recording the actions of the sweet Sisters, not to mention the other devil's nests elsewhere. If the "Sisters" as we have found them in this city, be, in reality, the "brides of Christ," we must begin to think that Christ was not very particular in his selection of wives since he left earth, as during his time on earth we have no record of his wooing any women, much less shornheaded, ugly, old Bids from Ireland. However this is a little humor thrown in gratis, but the real gist of it lies in these Sisters, ealling themselves "the brides of Christ," whereas the very devil himself would blush with shame at some of their actions.

MRS. JANE MORRIS TELLS HER STORY ABOUT THE MAGDALENE ASYLUM.

One day last week we received information that there was a woman residing on Geary street who had escaped from the Magdalene Asylum. True to nad escaped from the Magdalene Asylum. True to our mission of exposing frands of every kind, we at once set to work to find out the woman, and obtain her story if possible. In this we succeeded as the following will show. Having obtained an interview with this lady, we ellicated the following from her own lips. Previous however to giving her statement, it is but just for us to mention that this lady, Mrs. Morris, is intelligent, and well educated, with a bright and rather prepossessing face.

and rather prepossessing face.
"My name is June Morris. I was married to my busband, George Morris, thirteen years ago, in St. Ignatius Church in this city, by Father Maraschi, a Jesuit priest. My husband was a Protestant, but he loved me, and consented to marry me in the Catholic Church. At that time, my husband was worth \$20,000. My mother liked him and gave us her blessing when she was dying. We lived as happy as the angels in Heaven ever did, until my hrothers come hetween us. They did notlike my husband because he was a Protestant. That is the only reason I know of why they put me in the Magdalene Asylum. The way I come to be put in the Asylum is this: I lived in Sacramento for some time, and my husband obtained a situation as Engineer on the steamer "Red Bluff," and I thought I would come downsand live here for some time. On my way down, I slipped on the steamer and sprained my ankle. When I arrived here I went out to Pete Farrall's, a friend of mine, in the Mission. This

ters's house, a Mrs. Coleman, on Howard street. I went with them, but instead of taking me to Mrs. Coleman's, they took me to the Magdalene Asylum, and there confined me for eight mouths against my will and contrary to the laws of this State. I spoke to Father Hugh Gallagher about the injustice of separating me from my husband. He said to me, 'you could not be in a better place, and I would advice you to remain here all your life.'

" I answered and said, 'Father, how can you as a priest separate what God has joined together? Have I not been married by the Catholic Church, and is it because my husband is a Protestant that you sep-arate us? 'Hould yer tongue!' said he to me, 'I am an aunointed priest of Jesus Christ, and not a You must obey the laws of the Magdalene Asylum. You are placed here by your friends, and here you must stay.' The sweet villains of Sisters ealled me

'IRISH MOSS'

While I was there, so that no one would know me or inform my husband of my whereabouts. I chtained my release by threatening to kill the Sisters of else kill myself unless I was let out; consequently they became afraid of mc, and the Reverend Mother obtained a situation for me with Caleb M. Sickler, at 723 Geary street, where you first discovered me. I remained there three days only. I could not stand the hard work, and, besides, I had to eat with a Chinaman in the kitchen. This, as a matter of Chinaman in the kitchen. This, as a matter of course, I could not do, so I left, and as soon as the hellish nuns heard that I had left the place, they had my trunk taken back to the Magdalene Asy had my frunk taken back to the Magdalene Asylum, where they knew I would have to go to obtain it, as all the clothes I had in the world were in it, and, indeed, that was not much. When I left the Asylum, after my eight months' hard work, I had not a shoe to my foot. I was, I can assure you, bare-tooted. But I must tell you about the trunk. When I went to Mr. Sickler's for my trunk I learned that the Reverend Mother (reverend devil, I should say) had sent an order there to have the trunk taken. say) had sent an order there to have the trunk taken hack to the Asylum. I was determined that I should never again he caught inside of that hellish and damnable hole, so I got an express wagon and went out for my trunk, but I could not get it unless I went inside. This I declined to do, because I knew if they got me inside again I would never get out. So I went to see Bishop Alemany. 'Vell,' said he, 'if you bring me you few lines from your confessor dat you are enditled to de trunk, den I vill give you von ordere on the Reverend Mother for your trunk; but, you see, you had no right to lave de Sisters.' I could stand no more of his nonsense, so I went down to Chief Cockrill's office, and the clerk there, the Chief's elerk—that man that stutters and used to write for Patsy Crowley—commenced to lecture me ahout bringing scandal on the Church. I told him I didn't come there to be lectured; I came for a warrant for my trunk that had been sto-len from me at Mr. Siekler's. He laughed at mc and said, You, as a Catholic girl, ought to be ashamed of yourself to hring scandal on the Sisters and on your Church. The hest thing you can do is to go back to the Magdalene Asylum. I saw that to go back to the Magdatene Asylum. I saw man to St. Mary's Hospital, and told the Reverend Mother there that if I did'nt get my trunk I would go out to the Magdalene Asylum and kill the first d—Sister I met. This had the desired effect. She gave me a note to the Reverend Mother, and when I went there the second time they wanted me to come in and have a eup of tea; but, no—I am too old a bird to be caught with chaff, so I deelined to go in. When the Sisters saw they could not coax me, they thought to drag me in. I broke away from them, and ran out to where the horse and express wagon was standing. The Sisters ran after me. In jumpwas standing. The Sisters ran after me. In jumping upon the shaft of the wagon I slipped and went through between the shafts and the borse's hind quarters. [See illustration.] When the Sisters saw this, one of them called upon some men who were working near hy to sieze me, saying I was mad. But, thank God, the men knew hetter, and, instead of siezing me, they roared out and laughed at some of way down, I slipped on the steamer and sprained my ankle. When I arrived here I went out to Pete Farrall's, a friend of mine, in the Mission. This was on the 11th of last January, and on the following day my brother, Patrick Enright, who keeps a grocery store on the corner of. Howard and Rausch streets, come to Farrall's house with a carriage and told me that they were going to take me to my sis-

sent again next day after my trunk, and the Sisters gave the expressman an old trunk half-filled with crape and other rubhish. So I had to send this back. Then they sent me my own trunk, but in trying to open it, as they do with every girl's trunk, to take half the things out of it, they hroke the key, and I had to have a new lock put on. Thus the trunk cost me \$5 before I got it to my room. As soon as I got settled I started down to see Mr. Patsy Enright, my darling brother, who had thus locked me up from my Protestant husband for eight months. from my Protestant husband for eight months. When I went into the store I told the clerk that I was Pat Enright's sister. 'Haw?' said he; 'you must he entirely mistaken, for Mr. Enright has but the one sister, Mrs. Coleman. His other sister is dead, and buried, too. Lord be good and marciful to her poor sow!?' 'She is not dead and buried,' said I; 'I am her. My brother thought I was dead to the world, but here I am, a free woman, and God below the world, but here I am, a free woman, and God help the man or woman who will attempt to kidnap me again!' At that Pat, came in, and he could not me again!' At that Pat, came in, and he could not have been more astonished if my mother out of the grave had stood before him. He could not speak one word; he just put his hand in his pocket and gave me \$20, and I took it, for, God in Heaven knows, I wanted it. I was hungry and almost naked. 'But,' said the woman, 'I would now be happy if I only knew where my darling, loving husband was. Ob, George! George!'' At this the poor, distracted creature gave full vent to her womanly feelings, and cried bitterly for the loss of her husband. After cemposing herself, she said a better or kinder man never lived than her husband. "The only reason on earth," said she, "that I was "The only reason on earth," said she, "that I was put in the Magdalene Asylum was because my hushand was a Protestant, and because I loved him and we lived very happily together. But the wicked Church has separated us, and may God them judge accordingly. I swear hefore high Heaven never again accordingly. I swear header light related heavest again to be a Catholic. Any church or system that can he guilty of all the cruelties which I saw perpetrated in the Magdalene Asylum in the eight months I was out there, can have uo claim to be Christ's church. My curse, living and dead, I will give to the Sisters. They separated me from my good loving husband?"

At this the poor woman again commenced to cry, and we stole softly away out of her presence.

The Sharon Wedding.

We have no objection to real Catholics being wedded by the priests of their own church. The laws of the State of California very properly allow it, and all good and sensible people see the propriety of it. But at the same time, when that church affects to monopolize the marriage business, in defiance of our civil law, and our other churches, it is not seemly for American Republicans to countenance the claim, by calling in the aid of the Pope's appointce. It sets a bad example. It looks like a recognition of the infallible humbug, against the

sovereignity of the people.

If we were surprised at Mr. Sharon, how much more were we at Mr. Ralston. We have always held him as one of nature's noblemen-a true sovereign and as much above paltry sycophaney to Pope or priest as any man in America. We thought, and we think yet, that as a staunch republican and friend of the people he should have declined the honor of being present at a ceremony, where a man who was not a Catholic put so great a slight upon the civil law and the free church of the country, as to call in a foreign priest to give celat to his marriage forestival. In view of the present issue between the Pope and the civil law, it was a deliberate insult to republican liberty. We trust it may never be repeated in San Francisco. Let all the friends of true Protestant liberty unite in showing the arrogant church that we repudiate its claims, and defy its curses!

How to Cure Hoodlums.-General Winn has undoulitedly struck one cord as to how to cure hoodlums, but we have still a better cure. It pa-rents and guardians would but send their children to HEALD'S BUSINESS COLLEGE, 34 Post street, they would suddenly become gentlemen and honorable business men, with prospects of becoming Senators and Congressmen, instead of wearing a striped suit of State clothes at San Quentin.

ONE OF "UNCLE SAM'S" CUSTOM HOUSE OFFICERS ON THE LOOSE.

Lawrence Selinger, Captain of the Night Watch, Locked up for Drunkenness and Vulgar Language.

In this age of the third term it is nothing strange to find some of the Federal officers of this city going on a roaring drank once in a while. Such, unfortunately, was the case on last Monday afternoon, in the rear of the City Hall. It appears that Mr. Lawrence Selinger, the Captain of the Night Watch of the U. S. Customs in this city, took a drop too much for his own character, and like all other men when under too much stimulant his tongue wags on both ends. Mr. Selinger, it must be borne in mind was a special police officer under the Crowley administration, and as such, was wrapped up in the reelect tion of Pat Crowley for Chief. Sergeant Carpenter was a regular on the police force at the same time with Selinger. Carpenter, we must guess, was a Cockerill man, while Selinger was a Crowley man-Things passed on as our readers know, Mr. Cockcrill was elected. Carpenter was rewarded and very deservingly too with the position of Sergeant, and Selinger obtained the Captaincy of the Night Watch vice Manzer removed. Things, went all right until last Monday afternoon, when Capt. (?) Selinger went into Green's saloon in the rear of the City Hall, and there it must be presumed took several "wets" straight. On his emerging from this saloon, he espied Sergeant Carpenter standing on the opposite side of the yard. Fired with the sad defeat of his Chief, Crowley, he came across the yard to where Sergeant Carpenter was standing, and with words which we dare not mention even in the worst society, saluted Carpenter. Selinger's remarks were heard inside by Captain Short, who lost no time in taking Uncle Sam's night watch in in inside the City Prison, and placing him where there was no danger of his being drowned, and at the same time placing his name on the Ledger with the simple word "drunk" added thereto. Presently Sergeant Carpenter came in and entered another charge against the Captain of the U. S. Custom House night watch, of vnlgar language. But these two charges were quashed by the enormous sum of \$5. being deposited as bail money. The daily papers failed to notice the affair. But the ILLUSTRATED JOLLY GIANT, which neither fears a drunken priest or a Custom House officer obtained the facts and publishes the same to the world, not through any illwill to Mr. Selinger, but to show people the man whom Collector Shannon intrusts with the revenue of this Port, and also to show that drunkenness and vulgar language in a Federal officer costs only \$5., wheras in an ordinary clodhopper it generally costs from \$60 to \$70. Who wouldn't be in the Custom House after this.

Catholics at Work for "Uncle Sam."

We have been informed, by what we consider good authority, that Martin Bulger has obtained a position in the United States Mint in this city. We trust this is not so. Martin Bulger, or his kind, deserves nothing from the Republican party. We also have been informed that there is a man known as Thomas Kennedy, foreman over the laborers at the same place, who will not employ any man unless he be an Irish Roman Catholic. Also that Sam McCallough, the Superintendent of the new Appraiser's Store, has a man employed under him named Henry Eagle, who is a master mason; yet this man employe all Irish Catholics on the building. These notices we give from information furnished us, without commenting thereon for the present. We hope it is not true. We expect Americans in the employment of the United States Government to be men, and not be crawling creatures to the Romish Church. Give American Protestants a show first, gentlemen, and let the Irish Catholics take a back seat until they learn to be good loyal citizens.

That Military Review.

(SEE LLUSTRATION, TITLE-PAGE.)

It would be but a waste of time and space for us to devote much of our column to that military review which was held on last Friday night at the Pavilion, in honor of King Kalakna. We wish to be brief. in honor of King Kalakua. We wish to be brief. Thus we will say at once that nothing of such a laughable or ridienlous character has ever been exhibited to any monarch in the civilized world. It was a disgrace to the city at large. Not so much, however, on account of the bad drill as the horrible appearance of the men dressed out as they were, some like old women, and more like Her Brittanie Majesty's Guards minus the red coat. So far as the Colonel of the Regiment is concerned, he deserves to command a better, much better corps. He managed everything in "au l'ait" style. His officers He manwere well drilled, and reflected great credit, not only upon the Colonel, but themselves also. We are sorry we caunot say this much for the members of the various companies, the San Francisco Fusileers excepted. This company won the plaudits of every person in that monster building upon every move-ment they made. When they wheeled, they moved like a board so to speak. Captain Schnider's company was perfectly (excuse the word) horrible, They reminded us more of a lot of oxen than of military men under arms. The other companies—well we must be charitable—we will not say anything about them. The commissioned officers did every thing well considering that Col. McComb has only commanded the Regiment tor a few weeks. He has done well. His officers are much better instructed than the officers of the First Regiment, but the men are very badly drilled, indeed.

"What is the Immaculate Conception!"

EDITOR JOLLY GIANT—Dear Sir: Will you please inform a lady reader of your paper what the Immaculate Conception of the Virgin Mary means, and oblige a lukewarm Catholie.

Immaculate means without sin, without the blemish of original sin. It has long been a question with divines how far Christ was free from this stain of original sin. It has long been held that he was conceived free from this stain. But the present Pope, to make the thing more sure, has declared, on his infallible wisdom, that his mother, Mary herself, was conceived free from sin, and as the Holy Ghost was certainly so, it would follow that the very conception of Christ was free from all sin—it was an immaculate, or sinless conception.

We are not infallible, and are therefore, not able to say whether all this is so or not. For everybody's sake we hope it is.

Friends of the Poor.

The lady managers of the "Ladies' Union," Mesdames Sherwood, Mann, Nolton, Horton, and Paddock, have been out amougst the charitable and wealthy gentlemen of this city, collecting aid for their most deserving institution. The following gentlemen have very generoously "piped" down the sums set after their names: W. C. Rulston, \$100, and promised more; L. Tevis, \$100; Sather, (Bauker) \$50; Thomas Selby, \$29; Mayor Otis, \$25. (This gentleman's demands at present are sorely taxed.) Milton S. Latham, \$25: D. O. Mills, only \$10; E tsland, \$20; Crocker (Railroad), Sacramento, \$20; Judge Tobin (Roman Catholic), \$10. These gentlemen have the thanks of the community and the prayers of the poor.

SACRILEGE.—Archbishop Manning in his pasto ral letter to the Catholics of England says, "that all who go to confession and communion, having a donbt of the Immaculate Conception of the Virgin and the Infallibility of the Pope, and do not confest the doubt, are guilty of sacrilege to their creator, and condemnation to their own souls."

Look to it, good Catholics! You had better keep away from the despotic and liberty destroying church altogether, nuless you can bow down, absolute slaves of the Pope's will.

Is there a sensible man in America who cau say he has no doubt of the stupid dogma of Infallibility? Then keep away from them!

Bishop Alemany Ahead Again.

It is truly refreshing to notice how poor unfor. tunate Irish Roman Catholies are sold with their eyes open. We expected before now that these peaple who are making such a racket about liberty in their native country, could certainly show the world that they are capable of managing their own business at all events. But alas, it is not so. No matter what property or possessions they may own or have control of, it is handed over to the charlest Catholic keeping. God help us, if ever the Irish Catholic element obtained control of this country. We might what the White House in Washington, expect to see the White House in Washington, handed over to the Church. In proof of this, it will only be necessary for us to show the helpless condi-tion of these people in this city. Twelve months ago a movement was made to build an independent Irish Catholic Library. The movement was taken hold of with right good will, but no soouer was the requisite sum subscribed, than Bishop Alemauy sneaks in, and vampire-like, seizes the whole loaf in the name of the church, and leaves the poor unfortunate Irish out in the cold. His Grace, tells them very plainly, that they cannot use the Hall for any purpose without his permission, nor can there be any books placed in the Library, but those approved of by the church, and to all this the Irish Roman Catholics—the men who want liberty for Ireland—tamely submit. We would like to know how many dollars has Alemany subscribed to this Irish Catholic Hall? Pshaw! such miscrable creatures don't deserve liberty. They don't know what liberty means, or if they did, they would not hand over their church property and their halls to the bishops for ever. Irish men come to the front, and show the world that you are competent to take charge of your own church property, and maintain your own rights, and then you will be helped to place your own native country upou an equal standing with this your adopted one. Ask yourselves who would eare to help you to gain iudependence for Ireland when you cannot here take charge of a few thousand dollars worth of property among yourselves Is it—can it be, that you caunot depend upon each other, or is it that you are so confoundedly ignorant as not to know your rights in this country? rant as not to know your rights in this country? The idea of handing over your Irish Catholic Hall and Library to Bishop Alemany, The tut! You ought to be ashamed of yourseives. Are not you, each and every one of you, intelligent enough to know what you should read and what you should not read without asking your priest. Let us hear no more from you about the liberty for Ircland after this.

The A. P. A's.

We have often been asked what does the above titl mean. Our auswer is, to all such inquiries the American Protestant Association." It is a benevolent society, and is formed by persons desiring to the utmost of their power to support and defend the liberties of this country from the designs and intrigues of Popish mercanaries, as well as for the maintenance of the public peace and tranquility. It is exclusively a Protestant Association, and the members pledge themselves, as far as in their power lies, by every lawful influence which they can exert, to preserve, uviolate, that most glorious privilege, "Liberty of Conscience," and to protect good citzens from violence, oppression and wrong. Any lurther informbtion in reference to the formation of this society may be had at this office.

The Rev. John Hemphill vs. Buchard.

Onr eloquent friend, the Rev. John Hemphill will respond to Father Buchard's leeture on the A. P. A.'s to-morrow evening, in Calvary Presbyterian Church, corner of Geary and Powell streets. We would recommend those who have not had the pleasure of hearing this brilliant clergyman analize Buchard and his Romish Church, to attend. Those who have heard the Rev. Mr. Hemphill on previous occasious on this subject, need not be invited, because we know they will be there if in the city. The Rev. Mr. Hemphill is, without doubt or exaggeration, one of the most brilliant preachers uow or that ever has been on the Pacific coast, except Starr King.

inquired at all the stores and saloons who knew Parsons. I found no one, but those who were with this rough man, who could pretend to his acquaintance, and these of course I did not ask.

My desponding steps were directed homewards, I pondered deeply. The next day, at four o'clock, the steamer sailed to the city. I must give this man an order for Parsons' money or refuse to do so. To refuse might incur a serious trouble. It might look like a default on my part and would be if this were the real man. I could make no defence, and these people were basty and unsparing to the faithless.

I could not sleep. I resolved to unravel the mys-

and not a sound broke the steady plash of the well

The Klamath River at this place is wide, deep, and rapid. The shores are bold and wild beyond description. There is no river hottom, nothing but, small bars and gulehes, and steep mountains rising two thousand feet in height.

We sped along in the darkness some six miles when one of the men exclaimed:

"Here's the spot. We must now get out and walk and find the trail."

They did so. One earried the lantern and sought the path, while the other followed dragging the boat with a rope. We sat in the little craft, at ease,

know him anywhere.

There was not a paper, nor a thing of value found

on the body.

We had simply uncovered it. We did not move a limb; and we now covered it again, instinctively walking hack to the boat.

His store, his wife, were but five miles away. We should go there. We should see to her safety, aloue in this wild and uncivilized region.

We did so. Away went the light eanoe, and in a few minutes we touched the shore in front of the little store. The Indian sentinel received us. They are ever on the watch. We asked for Parsons. "He go down river. He no come back. He wife



THE FATAL NUMBER-AND THERE LAY THE SLEEPING BEAUTY.

ery. My wife was equally eurious and anxious. I She would go with me. Her favorite palfrey was in the stable. She could travel as well as I. And so we set out at midnight for the mouth of the

No time was lost. The animals we rode knew the path well, and a few hours brought us to the Indian huts near Klamath bar. We roused up the ferryman, an Indian who spoke reasonable well.

"Did he know Parsons?"

"Of eourse he did,"

"Had he seen him vesterday?"

"No! But the night before last, just about dark, two Indians, on the high mountains above the river, saw him in his boat put out from his place to eome here. They saw him float down about five miles. He was then unet by some men who came from the shore in another boat. They all went ashore together, but what for the Indians could not

"Are those Indians here?"
"No!"
"Are there any white men here?"

"Yes; two miners from up the river are here asleep."

We roused them and found them to be two honest fellows who had a boat and knew the river perfeetly. They knew the spot where Parsons had been seen last, and offered to go with us at one. Finding that they might be trusted, I expressed my fears to them, and they seemed zealous and anxious to solve the mystery.

Dark as it was we were soon under way. The night was warm and pleasant. There was no wind,

though very impatient. (See illustration.)

They trod along the water's edge, over the rocks, in the sand and mud and water, through the bran-hles. It was an arduous task, but they were equal to it, those honest miners, and they shrunk from

no danger and no fatigue.

At length, "Here! here!" said the man with the light. There has been two boats tied here."

We landed. The marks were plain. There had been a struggle, and tracks led directly up the gulch. It could not be far. But great God how dark and fearful.

We drew our weapons. The man with the light went first, his companion followed, and myself and wife brought up the rear. We proceeded in si

The ground was firm under our feet. The suurb-The ground was firm under our feet. The suurbery disappeared, and stunted trees, with open space between, made up the seene. I was attracted aside by a moving object of some kind, and soon found myself in soft, disturbed ground. Our companions declared the trails lost, and eame to where I was.

As the light fell upon the spot, the truth flashed upon us in a moment. We dug away the loose earth with our hands. We had nothing else. Each made a hole for himself. Aud in a little while one of our guides exclaimed:

"A toe! a toe! a boot toe! a hoot! a leaf. Ab!

"A toe! a toe! a boot toe! a hoot! a leg! Ah! he is here, sure enough!"

I soon uncovered a head. There was no hat. The skull was broken. Murder! murder! eame from every tongue, and soon the entire remains came to

view.
"It is Parsons," said both the men. "We would

plenty no like, plenty sleep."

It was indeed so. He had gone on some errand for an hour or two, expecting to return soon after night. His young wife had waited, and waited his coming till sleep drowned her senses.

We entered the store, watched by the faithful In dians. My wife entered the sleeping-room, and-there lay the sleeping angel, all unconscions of the misery that awaited her. (See Illustration.)

The light was still burning in the rude chamber, still waiting to guide the footsteps that would come

no more.

My wife gazed upon her awhile and turning away with sympathetic tears in her eyes, said,

"Let her sleep! I would not wake my greatest enemy to hear sad news! The dear lone one, let her sleep in peace. If she could die so, and never know this misery it would be well."

And so withdrawing the light, we left her to the

and so withdrawing the light, we left her to the last sweet sleep she ever knew.

We hurried away-to secure the murderers, leaving word for her to see to the funeral and follow ns, alas! it was a double burial. At daylight the Indians had brought the body to the store. They ciustered round the man they had loved. The squaws howled dismally as is their wont. But the young wife was the chief mourner after all. When she saw the hody, uttering one pierceing shrick, she fell upon it, and never spoke again. The rough white men who saw it, shed copious tears. Their rough nature was stirred to its foundations; and the Indians will never forget the white squaw, who went to the

CONTINUED ON PAGE 295.

Gleanings From the Vatican.

Written Expressly for the Benefit of Irish Roman Catholics.

CHRONOLOGICAL HISTORY OF ROMANISM.

Since Bishop Bayley of Baltimore in conjunction with Archbishop Manping of England have undertaken to prove that the Romish church always had infallibility vested in her Popes, and, that the church of Rome has never changed since the Apostles first founded it, it will be necessary for us, in our mission of exposing the fraud and deception of the Romish harlot to produce such facts and figures as the Popish priests can not controvert,

Hence we will give a true history of the Romish Institution in a concise manner from the first Bishop up to the time of the Reformation. This chronological history must prove very interesting to all our readers, but more especially to the Irish Roman Catholie portion in this country, who are now, thank God, opening their eyes to the errors of Popery. It will be seen at a glance from our Popish chronology that the Papacy is purely a human invention in-spired by the devil for the purpose of blunting the intelligence of the people and keeping them in ignorance as to their rights, as members of the Christian religion and heirs to the kingdom of Heaven,

by the merits of Jesus Christ.

The Romish priests, the lying ignorant Romish priests, would endeavor to make the people believe that the system now taught by the Church was handed down by Christ to the Apostles, and from the Apostles to the Pope, and from the first Pope as they claim to all the successors of Papacy down to the horrid old villian who now disputes honor and title with God Almighty on earth. We intend to show that these pretensions are purely of a human invention and that the so-ealled claims of genuine authority are lies of the most damnable nature, manufactured out of whole cloth. Let us proceed with our

Bishops Linus, St. Clet and Clement, afterwards called Popes reigned from 65 A. D. until 91, under Adrian a change was made in the Lords supper hy adding water to the wine, he also being the founder of holy water. In 135,Sixtus, a Roman bishop, introduced altars for the first time. In 142, Emperor Antonnius instituted the feast of Lent. Two years afterwards a constituted the feast of Lent. Two years afterwards a constituted the feast of Lent. troversy ensued about Easter. In 152, and under the same Emperor, Bishop Higinus instituted the consecration of churches, The same bishop also insti-tuted the practice of having godfathers and godmothers for children at baptism. The title of pope was applied to the bishop of Rome for the first time in the same year. Prus, a roomen beauty, that the resurrection should be kept on Sunday, The in the same year. Pius, a Romish bishop, decides

In 159, fonts were erceted in the churches. Fathers of the church agree that Latin and Greek Christians should observe their own day as to the

Saviours resurrection.

In 174, Soter, one of the Fathers, held that no marriage was good except where the priest gave his benediction. Eleutherius, a Romish bishop denounced the superstitious refusal to eat meats. In 190, the first feast of Pentecost and the nativity of Christ were celebrated. Under Pope Severns in 196, a con-troversy took place between the Asiatic and West-ern churches. The tormer followed the custom of the Apostles John and Polycrap in celebrating the death of Christ on the 14th day of the Moou, and the latter held it on the first Lord's day after the full This led to serious disputes and several of the Eastern Christians were excommunicated. It took several conneils to settle the dispute.

Zephyrinus of Rome, in 203, declared that all baptized youths should receive the Eucharist annu-

ally.

Under Pope Zephyrinus, in 211, Minutius Felix wrote a dialogue ou behalf of the Christians and condemning Jews. Altars were first written about in the Romish books by Tertullian. The Four Embers or fasting days, were first established in 214 by Calistus in Rome. The same Father established churchyards, and prohibited marriages within the fourth degree.

Under Pope Urbau, in 224. places of worship

for Christians were first erected. The same Pope decreed that no man should he made a bishop who was not first a Deacon. Under Pope Alexander in 228, the priests and bishops first commenced to hold lands for the support of themselves and their wives and families

Copes for hishops were first introduced under Pope Cordelius, in 255. Under the same Pope, Paul the Hermit had to fly into the wilderness. This gave rise to the first monkish order.

The first consecration of altars was introduced

under the same Pope by Felix of Rome.
Caius, Bishop of Rome, under Dioelesian invented eight ecclesiastical orders, viz., Ostiarius, Lector, Exoreista, Acoluthus, Subdiaconus, Diacon-

us, Presbyter and Episcopus.

Marcellinus. Pope of Rome in 297, sacrificed idols, during the time of persecution, and afterwards confessed and repented, but yet it did not save his life he was martyred in 304.

THE INTRODUCTION OF CARDINALS.

Marcellus, a Roman Pope in 308, first appointed Cardinals by designaing fifteen persons to bury the dead and administer the ordinance of baptism, during the tenth persecution. The term "Cardinal" was applied to them on account of the extraordinary fortitude which was requisite for the discharge of the difficult duty during the tenth persecution of the church. The name "Cardinal" was only temporal at first, but the title was afterwards applied to the prineipal dignitaries of the Pontifical court and hierarchy Fasting on Sunday was abrogated by Pope Melchiades in 312.

The ecclesiastical and temporal power was first exercised by Constantine in 316. Sylvester invented the Albe, and Corporal for the altar in 317.

The same Pope, by order of Constantine, justituted the feast of St. Peter. Other authorities claim that this feast was not celebrated until the year 440.

Wax eandles were first introduced into the churches in 329. In 325, Helena, the mother of Constantine, found the true Cross of Christ and also the true crosses of the thieves all uninjured. In the same year the Nicene creed was adopted.

Mareus, bishop of Rome, ordered the Nicene ereed to be sung after the Gospel. Constantine first instituted the feast of the Annunciation. In 359, the supposed bones of Andrew were transferred to Constantinople, and the feast instituted. In 362, the dispersed monks were collected into companies by Basil. They then began to erect monasteries and live according to his laws, whence they were called "monks of Basil."

In 364, marriage during Leut was first prohibited. In this age of Christianity the great St Anthony spoke as follows, "Oh, my children the wrath of God will fall upon this Church. We will be delivered over to unclean beasts, for I have seen the holy tables of the Lord surrounded by mules and asses, who have defiled the body of Christ. voice ery out, my altars shall be profaned by abominable ministers, who shall call themselves the successors of the Apostles."

In the same year a sect arose in Rome, who called themselves "Collyridians" and offered divine honor to the Virgin Mary and called her Queeu of

In 366, the first fight or squahhle, as we will term it, took place between Felix and Liberius, the former was duly installed as Pope in the presence of three eunnelis, who represented the faithful. latter was recommended by the council which had assembled at Sirmium. A row occured in which Felix was defeated and had to leave Rome. In 369, the Order of Lazarus was founded in Savoy. In 375 the bones of St. Andrew were transferred to Scot-Two years previous to this date, another Papal row took place between Popes Damasens and Urban. The former proved victorious and in his mad joy, he set fire to a church and burned it to the ground. He was afterwards accused of adultery by Calixtus and Concordius, two bishops of Rome. This vicegerent issued a Bull in 370, forbidding ecelesiusties to enter the houses of single females,

widows, or women whose husbands were absent.
In 377 the feast of Epihany was introduced, and the custom of parents standing aside when their children were haptized.

In 380 the term "Catholie" was first introduced. In 384 the celioacy of the priests was first spoken of. St. Jerome calls the Pope, a scarlet womau.

The clergy, at this time, became very debased and In the same year, 11,000 virgins and Urimmoral. sula were drowned when crossing from England to

In 385 Pope Siricius ordained that if a clergyman marries a second wife he should be degraded

In 391 the supposed head of John the Baptist was removed from Cilicia to Constantinople. In 394, the mass was first introduced. In 395 Jerome translated the Bible. In 397 the third council of Carthage deerced that the Eucharist should he administered to none except to those who were fasting.

In 398 Pope Anastasius ordained that the people should stand whilst the gospel was being read. In the same year, two women celebrated for their beauty, named Melania and Marcella, divided the faithful into two factions. A priest named Rufinus of Aquilsia, who had lived at Jernsalem for twenty-five years with Melania as her lover, lead on one side, and the supporters of the Pope on the other. In 400 the regular canons were ordered read for the first time 403, Innocent, the prelate at Rome, enjoined the Sturday should be kept as a fasting day, because Christ's disciples mourned and fasted that day for him. In 406, under Pope Honorus, the supposed hones of Samuel the prophet were transferred to Censtantinople, 1,460 years after his death.

(TO BE CONTINUED.)

Beecher-Tilton.

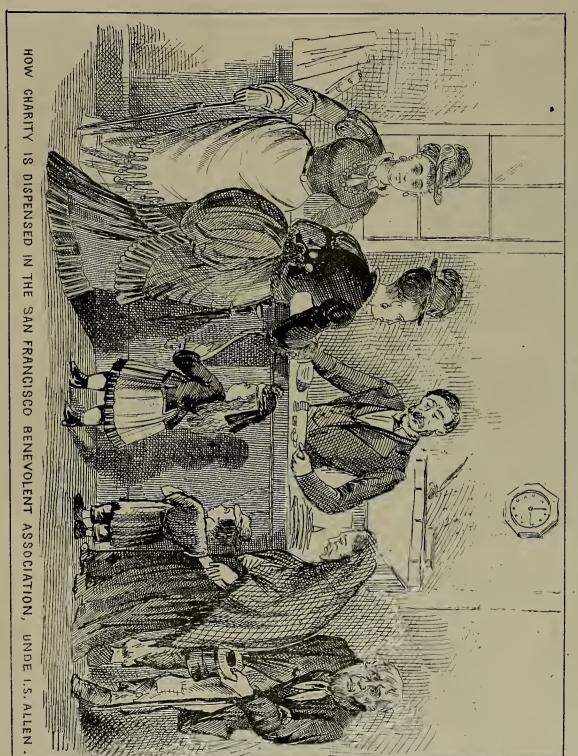
The Beecher-Tilton scandal seems as remote as ever from any final settlement. Beecher has been cleared by the church, and is restored to his preaching and his salary. He is lionized, and is making money out of bis popularity. In the meanwhile the two cases drag along in court, and are delayed at every step. The suit of Tilton against Beecher for damages, for seduction, is delayed at every step by Beecher's council. They do not want a trial, and Tilton cannot force a bearing.

On the other hand, Beecher has caused Tilton to be arrested on a criminal charge of slander. In such cases the defendant is entitled to a speedy trial, and it was thought Tilton could force it for ward. But no, the district attorney is a friend of ward. Int no, the district attorney is a friend of Beecher, and be says be must bave time to get ready, and be is not ready yet. Thus this matter remains in abezance. Tilton, it is said, keeps himself quiet, refuses all offers to lecture and show himself to make money, while Beecher is taking fortune at the flood and filling his pockets. He is evidently uncertain of the result. He has not as a purply faith in the courts are unlike own selected. much faith in the courts, as in his own selected

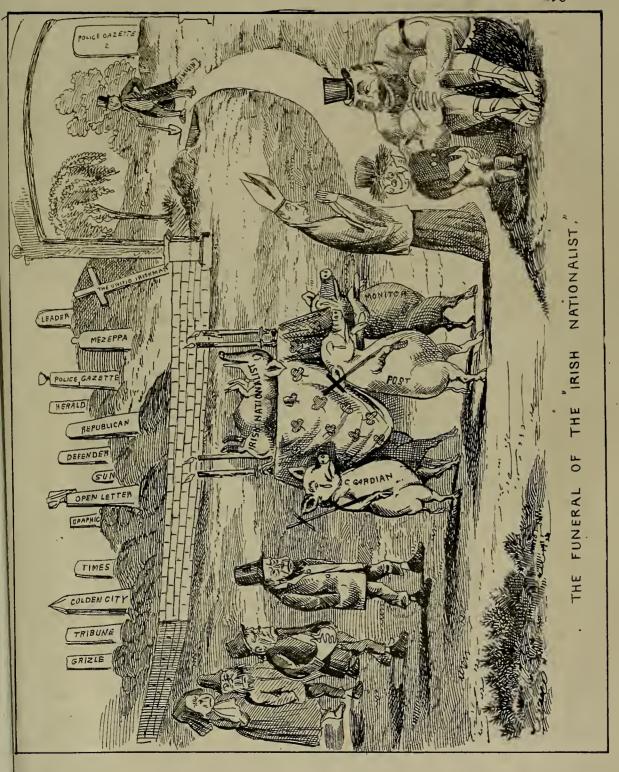
He is, perhaps, right; but the public is just ou the other horn of the dilemua. No sensible man or woman outside of Plymouth Church has yet acquitted Mr. Beecher. It remains for the law to do it. These delays add to the presumption of his guilt. And every time he appears in public, and receives the applause of his friends, and pretends to teach in the name of God, should the verdiet be flually against him, will sink him deeper and deeper in public estimation as a most impudent and unhlushing hypocrite. Let us have the trial, and save the poor man the possible deeper degradation.

A Bright Little Girl.

Walking in the streets of San Francisco one day we met a nice little girl of Italiau parentage, and evidently a Catholic. We bad occasion to speak to her, and observing a cross round her neck, spoke of her religion. We asked how often she went to chnreh, and to confession. We were surprised to learn that she bad not been for a long time. She said her father and mother were dead. Her mother had died recently, and she was a poor orphan, and found it difficult to live. Yet when she saw the priest he always urged her so much for money to pray her mother out of Purgatory that she had quit the church altogether. She loved her mother, and did not like to hear that God was so bad that He would not take her out of the fire without money, and she hardly able to get bread.



THISTLETON'S ILLUSTRATED JOLLY GIANT,



FAITHLESS.

A WAIL FROM THE STATE PRISON.

BY W. K. WEARE.

There are times for retrospection, When the past is brought to view, And we gather faded garlands From the gardens where they grew. From the gardens where they grew. Some with rainbow hues are tinted, Round some dark shadows play—The first 'twere well to eherish, The last to cast away.
While some are ever dear to me, There is one o'er whieb I grieve.
FAITHLESS!—the thought is madness—Born only to deceive.
Faithless one, if ever These lines should meet your eye, Reflect when sorrows gather. Reflect, when sorrows gather, On the bappier days gone by: When life was in its morning, No care upon my brow.

And Hope's bright day was dawning,
Where all is darkness now.

I thought you then a blessing, Sent from the hand above And well you know I lavished On you my all of love. And you? your love was plighted, In sunsbine and in storm— I could not deem a serpent Was in our Eden home. And when they told of perfidy, I rested in your smile— Oh, God! that one so beautiful Was born but to begnile!

But when the damning truth was plain, How terrible the bour! How terrible the bour?
The oak upon the mountain side,
Rent by the lightnings power—
The meadow scathed by living fire,
Where nothing green cond start,
Were verdant to that arid waste,
The desert of my heart.
I hated man, I doubted God,
The future segmed to me The future seemed to me
A lone and dreary pilgrimage
On life's tempestuous sea.
Were there no other ties to hind, Were there no other ues to hind,
I then bad cursed my race,
And placed the occan depths between
Myself and your disgrace;
But something said, "The innocent
Should suffer not for sin, Your helpless child demands your care, Once more the world begin."

To him who came between our lives
I nothing then did say—
I knew that vengeance was the Lord's,
And that He would repay—
That sorrow yet would be the lot,
The bitter lot of those Who make a dreary wilderness Where blossomed once the rose. But when he taunted me with shame, And her that gave me birth, I struck him, as the wronged can strike, And felled him to the earth. They say it was a murder;
I never guilt confessed;
I am dying in the prison cell—
Your sinful life is blest.

I sorrow if I did a wrong, And God's commandments broke: And God's commandments broke:
Some wrongs can never be avenged
Save by the fatal stroke.
Our child, I left it to your care,
To shield its springing life,
And prove the mother might be true,
Though faithless was the wife.
I have labored to forgive you long,
And die without regret.
God help me to forgive you now—
I never can forget.

THE SECRET OF THE AURICULAR CONFESSION EXPOSED.

The doings of the Nuns and Priests in the Convents of the United States --- Startling Revelations of the Infallible Church of Rome for the Use of Fathers Husbands, and Brothers.

WRITTEN BY AN EX-CATHOLIC PRIEST FOR THE BENEFIT OF THE JESUITS.

(CONTINUED.)

England as a Christian nation and a Christian people, has done well on this occasion. She has given the world evidence that whatever may have been the crimes or errors of her former rulers, she still retains within the breasts of her people some seuse of that great commandment, "Love thy neighbor as thyself." What have we, American eitizens, done for our Protestant brethren in the Alpine valley? We see and know them to be oppressed and ground to the dust-for what? Because they are Protestants. Is there any thing else laid to their charge? Nothing. Was there ever any thing else laid to their charge, in justification of the cruelities which, century after century, the Pope of Rome and the blood-hounds of his church have inflicted upon them? I have diligently examined the history of this people. I was induced to do so at an early age, helieving it almost impossible that humanity was helieving it almost impossible that humanity was eapable of enduring such sufferings as history informs us were inflicted upon them by the Romish Chureh; and I am compelled to say, in truth and honesty, that I cannot discover any reasou or any cause for their persecution by Roman Catbolics, except that they did not believe in the supremacy of the Pope, and the abominations of the Romish Church. And why, under these circumstances, are not Potestant Americaus doing something for these their brethren? It is in the power of this country to do much in any just cause, Such an advocate as this government might prove itself to be against the spirit of Popery, even in the Piedmont valley, would carry gladuess to the bearts of many an oppressed brother among them. We have money, which we are throwing away in charity to those who have but few claims upon us; we have genius which we are scattering all over the country in rantings and avings and metaphysical discussions, unproductive of scattering all over the country in rantings and ravings and metaphysical discussions, unproductive of any thing useful to man. Why not employ this in espousing the cause of liberty and of our oppressed brethren the Vaudois—a poor people who have no standing armies, no treasury,—nothing but their Protestant religion and a good cause to support them. Why is not the genius of our people—why have not their fine minds and fine talents been employed in bolding up before the broad light of Heaven the villainies, iniquities, abominations and corruptions of the Romish Church? Why are not such impostors and deceivers of the public as the Roman Catholic Bisbops of New York and Boston, together with their mau Trim—Brownson—singled out from among our people? Why does not public opinion write in Italies on the countenauce of cach of these men, the words deceiver and traitor, that of these men, the words deceiver and traitor, that of these men, the words deceiver and traitor, that our children may avoid them when they see them in the streets? Why do we not teach even our little ones to pray that the Lord may rescue our brethren the Vaudois from the cruelties of Popery? Why does not every Christian teach his child to exclaim, in the beautiful language of the immortal poet of England, who was himself a true friend of the Vaudois,

Avenge, O Lord, thy slaughtered saints, whose bones Lie scattered on the Alpine mountains cold:— Even them who kept thy truth so pure, of old, When all our fathers worshipped stocks audstones,

Why do Americans allow their children to go to why do Americans anow mere content to go to the schools, kept professedly for the propagation of sueb doetrines as those taught and practised by the Romish clurren? I myself tremble lest there may be something wrong in the construction of the social system in our Republican government. Assuredly, nothing else could induce us to violate the first law of nature, which is self-preservation. Our natural affections, and sympathy with each other, are the sweetest ingredients-and perbaps the only sweet ones which Providence has thrown into the eup of life, undoubtedly for the holy purpose of rendering it all palatable. Take them away and life would it all palatable. be bitter indeed.

A state of society, such as the Popish church, through her agents in this country, desires to introduce amongst us, tends to no better purpose, than to divest man of bumanity itself. It would harden bis beart and swell him with the morbid humors of vauity, ambition, bigotry, and persecution. It would increase our natural miscry, and leave us no anodyne, but that filthy and abominable one, auricular confession and Popish pardons. Does not this deserve the execration of the virtuous and pious of all denominations? And are you prepared, fellow citizens, for such a state of things? I am aware that there are some against us, ready to tear from their bosoms, for base and sclifish purposes, every thing good, which the God of glory through the merits of his Son, has planted there. There is nothing so absurd that pride and seifishness will not adopt and maintain it. It is said that Alexander did not really beleive himself to be a god. The vilest and most profligate of the Cæsars demanded Divine houors. Some of the Popes of the Romish church, even when rotting and dropping to pieces, from the deserve the execration of the virtuous and pious of even when rotting and dropping to pieces, from the effects of disease, brought upon them by licentiousness and dissipation, would have the world believe that they were infallible, and even impeceable; so says Balarmine, an authority not to be disregarded by Papists.

(TO BE CONTINUED.)

RALSTON A FRIEND OF THE DISTRESSED

"CHARITY COVERETH A MULTITUDE OF SINS"

We beleive in the above saying of the Redeemer, because if any act which one fellow human being can do for another is worthy of real merit, it is that of relieving his wants in the time of need. This, then, being the case with Mr.W. C. Ralston, bis charity would undoubtedly eover his short-comings were one of the wickedest men living to-day, which is fortunately not the case.

We have tor quite a number of years heard of this centleman, as one of the most liberal hearted men in San Francisco, not liberal as a good many others of wealth and affluence are, when their good names and their philanthropy are advertised to the world, but liberal and charitable to the lonely and desolate in real need.

To illustrate this gentlemen's goodness of heart, we will cite one instance which has come to our knowledge inside of the past week. There are in this city some half a dozen of charitable Christians ladies who have resolved upon starting a Home for poor industrious women, who need work to earn a few dollars for the snpport of themselves and perhaps three or four orphans. Those excellent ladies, in order to fit out their Home with wash tubbs, etc., intend to hold a fair in Paeifie Hall on next Tuesday and for the three following day's. next Tuesday and for the three following day's. Previons to this undertaking, they went round among the wealthy people of this eity hegging aid. Among the gentlemeu visited Mr. Ralston was one. On hearing the nature of their mission, he, whole sould as he is, put his hand into his poeket and banded them \$100, saying at the same time, "this is all I can afford to day but come back by and by and I will see what I can do."

Is this not charity in its purest sense. These ladies did not have a subscription in their bands, for the purpose of having the donors advertised in the daily papers.

No! they went begging quietly for a noble work, and true to Mr. Ralstons charitable nature be did not seek notoriety through the columns of a newspaper, but rather gave with the right hand without letting the left know thereof.

letting the left know thereof.

This is by no means the only case where this charitable gentleman has eome to the rescue of the poor with bis money, but only one of the many we could give to show the largeness of the man's beart and the goodness of his nature. If W. C. Ralston does not obtain a choice seat in the Kingdom of Heaven, there is no truth in the quotation which we have given at the head of this article as we have found it in the Bible. Well, indeed would it be for the poor of this city if there were a few more such wealthy meu as Mr. Ralston.

SAN QUENTIN, 1874.

spirit land with her beloved.

Sorrowfully enough we made our way back down the river, to town. Even the thirst for vengeance was subdued by the gloom that overshadowed us. At times, this feeling, and great fatigue reduced our speed to a funeral pace. We reached Trinadad about noon, thoroughly exhausted.

But our men had flown. Like the fahled Arab,

they had silently stolen away. No scarch availed to discover their whereahouts, though there was not a man in the county who would not have risked his life in their capture.

The news of the melancholy death of the young wife, and the double funeral soon reached us, and

OBITUARY OF THE "NATIONALIST."

"In the Midst of Life we are in Death."

SEE ILLUSTRATION, PAGE 293.

We are suddenly and unexpectedly called upon onee more to elironiele the early demise of a contemporary, who, a few days ago, appeared in life amongst us, full of vigor and usefulness. But alas! to-day the earth closes over its sad remains. Ah! what a lesson this teaches us all, but more particularly sad is it when we find that this death was

len's Heaven at all events, we think that Cullen must be the agent of the devil, rather than a follower of Jesus Christ. Christ never wished that any man's soul should go to Hell, but Cullen's regret is that Hell is not hot enough or eternity long enough to roast a Fenian's soul. Bah! Irish men why don't you allow that eursing beast to starve in Ireland before you would give one single shilling to keep him living in state as he now does live. It is his kind that have deprived you of the service of a valuable that have deprived you of the service of a valuation journal here in this city, you know the priests did not like the "Irish Nationalist" simply because it told you to be men and not to be erawling creatures bowing and seraping before a priest like so man



FATAL NUMBER-SHE STOOD UP IN DEFIANCE.

filled the whole settlement with mourning. Indians never met but they spoke of it with sor-

Parson's affairs were placed in my hands to settle up. R was soon done. There was little eredit in those days. The store was disposed of for gold, and twenty thousand dollars remained to him, after all was paid.

When I journeyed to the city of San Francisco, I sought his mother, a lady of great wealth, and of the highest refinement. I spoke of him to her, She was very indiguant, and almost ordered me out of her presence.

"He was her only son. She showered all her love upon him. He was able, talented, and might have done honor to his family. But he preferred the wild life of a borderer to the refinements of civilized

She stood up in defiance and declared she did not want to hear from him. (See Illustration.)

"Had he not even married against her will, married a mere rustie heauty, without either heart or mind. She would never forgive him, never!"

But wh n I told the story of his death, of the louble, the terrible death, and of the extinction of nis family and name, and of that "mere rustie beauty," she melted, the great lady became the woma n, and wept bitter tears of lamentation.

When I presented the accounts and the cheek for the money, they were unnoticed. Money had no power to assuage a grief like hers.

brought about by the united efforts of those geutle and meck creatures who call themselves priests. Yes, priest, we repeat it, the Irish priests of San Francisco have murdered the "Irish Nationalist." And why? Because it was one of the boldest and most fearless journals ever published in defence of the Irish people against the hellish designs of that political trickster Paul Cullen, alias Cardinal Cullen, of Dublin, Ireland. The "Irish Nationalist," had it but lived, would have been the downfall of Irish priesteraft in this country. And the ennning priests seen this before it was too late, and true to their sneaking mission, they urged upon their poor iguorant followers the influence of not supporting it, Hence, its early demise. There is one lesson taught, however, by the death of the "Irish Nationalist" and that is, that the poor, brave but ignorant and priestridden Irish Catbolic people are yet manaeled by the heavy chains of a cursed system of Popery and priesteraft.

The priests know well, and we know well, that if ever the Irish people gain freedom from England then good by to the burly, ignorant, beastly, and tyrannical priestly power, Hence come the curses of that seurrillous priest Cullen when he says: "that Hell is not hot enough or eternity long enough to justly punish the Fenians." This is the priest, the Prince of Heaven-God save the mark-that Pio Nono has placed over the souls and bodies of the Irish Roman Catholies in Ireland, will, if Cullen he

dogs. This is why you have no journal except the ILLUSTRATED JOLLY GIANT that will talk up to you and advise you to shake off those drunken sots who go round drinking and earousing upon your hard-earued money. Irishmen be men aud not dogs. The priests are no better—nor half as good as dogs. The priests are no better—nor narias good as any of yourselves—you can go to Heaven without Latin mumbling. Heaven is yours if you wish it without the priests aid. They have sileneed the "Irish Nationalist" because it was your friend but they cannot silence the ILLUSTRATED JOLLY GIANT. We will speak the truth though the Heavens fall. We will teach teach them to be virtnous, "Creseit sub pondere virtus" will be the ease with those fellows as long as we exist

The Irish Roman Catholies ought to know by this time that Bishop Alemany is no lover of theirs, yet they erawl beneath him and put their hard-earned money into his hands to build up a comfortable palace for himself and his lazy priests.

Notice to City Agents and Newsboys.

On and after next Saturday, the ILLUSTRATED JOLLY GIANT will print two Editions, one on Friday for the Country Agents and prepaid subscribers and the other on Saturday morning for the City Agents and newsboys.

In order 10 accomodate all our patrons, the paper will be issued from the issning rooms at the nsnal a messenger from Heaven and thus send the Fenians place, (433 Washington street, at 6 o'clock on Satursouls to Hell, we never wish to go to Cardinal Culday mornings until further notice.

TO BE CONTINUED.

How the Romish Church Punished a Jew in the Inquisition Period.

The following is an account given by a faithful but unfortunate Jew, of the treatment which he received at the hands of the Popish butchers at the time of the Inquisition in Spain.

After describing his arrest and confinement, he proceeds to give an account of his punishment

"Then the inquisitor introduced through my throat a piece of fine linen, a part of which covered Water was poured into my mouth and nose so slowly that it required an hour to swallow the smallest quantity. I could not respire. Each moment I made an effort to swallow, hoping to give passage to a little air; but as the wet linen put an obstacle, the water entered at the same time through the nostrils. You may conceive the suffering which I had to bear.

"I was on the point of snffocating; I made a sign that I wished to speak. They then released me, and conducted me nearer the inquisitors. Then I declared that I was an Israelile, that merited death, and that I sought to be led to it, but that these sulferings were useless.

"'It is not you of whom it is questioned,' replied the chief of the inquisitors, in a sepulchral voice, 'but

of your fafher.' "'My father is innocent,' I replied, with firm-

ness. "'Well,' coldly replied the same familiar voice

The executioners bound my legs and hands in such a manner that they could not change their position; then they rubbed my feet with oil, and I was placed before a strong fire, where I remained until my flesh was cracked, and the bones and nerves appeared at all parts. At that moment I thought I would die, and I fell insensible. I learned since that the physician attached to the establishment had declared that I could not support any more. was reconducted to my cell, and it was six months before I recovered from those atrocions tortures of that night. But my heart was tranquil. had not accused my father.

"When I recovered, it was announced to me that I should appear at the next Antoda-fe. This ridiculous word, which signifies act of faith, is the apellation given to the execution of the decrees of the Inton given to the execution of the decrees of the Inquisiton. In fact, a few days after, I was wrapped in a cloak which is worn hy condemned heretics, consisting of a shirt without sleeves, a large yellow cross on the breast and back, and a pastehoard bonnet, on which were painted devils and flames. Thus attired, I was obliged to follow a solemn pro-

"We started from a church where the service of the dead was celebrated. Thence, we proceeded to a large park, on one side of which were creeted a large park, on one side of which were erected stages for those invited, and on the other hand an amplitheatre for those condemned. Surrounded by soldiers, priests, and penitents, of all grades, we arrived there, chained and gagged, with our feet bare. I imagined I was walking to death.

"I felt happy in the thought that the term of my sufferings was at an end; but, after a sermon, which was delivered to us hy a friar, our sentence was read, and I learned that I was condemned to

pass my days in a convent, where I must pronounce the vows of seclusion and poverty. All the wealth of my father was confiscated for the benefit of the

At a distance of about twenty paces from me, an aged man was advancing with tottering steps. His cloak was drawn over his face, in his tremhling cloak was drawn over his tace, in his tremining hand was swinging to and fro a taper of yellow wax, his white hair covered a forehead marked with deep lines of sorrow. Those attenuated features appeared familiar-to rie. But judge of my horror when his sentence was read alond, thus. Thon, Casar Orohio, art condemned to die! That man was my father! In less thau two years, he had become an old man, through suffering and

"The barbarians would not allow us the pleasure of emhracing each other for the last time. He was conducted and tied to the stake, and there he cried in a lond voice: 'I merit death, because I have, against the voice of my conscience, forsaken the

faith of my fathers. I am a Jew; and I die believing in the Jewish faith. May the Almighty pardon me! And thon, my son, do not forget that the religion of Moses is the only true one, and mayst thou return to it some day!'

"After these words the smoke choked his atter-

ance, and hid him from my view.

"Conducted into a couveut, I remained there three months, crazy, and when I regained my strength and intelligence, I formed the resolution to exert my nimost endeavors to fly to a foreign land, where I could embrace the religion of Moses, as the last will of my dying father. I had the appearance of submitting to my lot; I affected great zeal in the canse in which I was engaged, and, at the end of two years of constraint, I was charged to collect alms in the city for our con-

"During several weeks I prepared for my escape, and at last, one morning, I was fortunate enough to fly from Madrid in a secular habit. I took the road to Portugal, and after a long and fatiguing jonrney, in which I was hurnt by the sun, and devoured by thirst and dust, I arrived at Lisbon.

"The Inquisition was so powerful in this city that I had not the courage to stop long. I found some relations of my family, and they gave me enough money to embark for Eugland. We were on the deck discoursing with the sailors and passengers, when the conversation turned on religion. I declared that I was a Jew. I was now regarded

with an evil eye, and was no more questioned.
"But the next day we were assuiled by a violent tempest, and the mutinous sailors declared that there was a Jew on board, and that I was the canse of the tempest which every moment threatened to suhmerge our vessel. The captain and some pas

sengers gently remonstrated.

"The squall became stronger, the foaming waves rose higher, and the thunder rolled with more vio-The sailors insisted anew, that, as there was a Jew on hoard, they had ro hope of safety; and, notwithstanding my prayers and my offers, they seized me and threw me into the sea. Luckily, the captain threw me a hencoop to which I clnng with energy. After some hours of a terrible strug-gle and a horrible agony, I commended my sonl to the God of Israel, and I thought that my end had arrived.

"On my revival I found myself lying in a good hammock. I was dry and warm hut weak. A fly hoat has rescued me, and I recognized the finger of Providence when I learnt that the Portnguese ship, whose crew had treated me in so inhuman a mauner, had perished, without one of all those who

manned her being left to tell the tale.

"I landed, fortunately, in Holland, and it is a month since I came to Amsterdam, where I pro-pose, first, to become an Israelite, and then to ex pose, first, to become an Israelic and affect to earlie to earlie recise the profession of physician. I have been happy enough to show you, by the recital of my misfortunes, that violence is a dangerons auxiliary for religion, and that we Israelites ought to interdict all species of religious tyranny, in thinking of the evils which fanaticism has caused to fall on ns."

The good innkeeper now announced that his wife had taken the medicine prescribed by the doctor, and had recovered. Van Klief, pleased with his success, offered him pay, which, he refused, and the anditors, pitying him for his misfortnes, forbore to speak in reference to his somewhat rude interruption of their previous discussion. As the night was dark they led him to his home, in order that he might not fall into one of the numerous canals which intersect the goodly city of Amster-

Don Balthazar Orobio became a Jew, and excr cised with honor his profession as a physician.

He also distinguished himself by his beueficence towards the poor of all sects, and by the liherality of his religious sentiments.

He died in Amsterdam, in 1687, beloved, esteemed and regretted by all.

PRATT'S ABOLITION OIL, the poor man's friend, the people's remedy for rheumatism, neuralgia, gout, sprains, hrnises, sore throat, headache, toothache, lame back, and all lameness and Pain. Pratt's Aholition Oil speaks for itself. For sale hy all druggists. A. McBoyle & Co., drnggusts, 504 Washington street, proprietors.

Is he Honest or Crazy?

Last week a poor fellow of foreign birth, found a piece of coin, of the value of five dollars on Folsom street of this city. He was poor and ragged, but from some strange impulse to our people unknown, he made his way to the police office, where he left the money to find an owner.

He intended to do a simple act of honesty and justice, and he became an object of suspicion and wonder, and found himself in a world of trouble.

The Superintendent of Police gazed at the man in perfect amazement, and wanted his photograph. The "holices men" who stood hy, walled up their eyes more than Father Prendegast at the Sallie Collins miracle. With one accord they pronounced the man insane.

Ex-Coroner Rice, passing at the time, was called in, as one expert in questions. He said the case was not fairly before him, as the man was not dead; but let him kill somebody, or commit suicide, and the fact of his returning the money would send him to Stockton beyond a donbt. In the Coroner's office, such a thing as a piece of coin, a greenback, or a valuable robe had never been found wanting an own-They had been appropriated at oncc.

Sam Kent, who was standing by, threw np his digits in perfect consternation. He did not think there was a mau in the street department who would have done such a thing. He regarded their heads as level, and must therefore hold the fellow insane.

The late poll tax collector and assessors, who happened to be near in their separate cells, each express. ed the same opinion. A man who had a piece of gold, and went in search of the owner with a view to restore it to him, could not be other than dement-In their offices the rule was the other way.

Our Superintendent had serious thoughts of sending the poor fellow to Washington to be examined by a committee of Cougress, and a high bid was made for him as a specimen for Barnnin's musenm by a speculative bystander, when some one suggested that he was a foreigner, whose education had been neglected.

He was immediately dismissed with an admoni tion not to do so any more. He was glad to learn that he was not fined, had nothing to pay, and went

on his way rejoicing.

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in round bottles. On receipt of price these medicines will be sent to all parts of the country by express or mail, so curely packed and free from observation.

C. F. RICHARDS & Co., Sole Agents, Wholesale and Retail Dringgists and Chemists, southwest cor ner of Clay and Sansome streets, San Francisco.

Gladstone and the Holy Roman Catholie Church.

The plot thickens, and the play goes on. Mr. Gladstone is fearfully in carnest, and his charges are solid and incontrovertible. He says England has nothing to fear from the Catholie Church, she is strong enough to pursue her own course, and leave the Pope to pursue his. He councils no restriction on the Catholies. He says, we are strong enough to leave them free, and hold them to their duty to the State.

But he says to them, one and all, "We want to know where you stand. We want you to affirm whether your first allegience is to the Pope or the Queen. We want to know if the Pope should require of you to do something which your duty to England forbids, if you will do it, or stand firmly by your country and its laws?"

He says this question effects every government under the sun, where there are Roman Catholies. In relation to our country Mr. Gladstone uses the following language: "Even in the United States, where the severance of Church and State is supposed to be complete, a long catalogue might be drawn of subjects belonging to the dominion and competency of State, but also affecting the government of the Church, such as marriage, divorce, education, religious endowment, eclebacy, etc."

And under these circumstances we are entitled to ask the same questions of our Roman Catholie fellow-citizens. America demands of them how they stand on this question of allegiance. The people of America ask this question, and they will have an answer. The peers of England, thus called upon, answer. The peers of England, thus ealled upon, have many of them come forward and avowed their first and only lealty to the civil government. And the leading and office-holding Catholies of America must do the same. We are like England, strong enough to defy the Pope and his church, and to give full liberty to Catholies as simple citizens of the conntry. But we are not content to put into high places, any men, or set of men, whose first duty is to the Pope, or to any other power that some that the first of the error. any other power whatsoever but that of the great republic and the people.

Pope Pio Nono has himself declared certain dogmas which strike at the root of all civil and religious liberty, and lay the foundation of a universal des-They are quoted in part by Mr. Gladstone, and we copy some of them for the hencit of our readers. The Pope curses or condemns all who

hold the following opinions.

1. Those who maintain the liberty of the press.

Or the liberty of conscience and of worship.
 Or the liberty of speech.
 Or who contend that Papal judgments and decrees may, without sin, be disobeyed or differed.

5. Or who assign to the State the power of defining the eivil rights (jura) and the province of the Church.

Or who hold that Romau Pontiffs and Œcumenical Council have transgressed the limits of their power and usurped the rights of Princes.

7. Or that the Church may not employ force.

8. Or that, in the conflict of laws, civil and ecclesiastical, the civil law should prevail. 9. Or that any method of instruction of youth

solely secular may be approved.
10. Or that marriage, not sacramentally contracted,

has a binding force.

11. Or that the abolition of the temporal power of he Popedom would be highly advantageous to the Burch.

12. Or that any other religion than the Roman re-

igion may be established by a State.
13. Or that in "conntries called Catholic" the ree exercise of other religions may laudably be al-

14. Or that the Roman Pontiff ought to come to erms with progress, liberalism and modern civiliza-

15. All who believe that government should emnate from the will of the people.

What a nice republie we should have if the adher-

nts of this faith had the majority in our country,

or could by any means acquire a controlling power.

We might establish a Catholic Church but no
other. What a precious privilege. That church
once established, the country would be called Catho-

lie, and by number 13, the teaching of any other rellgion could not be allowed.

The Chnich would say how people should be married, and settle who might be married, and the civil law would have to be made to harmonize with

the Church.

Liberty of speceli and press would be abolished. Papal judgements could not be questioned. The church might employ force to earry ont its decrees, and the civil law could not protect the citizen from its persecutions. Oh what a nice republic that would be

Catholies of America, your Protestant fellow-citizeus want to know where you stand on these questions. They want to know if you are for the true republic, or for this sham republic with the Pope for eumeror.

Don't let Your Angry Passions Rise.

Simpson is a nice man, of course he is. He is gentlemanly, devilish gentlemanly, when he has a mind to be so. Albeit hc is not blessed with the sweetest and calmest temper. Few people arc, Simpson liked to enjoy himself. He did so at the snug round the corner, pretty often, too often in fact. A fine cigar, a bottom of brandy and a hand at poker, were his delight, and he delighted a good

Mrs. Simpson was not the most patient and sweet and happy wife in the world. Happy the man who has got the woman who is! She did not enjoy these nights at the suuggery. She was wont to complain of cold and loneliness, and go to bed in a very chilly and despondent condition. This does not favor the circulation, and takes a long time to warm up. Mrs. Simpson, aware of this fact, had taken on this particular night, a happy precaution against cold leet, etc., and provided herself by the advice of a neighbor, with a large sack full of very fine shot, heated to the highest notch without rinning into pic. This was wrapt up in some flannel underwear to soften the effect, but in fact contained a reserved heat that would have warmed King David himself had he only known of it. But David did better. Thus fortified with creature comforts, she retired,

Time brought Simpson, and it took a good deal of it bring him. He was in a mood for action rather than deliberation. He was impulsive, was Simpson, when he wanted anyting, he grabbed at things generally, till he got what he wanted. In a vain search for his night garment, he seized the warm covering of the shotbug, and dragged it from its office. It was nice and warm, eth, well, the old woman has kept it snug to be sure. But it don't fit. There are no arm, holes. Pshaw, it is not what he wants. He flings it aside, and soon has the article in demand.

He is in bed in a twinkling, his leet away down. Great God! what is that? His feet are blistered in a moment. He scizes the hot bag. His hauds are in the same plight. He will not be conquered. Simp-sou never was. He will eject the intruder, of course hc will. He carefully turns down the bed-elothes, grabs the offending sack, his hands protected by a corner of a blanket, raises the eulprit, is about to to fling it into the middle of the room; but be don't, not much.

The filmsy tenement gave way, and the hot shot rolled and tumbled about that bed as though they had been live cels. And Mrs. Simpson was not a quiet spectator of the scene. She took a lively interest in the proceedings.

She says she wont do so any more, and Simpson has consented to take a farewell benefit at the snng-gery. He says he will warm his wife's feet himself from this out.

Our Traveling Agent.

CAPT. JOHN F. JANES, alias "Stiekeen," has been appointed Traveling Agent, to solicit subscriptions and advertisements for the Illustrated Jolly GIANT.

An Irish ex-Roman Catholie's Letter.

The following communication is from the pen of an ex-Romau Catholic. It speaks for itself, but yet, we are in duty bound to say a few words about the writer, Mr. W. H. Tobin, has been a correspondent to our paper for the past twelve mouths. As we stated upou a previous occassion with reference to him, he was at first opposed to our view on the "Catholic questiou," but we with our truthful argnments upon the errors of Popery, so far as they go to keep meu in ignorance and blind submission to a their hellish system of priestcraft, opened Mr. Tobin's eyes to the force of our logic and happily for himself he turned his eyes right, and saw the errors of his whole life. It gives us infinite pleasure to stretch forth our hand to this gentleman and eongratulate him upon his emancipation from a life of slavery to that of a free man.

"THE CATHOLIC CHURCH CANNOT PERSECUTE."

EDITOR ILLUSTRATEE JOLLY GIANT.—Sir: "The Catholic Church ean't persecute," says the Jesuit Buehard. Everybody knows that Buchard lies there, for who killed poor Stephens in Mexico? Simply the higoted followers of Buchard, the mob being headed by a bigoted Jesuit. How can Buchard stand up before an audience and tell them that the Catholic Clurch never persecuted anybody for conscioned lic Church never persecuted anybody for conscience sake? We ask how can be do so? We will answer the question by simply saying that Buchard is a Jesuit, that answers the question. Every body knows that Buchard is a famous distender of history and that the truth is not in bim. Every body is well aware of the horrid massaere of St. Bartholomew's day. Is Buchard aware of it? Who were the persecutors there? Ah! but he is not going to tell his hearers about that. He would be telling the truth if he did, that he cannot do. It is as impossible for a Jesuit to tell the truth, as it is for water to run up hill. We will tell this lying Jesuit what bistory

says about that horrid massacre.

"The horrid massacre of St. Bartholomew's day
was perpetrated on the Huguenots of Paris, by the
Catholic faction, during the reign of Charles IX., in 1572, according to seeret orders from the King at the instigation of Catherine de Medicis, his mother, The massacre extended throughout the kingdom, and the victims were not fewer than seventy thousand. Women and infants were not spared. At Rome the news was received with every monstration of joy, salutes of eannon were fired, a procession went by the order of the Pope to the church of St. Louis, and the 'Te Deum was chanted.' Is Buchard awarc of the above history? Is not this persecution with a vengeauce, and yet Buchard says the Catholie Church don't persecute. Shame on such a lying Buehard. The world knows that the Church has been and is to-day the bitter est persecutor of all who differ with her. Mr. Buehard was very careful in telling his hearers who burnt the Boston Convent, and the Philadelphia church, but did not tell who eaused the Philadelphia riot, neither did he tell who burnt the Orphan Asylum in New York in 1863. It would not do for this reuegade Jesuit to tell his hearers that the Catholics did it. Yet we all know that the followers of Buchard burnt the asylum for the poor orphans. Ah! Buchard 'first pull the beam out of thine own eye, and then thou shalt see clearly to pull the mote out of thy brother's cye."

W. H. Tobin.

Ex-ROMAN CATHOLIC.

If now hebooves all good, loyal Protestants throughtout the length and breadth of this land to organize themselves into the American Protestant Association. Every township in the Union ought to have a Lodge under the banner of this most excel-lent society. The great trouble with the Americans lent society. The great trouble with the Americans is, that they are afraid to enrol themselves in this society, fearing their Catholic neighbors, when at the same time every Catholic belongs to some so-called religious society, without ever consulting the wisbes of his Protestant neighbors. Come, Protestants, be men and come to the front in this hour of You have a terrible enemy to fight. Romish Church is always organizing and plotting for your destruction. All information appertaining to the working of the A. P. A.'s to be had on application at this office,

OUR MAN ABOUT TOWN.

What he Knows and Hears About Our Prom-Men and Women, too.

I. S. ALLEN COMES TO THE SURFACE.

SEE ILLUSTRATION.

Our Man About Town has turned up this week. much to our astonishment. He stalked into our editorial room on last Tuesday morning, as hungry and cold-looking a poor devil as ever our eyes beheld. In answer to our inquiries as to where the d-l he had heen for the last six months, he pulled a chair to our side and sat down with all the cantion and delicacy of a man afflicted with the piles very badly. We repeated the question again to him, when he started off into a long history of his troubles. He told us he had a "little" trouble with a woman down on First street, named Mc-Graghan-that she put him out one night almost naked, and that he had to apply to Mr. I. S. Allen, the charitable bully of the San Francisco Benevolent Associatiou. Hearing this, we eagerly pricked up our ears, so as to catch every word which fell from his lips about this man. We saw in a moment that we had a good subject on hand, as the medical students term a bad case. We handed the unfortunate man a quarter and a "chaw of bacca" in order to draw him out. After we had him fairly primed up, we offered him a pen and ink, and promised him three bits if he would write out his experience with Alleu for us. It is needless to say he accepted the offer, and the following is his

story:

"About two months ago I went into the office of the San Francisco Benevolent Association on the San Francisco Benevolent Association of the San Fr Webh street, to try and get a little relief from Mr, Allen. I waited for two hours, with my eyes fixed upon the Secretary. He did not see me; he was too busy reading over a lot of manuscript which had been prepared by some one for his wife, Mrs. Albeen prepared by some one for his wife, Mrs. Allen, which she was going to get off her stomach the following day at a 'clueker'' meeting. However, after he got through, he looked at me, and asked me what was the matter with me 'the smorn-ing'. I told him I would have me and call the asked me what was the matter with me the smort-ing.' I told him I was hungry and cold. He hummed and hawed, and made no reply; hut took up the 'Chronicle' and commenced to curse and swear about something which did not please him.

"Presently two ladies came in whose names I afterwards discovered to be Mrs. Stocktou, from Harrison street, and Mrs. Davis, from California .street, and asked Allen to assist some very poor families whom they knew to be in real want. Allen snorted like a young unhroken colt, and pawed about for some time. He then told the ladies that he could not give them anything. The ladies remonstrated with him but all to no use, he finally hecame saucy and refused to answer them at all.

"After these ladies came ont, two stylish dressed woman came in accompanied hy a pretty little girl. As soon as these women entered, Allen got quite cheerful and came around from behind the desk and kissed the child and played with her. The woman laughed and seemed quite at home. Just then a poor woman and a poor, hnngry-looking boy came in. When Allen seen this woman he grew surly and dogged. An old man stepped in much about the same time. The whole lot, by this time, took their places at the desk. (See illustration.) Allen paid particular attention to the well-dressed women with the pretty child, and handed them over some money, I could net say how much, but I think it must have been two twenty dollar pieces. To the old man, and the old woman with the sickly poor boy, he gave "nothing," telling them that the funds were run ont. After these parties went out Mrs. Chester, of 720 Mission street, and Mrs. Northron who keeps a fruit store on parties went out Mrs. Chester, of 720 Mission street, and Mrs. Northrop, who keeps a fruit store on Third street, near Mission, came in, they also asked Allen for relief for poor people whom they knew well to be in want. The same auswer was given as in the case of Mrs. Davis and Stockton. After the case of Mrs. Davis and Stockton After the case of Mrs. Col. Dodge came on behalf of some poor family in her section of the city, the same answer, "no funds," I have since learned the fact of the control of the city, the same answer, "no funds," I have since learned the fact of the city of the control of the city, the same answer, "no funds," I have since learned the fact of the city of the control of the city, the same answer, "no funds," I have since learned the fact of the city of the control of the city, the same answer, "no funds," I have since learned the control of the city of the city of the control of the city of the city of the control of the city o

that Col. Dodge is a subscriber to the Association, but this makes no difference to Allen. During my stsy in the office, Mrs. Sherwood, of the Ladies' Union, called upon Allen, as also Mr. Staples and Mrs. Fish; but it made no difference to Allen, if St. Peter called it would be all the same. I met Mrs. Davis on the street afterwards, and she told me that she seen Allen depositing money in the hank. This, as a matter of course, aroused my suspicions, so I as a matter of course, aroused my suspicions, so I started an investigation, appointing myself chairman, etc. I found by inquiry that Allen lived in a splendid house at 1028 Pine street, which he wants to sell with furniture, etc. The probabilities are, I think, that Allen will at no distant day he building another such house as King Billy Sharon's. I learned since that, that he wants to huy a house for each of his two children. I also learned that Allen has a brother living in Boston named A. H. Allen. This man was very poor, but by the kindness of his California brother he was set up in business there. His wife kept a hoarding house in this city at one time, but now she is a lady in affluent circumstances. It is needless for me to tell you that I have not got one cent from Allen."

Having obtained the above story from Our Man, we rewarded him as we promised, and besides we gave him sufficient money to purchase a suit of clothes and pay a month's rent in a respectable honse, with the promise that if he conducts himself auy way near decent we will again admit him npon onr staff as a prowling news gatherer. At present he is too seedy and delicate in health to make his appearance in select society.

Army Courts.

There is a project on foot to extend the jurisdiction of one army trihunals over all crimes committed by soldiers, whether of murder, rohhling, or whatever it may be, and to take all such eases from our eivil courts.

We protest, and would like to use our club on the fellow's head who conceived the idea. It will not do. It would set the military above the eivil law. It would establish in time a "benefit of epanletts," quite ss injurious and objectionable as the ancient benefit of clergy.

A nice thing it would he. An officer, insulted by some unwashed sovereign, kills him on the spot, and only a court of officers can try the murderer. That would he too good. No citizen's life would be safe a moment wbo should attack any abuse in the army. He would be slain like a dog, and no reduced. dress.

It would hut a sword in hauds that arc little likely to use it with moderation and discretion.

It is akin to the claim of the clergy in Roman Catholic countries, to be above the civil law. It is clearly in the teeth of the constitution, and fraught with all mischief to the common wealth

The people must keep the punishment of crime in their own hands, by judges elected by themselves, by juries of themselves. There is a glorious nncertainty in it. But there would be no innecrtainty in the other case. It would soon degenerate into a most intolerable tyranny. Murder by soldiers would fill our streets, and the people have to depend upon the findings of a court martial for relief.

We want none of that in ours. The civil lsw must be supreme, till absolute disorder makes marial-law imperative. The people forever. No ecclesiastical law! No millitary law!

THE GOD OF AMERICA.—"Jimmy!" said an Irishman to his friend; "Jimmy! ain't you going to get up a hit of a purse to help to pray Mike Phelan's soul out of Purgatory?" "Divil a cint!" said Jimmy. "It was well enough in old Ireland. God over there had been so long used to the priest and his hlarney that he would do nothing without His

A NEW AND BEAUTIFUL CHROMO-LITHOGRAPHIC PARLOR AMUSEMENT -- New and Improved Edition.

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A new, beautifully illustrated, and instructive Parlor Amusement, containing fifty highly executed Chromo-lithographic pictures, which forms a continnous illustration of all the most interesting and

beautiful seenes along the trans-continental railroad across the great American continent to New York. It also illustrates the States and Territories, the Lakes and Rivers; it gives all the Stations on the route; the exact distance to each and all the Stations from San Francisco to New York City (which are laid off or a regular scale of miles) laid off on a regular seale of miles).

The populations of all the principal towns on the ronte are correctly marked down, thus combining instruction, and making this the most entertaining and instructive parlor amusement ever published.

Instructive parlor amusement ever published.

This illustrated parlor amusement of "A Trip Across the Continent," starts from San Francisco (illustrated by the Golden Gate) to Oakland, where it takes the Central Pacific Railroad to Ogden, the Union Pacific Railroad to Omaha, the Burlington route to Chieago, the Michigau Central and Great Western Railroad to Suspension Bridge and Niagara Falls, and the Eric Railroad to New York City; because the start of the Parlor of the Pa ing the shortest, best equipped and only route by way of Suspension Bridge and Niargara Falls.

The Parlor Amnsement will be sent by mail on receipt of two dollars, with full instructions how to play the game. A liberal discount to dealers.

"A TRIP ACROSS THE CONTINENT."

What the California Press says about Thistleton's New and Popular Edition of "A Trip Across the Continent,"

The "Alta" says, "Thistleton's illustrated new 'Trip Across the Coutinent' is intended to amuse and instruct. Any number of persons can play at the game. It will learn juveniles more geography in one-night than three months' book study."

The "Morning Call" says this (Thistleton's new Trip Across the Continent') is elegant, instructive, and an entertaining parlor amusement. It is a splendid gift for the holidays, and is very suitable for ladies as well as gentleman. There are fifty beautiful chromo scenes, all for two dollars.

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The "Examiner" devotes nearly a half a column in laudation of Thistleton's new "Trip Across the Continent." Amongst other things it says: "Col. G. Thistleton's new and improved 'Trip Across the Continent is valuable, amusing and instructive in pointing out the geography of our country. No family that desires amusement should be without it. It only costs two dollars-too cheap at three imes the price."

The "Appeal" says: "Thistleton's new parlor game of a Trip Across the Continent' gives the States and Territories across the Continent along the great road, and aside from the pleasure afforded it is instructive to those possessing it. No family should be without it. It only costs two dollars. How it can he sold at this price remains a secret to all except Col. Thistleton."

We could fill the Jolly Giant with quotations from the Press, not only of California, but the Eastern States, in praise of this highly instructive game. We wish all to snhscribe who wish to be amused and instructed. For sale everywhere. Price two dollars. (Copyright secured.)

COL. GEO. THISTLETON,

Author and Publisher, Jolly Giant Office, 423 Washington street, near Postoffice.

Adventures in Lower California.

BY "STICKEEN," AFTER HIS ARRIVAL IN THE MIDGE.

La Paz, Lower California, Mexico, Nov. 1st, 1874.

EDITOR OF THE ILLUSTRATED JOLLY GIANT-Sir: 'The "Midge" floated down here all in good shape, and your humble servant, as usual, arrived here all right, and right side up with earc. My duty, as first offleer of the "Harry Bluff," was to see to the discharge of her eargo. That done, my labors came to an eud. I took my discharge, and set about my own adventure.

I collected my boats and fishing nets, and adopt ed a location, and considered myself a settler. Don Felix Gibert gave me a portion of his house

to live in, and I felt at home indeed.

By-the-by, this Don Felix is the most lively, wide awake and progressive Mexican in all Lower Califoruia. He is ambitious to see his conatry kept np with the spirit of the times, and does his part towards it gloriously. When he was Governor, he made all the improvements that you see, and which are a great surprise to strangers visiting here. He built the government house and barracks, erected a substantial wharf, laid out all the streets, had lumps and drinking pumps in all couvenient places, im-ported a modern patent windmilll, and built the most beautiful two story building in Lower California. The cupolo has a fine view, and has all the modern improvements, and he owns the "Harry Bole O'll bridge Harry Bole O'll bridge Harry Binfl" hesides. In fact he is out of place. He should be in San Francisco.

I soon commenced the fishing business and a great deal of other business, and in fact soon found myself up to the eyes in business, if not over my head. The ladies, of conrse, had a share of my attention. I never saw such a variety either of fish or ladies. And yet I cannot boast of my species with either. If you should see any of the officials of the U.S. Ship "Saranae" you may learn a few particulars. We had many a haul together. Dr. Taylor, Lieutenauts Hoff and Graham, and our mutual friend," Captain Arnistroug, of Marc Is land, are not bad companions on a loose cruise.

After a little slack rope practice I hauled things taught, and went to fishing in carnest as a business. I rented a cottage which I have sketched, and send

ou herewith. (See illustration.)

For several nights we had a most miraculous lraught of fishes, but all of a sndden, our craft failed, or the finny tribe had taken the alarm. Ellow!" says I, "how is this? Whose been and old our plans to those scaly devils, that they don't come any more."

I overhauled the nets. No break found. I smelled a mice, and lay low to catch the trick. I excused nyself from work, on the score of a sore back, and

oon discovered the Jonas of our ill luck

Juan Gomez, a stout Hidalgo, who had to spread he net, took the end of the rope ashore, tied it ound his body and went to sleep. As all was varm and screue, and too dark to see what he vas about, he had a good night's rest, and I a plentiul lack of fish at daylight. I dodged the villain, and ook him in the act. You know me well enough o conjecture that Juan Gomez never did that again. medicined his "sweet sleep" with such pleasing estoratives that he will see that I am not about beore he takes another snooze.

ore in takes another shooze.

But Gomez has many faults. As Saint Paul rould have it, he has an iucurable laziness and to ziness he added drunkenness, gluttony, and to ruttony, all other vices ever heard of and Gomez had riquity enough for a whole ship's crew. I am appy to say that he and I monopolize all the vices f onr most excellent mess.

a the reflection that we had plenty of nice cakes to One night we lay iu two fathoms of water, happy o a whole day, and Gomez far away ashore. lept in peace; we awoke in hope. We washed, hade coffee, and sat down to strengthen our stomels for the day. But the cakes; the cakes were owhere to be found. The chivalrous and hungry uan Gomez had been disturbed in his dreams by a cravings of an empty stomach, had swam to be boat, made conquest of our batch of bread, and

with a conscience as fiexible as his bowels, devoured the whole of it. We sought him out; we found him. Great God! what a thing is man! He slept, like an innocent lamb! No breathings of remorse, but a good, sound masal roar, and a fair round pannel demonstrated his success and his content. At any other time the sound of "breakfast ready" would have brought him to his feet instantly. But now it had no charm for Gomez Ho stantly. But now it had no charm for Gomez. He preferred his repose, and we did but wake him with gentle admonitions from three pair of number

oth gentle admonitions from three pair of number elevens. It would have woke the dead.

Oh, the villian! the detestible villian! To all'our inquiries he answered, "Quin sabe," nothing more. We proposed to convict him by cooking a breakfast at once, and inviting him to partake. But it was uscless, he could have found room for three.

He was, indeed, "a mertal of the careless kind."
Once upon a time, he was engaged as a servant for

Once upon a time he was engaged as a servant for Mr. Hale, in a voyage to Cape St. Lucas. Hale sent him for a jug of water to a spring at some distance. Juan shouldered the vessel, and soon returned with the delicious fluid. It was exhausted, and a new supply demanded. Juan demurred, unless he could have something to dip the water with, and declared he could not fill the jug without. Hale asked how he did it before, and Juan explained. He had followed the simple teachings of nature. He drew the water into his mouth, and then fed the jug, even as the hirds do their young. He never could tell why Hale did not praise his ingennity. And Hale hardly knows why he does not use water out of a jug.

Don Gomez is a fellow of infinite mirth and end-

less humor. He can play the concertina, sing a comic soug, dance a jeg, eat more, and do more mischief than any man alive. He is indispensible.

TO DE CONTINUED.

"A Wail from the State Prison."

Our rhyme this week represents the case of a man now confined for life in the penitentiary. The lines were not written by himself, but by a friend in this city, but are intended to present his case. J. H. Keeny was sentenced in Tularc County, to be hanged for murder, but commuted to imprisonment for life. He thinks he should now be set at liberty, and many of his friends are ready to aid him to that end. He killed the destroyer of his peace under peculiar and aggravating circumstances. He was previous ly an honest and industrions citizen. He thought of no crime, and would have committed noue, but for the bad act that drove him to desperation. If now released, there would be no thought of his being other than a good, peacable citizen. In the prison he is employed in one of the offices as a clerk, and has wou the confidence and esteem of all the officers. He was recommended for pardon by the last legis-lative committee; and it is not expected that he will long be deprived of his freedom.

The American Protestant Association, known as the A. P. A.'s meet as follows:

California Lodge, No 1, A. P. A., on Monday evenings, at half past seven, at A. P. A. Hall on

Mission near Third. YERBA BUENA LODGE, No 2, A. P. A., Friday evening at half past seven, at A. P. A. Hall, on Missionnear Third.

GERMANIA LODGE, No. 3, A. P. A. meets at Wash-

ington Hall, corner of Eddy and Mason, on Tucsday evenings, at half past seven o'clock.—
Mount Horeb Lodge, No. 4, A.P. A., meets every Saturday evening at half past seven, at No. 5. Post and Kearny.

HARMONY LODGE, No. 5, A. P. A., every Thursday evening, at half past seven, at A. P. A. Hall Mission near Third.

The sixth anniversary ball of Mount Horeb Lodge, No. 4, American Protestant Association, for the benefit of the Orphan Fund, comes off on Thesday evening, December 15th. It will be all their dances have been—a glorious rennion. Washingdances have been—a glorious re-union. Washington Hall, where the ball is to be held, will doubtless be, as usual, crowded. All lovers of dancing, combined with a good Christian charitable object, should be on hand Tickets for sale at this office. be on hand

Felton's Railroad Law.

We are a singular people, and have our own way of doing business, and that way is mysterious aud inscrutable to the balance of mankind. Sometimes the difference is in our favor, and we are only condemned by those who see things with the wooden heads and green goggles of mouarchy and aristocracy. But at other times the free and unterrified American cat jumps in a way to startle all beholders, and shock the sense of propriety iu any well regulated mind.

For two years past, whenever the people have called attention to the slippery doings of our great railroad corporatious, the cry has been raised that we were doing irreparable injury to the State hy depreciating railroad stock, and preventing European contraling from investing therein. eapitalists from investing therein. We were told that we should stop all further improvements, and prevent the completion of many that were under

Some sensitive souls, cager to see the steam car passing their doors, were frightened by this outcry into a quiet silence. They said. Let the railroad folks alone! Let us have more roads! Don't frigten the Germau capitalists who are loaning us their money! Even the last Legislature turned pale at this potent ery, and left the great corporation to do as it pleased.

But the tables have turned. The German boud holders have at last ventured to see how safe their money was, and how good an investment they had, and now come these geutlemen, who were so anxous to quiet the nerves of these same Germans, and by Felton, their attorney say that they have no show,

no standing in court, no right, and no demands which the directors are bound to respect.

The good, solid, dutch confidence the people only

disturbed, these cornorants have not hesitated to distribed, these cornurants have not restauct to utterly shatter and destroy. Instead of meeting their creditors out of court, and making a satisfac-tory exhibit, they force them into law, and then comes Feltou, and in the name of the people of the United States, says, that this railroad corporation is of so high and mighty a character, and so interwoven with the interests of the people, that it cannot be declared bankrupt, or brought to an account for its proceedings. At least, that the council of the Germans have failed to hit upon any proper method of enforcing that purpose. Whatever may be the final result of the trial, the Directors, by their counsel, have taken the best of all measures for convincing the Germaus that the American railroad securities are the most slippery and insecure

stock a man can invest his money in.

We are not the people; but we are one at least; and we uttlery repudiate all thought of this railroad company being in anywise under our patronage or protection, or for our use or henefit, or entitled to any consideration on our account. It takes shelter under our umbrella only when it rains, and when the sunshines, stands out and laughs at us, When we want taxes from it, Oh it is a government coucern, its roads and lands should be free. And when we would control or call it to account, it declares itself a private concern, and none of our business. We cannot touch the chameleon in the right place. It is ours when it needs protection.

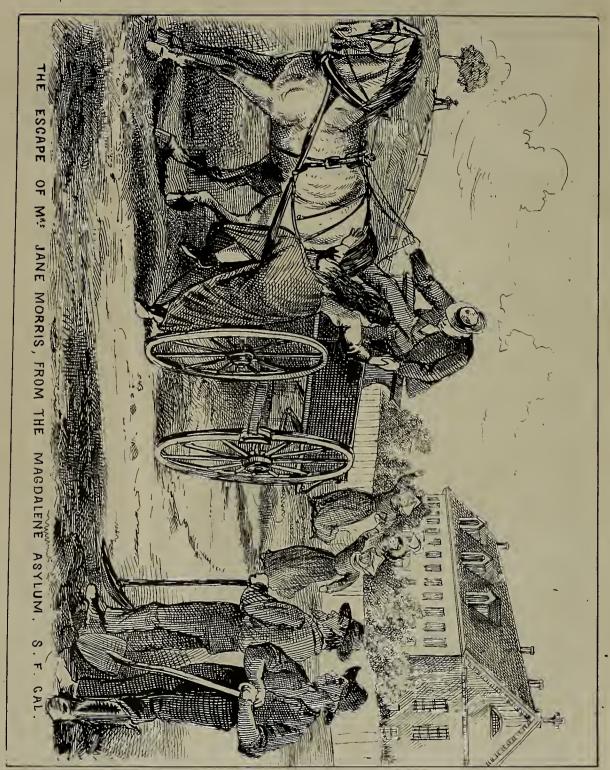
the right place. It is ours when to needs protection. It is not ours when there is any duty to be done.

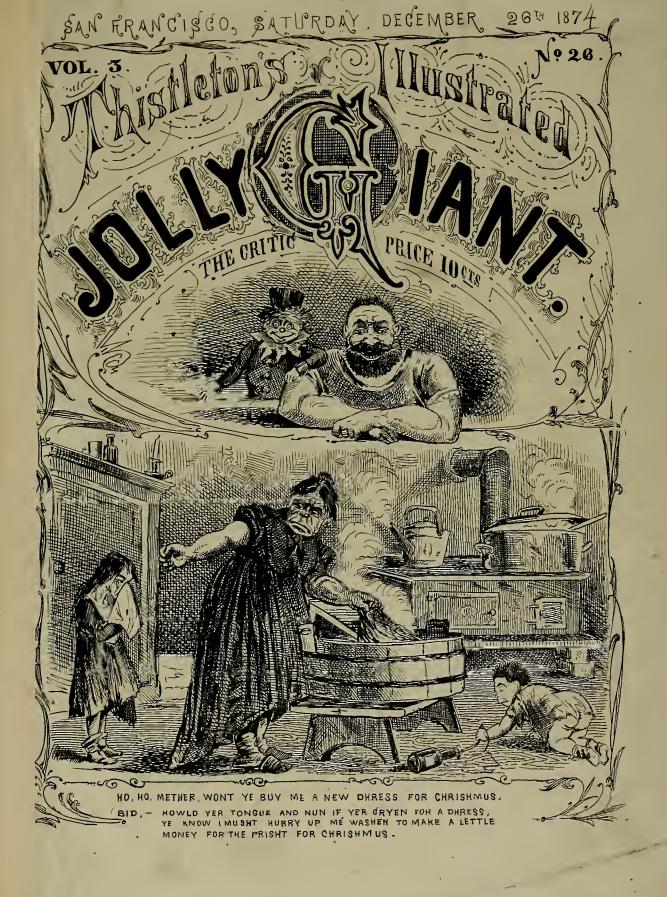
Were we Empreor Norton; or vested with any power of proclamation, we should say. Spare it not ou our account! It is an ungrateful viper that has stung us for every favor bestowed. And we trust no court will listen to so false and fraudulent

Maintain the credit of the country, and let the fulse and slippery Directors take care of themselves the lost they can.

A WOMAN ON CONFESSION .- "Kate." said an Irish woman to her friend, "Why don't you go to con-fession as you used to do?"

"Sure" said kate, "I have become an American. I am a free woman now, and don't allow the priest or any other man to talk to me as though I was a slave or a servant. My pride won't allow me to do it. I am as good as any priest under the sun. The American women stand up for their rights, and I'd be a pretty fool to stick to the old thing. Would'nt they laugh at me sure enough?"





THISTLETON'S Illustrated Jolly Giant.

Saturday: :: December 26, 1874.

"I did Believe, and do still, that Popery is breakin upon this nation, and that those who advance it will stop at nothing to carry out their design. I am heartily sorry that so many Protestants lend their helping hand to it."--Last Speech of Lord Willsan Russell, 1683.

"If ever the liberties of this Republic are destroyed it will be by Romish priests."-- Lafayette.

"Our liberties we prize and our rights we will

TERMS OF SUBSCRIPTION, PAYABLE IN ADVANCE:

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Anonymous communications sent to the Editor of the Jolly Giant will he destroyed unread. At the same time, communications of value will be thankfully received and used if found suitable. The real name and address of the writer must accompany all matter intended for use-not necessary however, for publication, hut as a guarantee of good

faith.

Gentlemen in the eountry, desirous of taking the agency of the JOLLY GIANT, as also persons who wish to subscribe for our paper, will obtain all the necessary information by applying at the publication office of Thistleton's Illustrated Jolly Giant, San Francisco, California.

All letters on business to he directed to Col. Geo. Thistleton, Publisher and Proprietor, 423 Washington street, near the Post Office.

CAPT. JOHN F. JANES (alias "Stickeen") is our only authorized Traveling Agent for the City and State.

A Catholic Organ on Gladstone.

In the course of a long article referring to Mr. Glanstoue's pamphlet, expostulating with Rome in behalf of his Catholie fellow-citizens, on account of the Vatican decrees, the Catholic Telegraph

"Whenever the State commands any act forbidben hy the supernatural law, the State has transgressed the sphere of its authority and must not be obeyed. The State has no more right to place itself in antagonism with the higher law than the individual. As a cousequence of her divine mission, apart and distinct from the dogma of Papal Infallibility, the law she promulgates is God's law, sacred and inviolable, against which the arm of the State can never be raised without committing a crime hoth against its subjects and against God. When the subject, under such circumstances, refuses to ohey, there is no disloyalty—for loyalty presupposes law. But a human enactment enjoining what God forbids is null and void. Its disagreement with the supernatural law deprives it of all binding force?" binding force."

The above was taken from the "Bulletin of the 11th, and is a pfeaty free confession of the Catholic view of allegianhe to the State.

The supernatural law can be no other than the law of absolute right. Thus it is admitted on all hands, the legislature cannet contradict. But that the assuption of the Pope, oa of any church, can be of the same dignity and importance, cannot be allowed by any complete man. allowed by any sensible man.

The oath of allegiance of the Catnolic, resting on this basis, is not reasoning, and should never be accepted or allowed.

Christmas, Our Friends, Patrons, and Ourselves.

This heing the second Christmas of our journalistic existence, we have every reason to thank God for our prosperity during the past twelve months. Next mouth one year ago we first issued the ILLUS-TRATED JOLLY GIANT as a weekly journal, and, thanks to our friends and patrons, we have grown prosperous and influential since, while our common enemy, the Popish Church, has been assailed from all quarters. Prince Bismark and Gladstone have raised their mauly voices against the "infallible" monstrosity. Mexico has banished the "brides of Christ, the Sisters, out of that dominion. All Europe is heing aroused into an active state of opposition to the wieked prefensions of an "infallihle" Pope. Priesteraft is suffering throughout the world. Even Ireland is getting her head ahove the water. There are, however, a few bigoted ereatures yet left who cannot see the danger that surrounds them from supporting the tyraunical system of Popery. Another twelve months' work lies before us yet. Let us enter into it with right good will. We have a good deal to contend with. We are sued for libelfor libeling the Romish Church. God knows, no man ought to he indicted for exposing the bloody atroeity of the most wieked system of persecution ever known on earth. We expect to be persecuted. annoyed, badgered and bored until we educate the people of this city and coast into the truth of our arguments. The friends of the Popish Church have their Catholic organs here. Why don't they make nse of these channels to refute us, if they can. But no, they dare not. It is the same to-day as it was in the fifteenth century. It was easier to burn John Huss than refute his arguments; and so it is in regard to us. It is much easier to indict us, by the assistance of a Roman Catholic District Attorney, than it is to refute our arguments. However, as we have already said, we expect more or less persecutiou from this source; yet we will prosecute our good work until the day of our death! We make no concessions to the enemies of our liberties. In conclusion, we take this opportunity of informing our friends and patrons that we will be true to them if they remain true and faithful to themselves and to the interest of their children. We intend to muzzlc the rabid priests and elip the wing of the Jesuits and the so-called "brides of Christ." This we do for the cause of liberty, for the cause of our glorious Republic, and for the cause of yon, our friends and patrons.

The Catholic Philhistoric Meeting.

We have a report of a meeting in this city of some Catholic people who rejoice in the ahove name. They seem to have met only to wail over the persecutions of the Catholic Church hy the Protestant Government of Germany. They are terribly incensed against Bismark and the Emperor for most unheard-of crucities; but they fail to define a single charge or support their complaint by a solitary specification. Why? Because, in fact, there is no oppression; there is only a forhidding to oppress others. The Catholic Church has enjoyed the most unonstrous privileges and emolaments in Germany, to the great detriment of the mass of the people. They are being taken away, and the Church raises the cry of persecution. It wants to do as it pleases in Germany and be well paid for it out of the pullic taxes. This howl of the arrogant and hypocritical church is on a par with that of a nanghty little boy who complained to his mother of being ahused, because he was not allowed to put his little finger in his sister's eye. It is the thief crying "Stop thief!"

Our Agents.

The following named gentlemen have kindly eon sented to aet as our agents in the various towns set after their names. Parties in the interior, desirous of obtaining Thistleton's Illustrated Jolly GIANT, can be accommodated on application to auy of the gentlemen mentioned helow.

Gentlemen who may be anxious to aet as our agent, in towns and eities where we have not as yet established agencies, will please communicate with

the proprietor at this office.

William J. Fry, No. 8 Harhor Row, Queenstown, County Cork, Ireland.

Haswell & Welch, Postoffice B'lding, Sacramente. John Kew, 260 Howard street, Detroit, Miehigan. M .Courtwright, Sommerville, Contra Costa Co C. M. Courtwright, Sommerville, Contra Costa C Hibbard & Sommer, Second street, Chico, Cal. F. B. Lardner, Postoffice Building, Calistoga. George W. Prescott, Virginia City, Nev. A. W. McLean, Buffalo, New York. Samuel Berge, San Barnardino, Cal. Charles Wiederbold, Pioche, Cal. Charles C. Barrett, Portland, Oregon. Capt. W. J. Bowen, Berkley P. O., Cal. James F. Harding, Pacheco, Cal. A. Underhill, Redwood City, Cal. Boggs Bros., Sauta Rosa, Cal. A. L'Hinds, Santa Cruz, Cal. Fred. Selilesinger, Livermore. R. Fred Brooks, Carson City. H. E. Bidwell, San Rafael. William Fordham, Alameda. W. Gwin, Nortonville, Cal. B. S. Walker, Los Angeles. Thomas Powell, Stockton. D. S. Tallman, Napa City, Cal. E. B. Lewis, San Jose. W. H. Foreman, Benicia, Cal. G. A. Swasey, Panamint. Bamber & Co., Interior. Geo. A. Buxton, Vallejo. Perry, Oakland.

The Orphan's Friend.

"CONSISTENCY THOU ART A JEWFL."

Yes, to be consistent with oneself is a something which is very commendable in an honest man. We only wish that we could say that Supervisor J. B. Roberts is consistent with himself in his op position to give the poor paupers in the Alms House and the sick in the Hospital a Christmas dinner. If we reccollect aright this geutleman was a few years ago a great friend to the orphans, indeed, his charity execeded that of all others in this city insomuch as he did actually adopt three fatherless children, and took them to his own pri vate house-but fortunately for the good Samathese orphans had very wealthy parents who left them a large fortune and as a matter of course it never cost J. B. Roherts one "red" for the earc or edneation of these orphans, but on the contrary he must have made some money out of their adoptiou. Since then his heart has grown calloused and to-day he positively refuses to give God,s poor, and afflicted, a decent dinner on Christs anniversary "Ob man the ways of thine heart is only to God."

Important to Mail Subscribers.

THE PREPAYMENT OF POSTAGE NECESSARY AFTER JANUARY 1, 1875.

The new postal law, which goes into effect January 1, 1875, requires the prepayment of postage on news papers by the publishers. It also reduces the rate. Hereafter subscribers of the Illustrated JOLLY GIANT will be required to pay in advnee, in addition to the regular rates, 20 cents postage for one year on the Illustrated Jolly Giant. Proportionate amount of postage will be charged for less periods.

THE FATAL NUMBER

STORY WRITTEN EXPRESSLY FOR THE "JOLLY GIANT."

Having once resolved to become defenders of the thaving once resolved to become a trinder of the couble, and abandon civil life for the army of the hion, it did not take long, in so flourishing a county to settle our allairs. A good business was easily isposed of, and a good farm was never long on the

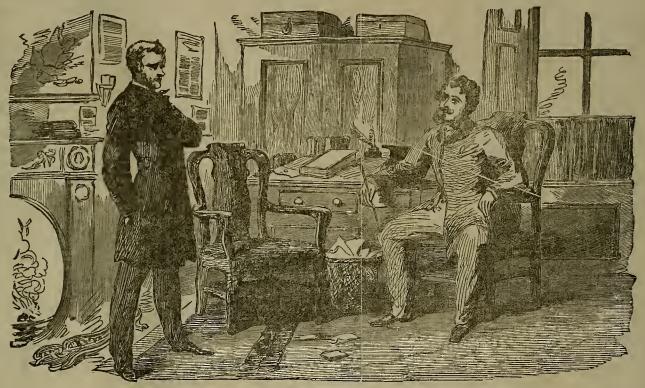
In a month we were both ready for the tented

view one of the heads of the regular army-l had by this time cultivated a mittary exterior, and was by no means unsoldierly in my general app ar-ance. I had some very kind letters of introduction which made no allusion to any pollided motive, but merely stated that I was talented. I think that was the word, and rich, and desired to see some service.

I was received very cordially by a sail well bullt gentleman, who seemed in every way fitted for com-mand. He assured me of a most cordial welcome in any department of the service, and that openings were numerous and very accessible. I expressed my surprise and related the story of my friend's want of success.

all the sympathy at that table. The greatest con-tempt was expressed for all abolitionists. The President was spoken of without respect. And to crown all, one of the guests proposed the health of Jefferson; Davis, and although it was not drank by all, or with enthusiasm, it received no rebuke. I was disgusted and moody, and had little enjoyment in such company. I trembled to think that perhaps the fate of the nation, and of liberty, was in the keeping of such men.

The dinner was a feast, and followed by win fire water and eards. Gambling ran high. B whether drunk or sober, uo word of zealous loyal escaped one of these men. What I could not b



THE FATAL NUMBER-PLACED HIMSELF COOLLY IN FRONT OF THE FIRE.

My wife bad almost despaired of ever hearing of her parents, and yet did not care to relinquish the hope. She said that the climate of Caifornia was peculiarly agreeable to her, and she preferred to remain near the seene of her great loss. She resolved to make her home in San Francisco. And thither

The war had been some time in hand, and so far. the prestige of victory had seemed to he with the South. We looked for no holiday soldiery. I was anxious to realize the dreams of my youth, and gain distinction in the hattle-field. And my friend was zealous and carnest for his country, and the cause of freedom. It will be readily conceived that neither of us intended to serve in the ranks. I had fifty thousand dollars in the bank, and my friend Tyndall full half that amount.

proceeded, as soon as our affairs would permit

Tyndall was a politician of what was called the black republican stripe. He had voted that ticket since 1855, and exerted bimself to make others do so. He was well acquainted with the leaders of his party in the city, and expected from them, such letters and recommendations as would secure us some proper sphere of service. The letters were obtained, and duly presented to the highest military authorities in the city, hut utterly failed of their object, and we began to despair of our cherished purpose. We received no encouragement whatsoever. At one time we were told that the war would he over, before we eonld reach the seene of action. At another, that there was no room for any but trained officers, and thousauds of these were waiting for employment. Wearied of this delay, I ventured myself to inter-

"Tyndall! Tyndall!" said he, "Is that the Tyndall who has been applying so much through his republican friends."

I answered, "The same, I believe."

He rose from his chair, placed himself coolly in front of the fire, [See Illustration] eyed me for a moment, or two, with a close serntiny, and then explod-

ed as follows:
"This is an unfortunate war. Brother meets brother. Friend meets friend. It has been precipitated upon us by fanatien, just such as this Tyndall. We prefer that gentleman should settle this thing. The officers of our army generally take this view of the matter. We think our Sonthern brethren are perhaps mistaken and after a rigidly correct and genthemany passage at arms, we hope to persuade them to peace. But we do not want any of this badfanatical blood in command in the army. Your motives, merely to see a little service, your wealth, your family all eemmend you to our good graces. But your friend must excuse us."

At that moment some other officers entered. The eonversation became general and I found them very jovial and companionable. I was introduced to all, and soon invited to dine, which curiosity led me to

The dinner was in good style. The bost was addressed as General, and was very high in command on this coast.

The eonversation was not such as I had reason to expect. I heard no serious word of loyalty at that board. The battles were spoken of, and officers commented on, in a manner that did not show the least preference for either side. Nay, the rebels had

regard as treason found a loud expression, but no reply. In the Rebel camp the Union cause could not have been more at a discount.

I stole away, sober, dejected and sought my friend.

He was not surprised at my recital. He said he had suspected some such thing. But in Washington we should find other men, with other purposes

We should go there ...t once.

And we did. We took the best and quickest route for the capital. We found at least one earnest mau, Mr. Lincoln, who bad no thought but to conquer tor freedom and onr conutry. When be learned our story, he issued orders at once. There was no doubt, and no delay. We left his presence with commissions of the commissions of sions and instructions in our poekets. And that

sions and instructions in our poekets. And that same day we were on our way.

We fied like the wind. We had money, money that buys all things. We had seen Abraham Lincoln. He had said, "I shall know and depend on you as true men. Go and see, and write to me. Let me not be kept blindfold! I want victory! Be sure of that. I will remove as quickly as I ean, all who stand in the way. Trust me, and help me! I need all the true friends I ean get." And we had fatth in him, and resolved to hold up his hands to the last extremity.

his hands to the last extremity.

We fled like the wind to the west. Maryland, Virginia, Kentucky, passed beneath our hoofs. We overtook the tardy legions of Buell. We camped with Grant at Shiloh, on that night after the first day's battle. We saw the General, only for a moment, and retired to rest.

CONTINUED ON PAGE 322.

OUR MAN ABOUT TOWN.

What he Knows and Hears About Our Prominent Men and Women, too.

Contrary to our expectations, Our Man returned to our office early this week looking fagged out and eareworn.

In answer to our inquiries as to where he secured a room. He gruffly answered, "I dunno," His moroseness rather displeased our sub-editor who told him pretty plainly that he must give an aceount of himself or --- the cent of money he would get from our treasurer. This had the effect of looseniug his tougue, so he started in to tell his experience in room hunting as follows: "When last von heard from me I was iu the 'Holdeu House,' hut as I told you afore I couldn't get a room there because every room in the house is oc-eupied by young ladies irom the seminaries or some other schools. I forgot where new; hnt, at all events, the house is full of young ladies, and you have better believe it they have plenty of wealthy friends in town, too, whilst I was there waiting for the landlady to come, I seen pleuty of our respectable eitizens pass in and out of those young ladies' rooms with the most perfect ease and freedom, and invariably the ladies came to the doors of their rooms and very affectionately asked the gentlemen to 'call again soon.' I don't need to tell you that I did not get a room there, because I suppose my ap-pearance did not indicate the possession of much pearance do not indicate the possession of much spending mouey amongst the pupils who are temporarily staying at this house, so I left there and went up to the "Capitol Building," corner of Pine and Kearny streets. This house was also erammed with pupils, but they seemed not to belong to such a select school as the ladics in the 'Holden House.' They seemed to me to be very late risers and early to hed—early in the morning I mean. It was twelve o'clock in the daytime when I was there, and I deelare to you on my sacred honor as a gentleman and a sch—" Our sub-tditor here interrupted his further remarks because, as he says, Our Man is not a gentleman, and may he be buried after he dies if he is a scholar. There would have been a row in our sanetum were it not for our timely interference in ealling upon our fighting editor to separate them. Peace having heen finally restored Our Man pro-ceeded to describe the roomers in the "Capitol." ceeded to describe the roomers in the "Capitol." He said "they looked to me to be the ugliest and most dissipated looking lot of young ladies that ever I seen coming out of an educational department. I have come to the conclusion since I seen them that they will make bad wives for our young men. So far as I sm cencerned I would not marry Father Gallagher's sister. I could not get recoms there either. The landlady-told me "No, sir, we don't keep a Woodward's What Cheer House here." So I packed myself off up the street further, and called into Laura Fair's temporary residence after her acquittal. I mean 410 Kearny street. Ho, scissors! such a lot of women as what I seen there. Every room on the upper as what I seen there. Every room on the upper fioor has its occupant, but I don't think they came from an educational institution. They rather appeared to me as if they were in town attending to divorce eases or in search of their husbands. I divorce cases or in search of their husbands. I say this hecause they did not appear to me to be very modest, while I was standing in the hall waiting for the 'madam' an old skin and bone sinner stepped up to me and said, 'Do you wish to come into my room, sir?' I gave such a look as would paralyze a Chinese weeman, and yet she smiled and persisted in me going to her room.

I need not tell you that I refused, as you know I was educated for the Catholic Church, the very appearance of a lewd woman makes my

I need uot tell you that I refused, as you know I was educated for the Catholic Church, the very appearance of a lewd woman makes my blood boil within me. I left and tried other houses, hut it was only from bad to worse, every house I visited was no better, they were all full with young ladies, and it is strange that the same gentlemen that I seen visit the young ladies in the 'Holden Honse.' I seen them in a good many other houses ou Kearny street, and still stranger they seemed to be ou the most intimate terms with the ladies. Having got thoroughly sick be G Kearny street I erossed Market and went down Third to Mission—w-e-ll. holy Jerusalem! Kearny is absurd.

street was had enough, but Mission, Minne, Natoma, Hunt, Tehama, Stevensou and Jessie streets beats Banaghor, and Banaghor beats the Devil. In almost every house that I went into my stemach was turned, completely turned inside out. Of all the filth and dirt that ever I seen in Chinatown or in Honolulu, or out among the Australian savor iu Honolulu, or out among the Australian savages. I never seen anything to eome near the houses down there. Every house had their pictures of the Pope, the Virgin, and a hormble looking daub of Jesus Christ, and yet, notwithstanding their love for these relics, they allow the flies to huild temples and monuments of accumulated dirt and filth thereon. This, together with productive children—I say productive because their faces, especially their neses were yielding bountiful snpplies to manure all the pictures ever painted by order of the Catholic Church. The mothers of these children are no improvement upon the young. these children are no improvement upon the youngsters. I found them, in almost every instance, untidy and dirty looking. One old lady excused herself to me for not bein hable to show me the room bekase she could not find a pin to fasten the bos-om of her thdress.' I excused her and went into the uext house which had a bill out with 'rooms to let.' In this house I found four young ladies of very polished manners, they had a 'whisp' of their hair cut short across the forchead, and sat around a cracked stove making dimples, no doubt, upon their shins with the heat. These were something after the Kearny street class, and must have been at a seminary also from their remarks to me. One of them, with a furrow across her nose, about one inch from the point, asked me how much would I pay for a room for one night. "I said 'two bits.' At this they all laughed out aloud. I took the hint that I was in bad eempany, so I resolved to start up on the hill, west. I traveled right through from Fourth np to Powell and Washington streets. I met a gentleman there, and says I to him: 'Can you tell me where, up here, I can get a nice, elean room without women or boys?' He hesitated, and after a while he said. 'Yes; I can recommend you to a very nice house across the way,' there pointing to a house. 'Who keeps it,' said I. 'Mrs. Bridget Winn,' said he. 'Thank you,' said I, and at that I went in and met the landlady. She didn't seem to be a very strong able woman as I could see she had a hump on her back; but I didn't care about that if the bed was clean and the room sunny. Well she showed me a room and I took it for \$4.75 per month. I roomed there just two nights when At this they all laughed out aloud. I took the hint per month. I roomed there just two nights when my peace was entirely disturbed by the arrival of two young ladies from South San Francisco, who had eome in to stay for a few nights. During their conversation I discovered that they had been lately at the Sisters at Mount St. Joseph on some private business, not to be mentioned here. However, the sarry a wink they let me sleep the whole night. They were all night long going in and out for beer and receiving some of their friends who came to see them. Now," said Our Man, "I have told you how I succeeded in room hunting in this city, and

yet I have not got a room."

We promised we would secure a room for him at "Woodward's What Cheer House" for the present This satisfied him until after Christmas, we are in hopes of making some use of him after the holi-

"Saam" Kent's Pet in Quod.

Misther Finley a real representative of the onld sod, and a deputy under the honest (?) 'Saam'' Keut Street Superintendent, was arrested on last Thesday, for receiving money under false pretenses. Can this he true. Can it be that "Saam'' Kent, a

christian gentleman, a regular attendent at Calvary church, would retain such a man as Finley under him if he tor a moment knew of this charge being made against him. Why we cannot believe it. If "Saam" himself had been arrested in place of Fincey, we would not have been more astonished. Those charges must be false. Neither "Saam" or his deputy would steal in broad day light. We don't believe it. They are to well off. Why "Saam" has ne leganat horse and buggy, and besides he attends church, and so does Mr. Finley, but Mr. Finley does not go to "Saams" church he has no faith in hereties, he goes to a much hetter church, he goes to the Holy Roman Apostolic church. Pshaw? the idea of accusing such a man of frand is absurd.

Catholic Rebellion in Massachusetts.

THE DICTA OF A PRIEST AND BISHOP DISREGARDED.

est 11

A Catholic Temperance Society Persists in in Leasing its Hall to a Protestant Organization.

GOOD FOR THE IRISH CATHOLICS

A LESSON FOR THE IRISH CATHOLICS OF SAN FRANCISCO.

In a late issue of this paper we commomorate upon the blind submission of the Irish Romau Catholies in this city, in yielding up their new Catholie Library Hall, to Bishop Alemany, and the Irish priests.

The following taken from the "Boston Herald," of December 8th., will prove all we have said npon this subject:

Springfield, Dec. 8. A revolt against the dietum of the church has occured among the Irish Catholics of Holyoke. The St. Jerome Temperanee Society voted a few weeks ago, against the protest of the resident priest, to lease their hall to the Liberal Christians, a Protestant organization. The priest has now obtained from Rt. Rev. P. T. O'Reilly, bishop of Springfield, a letter directing him to refuse the sacraments of the church to all Catholics concerned in making the lease. Notwithstanding this pronunciamento, the society held an enthusiastic meeting last night, at which they voted manimously not to recede from their position. The sentiment of the meeting was emphatic that the edict of the Bishop was unwarrantable interference of the church with the business affairs of the society. The organization numbers over 300 members.

There is no news which we could receive gives us more pleasure than this. We say more power to the noble Irish Roman Catholies of Springfield for their independence. This is more than their San Francisco hrethren would dare to do. Ah! no, the San Francisco lrish Catholies have not back bone enough to manage their own business without calling upon the priests to stand Spansor for them. We learn hy the news just quoted, that Bishop O'Reilly was ordered his priests not to administer the sacraments to the rebellious Catholics. Pshaw, such contemptable stuff makes an intelligent man's stomach sick. Does not Bishop O'Reilly and all his priests know that the so-called sacraments of the Popish Church are the mearest subterfuge of the priests to hlind the senses of their people. We wonder could Bishop O'Reilly or Alemany tell us what became of the millions of children who died before euer his Popish church commenced to make sacraments, bulls and Popes If the Springfield Irish Catholics have the grace of God about them they will never received any more of the Popish sacraments. Let them he men, depend upon God, live good moral lives and shun Popery and priesteraft and we are more than sure that their chances for Heaven are better—much better—than receiving the sacraments and continually committing sin as the generality of them do throughout the world.

It is to be hoped that our San Francisco Irish Roman Catholic will reconsider their action in yielding over their Library Hall to Bishop Alemany. Come Irish Catholics be men—be independent—Alemany is too well off already npon your hard earned money. Turn the tables upon him, you know he don't like you. You recollect we dare say, when he employed Chinamen to level the cemetary. Be men, we say, and then you will be respected.

How to Cure Hoodlurs.—General Winn has undoubtedly struck one cord as to how to cure hoodlums, but we have still a better eure. If parents and guardians would but send their children to Heald's Business College, 24 Post street, they would suddenly become gentlemen and honorable business men, with prospects of becoming Senators and Congressmen, instead of wearing a striped suit of State clothes at San Quentin.

A Spanish Letter.

EDITOR ILLUSTRATED JOLLY GIANT.-Dear old George! I heard about your paper, and saw a copy in camp the other day. I knew Geo. Thistleton's ear mark. Old Mrs. Partington don't know her pigs

ESTELLA, SPAIN, November 1st. 1874.

hy their squeal, better than I do the ring of the boys who shouted for the stars and stripes, on the battlefleld of Mexico.

Well George, you've gone into harness, and are picking up dollars and cents I suppose, on that delicate periodical. I ain't come to that yet, thank God. I've had a little practice, just enough to keep my hands warms, in every war since the charge at Cerro Gordo; and although I have few eents to hoast of, I think I have picked up a fund of sense that will do me the halance of my days without war, if I only get out of this serape with whole hones.

The Mexicanas were just a leetle rough on prisoners, till we taught them better. It was even up when a poor fellow surrendered, whether he ever answered muster again or not. Even our "Southern brethren" were a leetle "onsartin," and dangerous to aggravate. I served in France, and the "blarsted Prussians," hrave and accurate as they were, in everything, were a little too prompt in the use of the rope, or the avenging musket. If you were a regular, eaught in open arms, in a square fight, yon were as safe in your mothers best parlor. But outside of this, a breach of parole, or any other little irregularity, found no favor in their sight. And it mattered not to them what countryman yon were. To be against Prussia, and to he out of the strictest rule of military duty, was to be worthy of death. And you got all that you were worthy of paid at sight, no grace given, and no discount allowed.

Now you know I never did like this thing of forming a line, and marching right supon the enemy. Nothing ever seemed to me so stupid and unmilitary Any dolt can do that. My way was always to avoid this fronting business. Some little dodge is so much safer and better. But those Prussians did not appreciate genius at all. I quit the service in disgust. In the regular line you were slaughtered like cattle and in the irregular hung like dogs. As Shakspeare says: "Election makes not up on such conditions."

I left without a settlement, and therefore without pay. I thought of retiring from the profession of arms altogether, and if any lucrative position, or rich widow had offered an open avenue to peaceful life, I should long ere now have turned my sword into a plow share, and sought the shades of repose and do-

mestic happiness.

But what can a poor devil do? He can't incline great public officials to put his name on a roll for thousands, when he has no hundreds to hestow on them. He ean't make rich widows, and incline their hearts to reckless matrimony. In the interim bet-ween the Franco-Prussian war, and this little kickup of Don Cirlos, I have blunted a thousand pens in writing letters to Washington. I have ruined my hair with ahsnrd dyes, strained my eyes with soft side long glanecs, worn out my hat and gloves and elbows in courteous genuflexions, and neither official nor widow has responded to the point. I say what can a poor devil do? If I had been in San Francisco I might have joined you, and become the fighting editor of the GIANT. But out here, in France such genius is not appreciated. Don Carlos waved his flag. There was no other trap open even with a hit of cheese in it. I jnmped at this, and here I am, in the neighborhood of Estella.

Well, a man unust see the whole world hefore he knows anything about it. I thought the Mexicans were crucl and revengeful. I deemed our countrymen of the South, somewhat reckless and inconsiderate of human life, when it fell into their hands. I thought the German cold and sudden; but if you want a real "tiger, hungering for blood," take one of these pretenders to a throne, and you have him of the largest size, and of the first quality. Let him he pious, let the priests rally to him and persuade him that he is fighting for God, while serving himself. Let him feel assured that if he succeeds a throne and wealth and power await him; and if he fails, pardon, hope he will recover soon (?)

sympathy, and ample support; and you cannot ima-gine the diaholical looseness with which he crushes everything in his way. His followers catch the infection. There is not one that does not ape his chief The end justifies the means. This is their motto. The end is the throne, the means, the destruction of all who stand in their way. Carlos is regarded as the lawful king. Every Spanaird is therefore, a loyal subject, or a traitor deserving death. H.s property helongs to the king. In such a cause, there is but one thing that prevents indiscriminate massaere, and that is the fear that some foreign power will intervene. This alone saves Spain from a war of extermination. Where this is out of sight, to the obscure native, too poor for inquiry, this is the rule. He is regarded by the soldiers of Don Carlos as a refrac-tory traitor, whom every loyal man may roh or slay at pleasure.

And such would he the faet, but poor human nature is too good tor such principles. The hrave soldier's heart revolts from the work. None but sneaking thieves can be found to carry out these hloody instructions. And so occasionally a hatch of men are captured and hrought to head-quarters, and the chief, Carlos hunself, has to give orders for them to be shot. And he does it. His generals do it. But they are often saved the trouble hy the ready hands of rufflanly underlings.

And I am in this horde. If we succeed, I am like to stand high in favor. If we fail, France is not far off; and even the republicans of Madrid are sparing of human blood. I may yet he saved to see you in

San Francisco.

And yet with all this we are very religious. Priests attend as everywhere. No Suuday comes, hut Mass is said, in church if it may be or elsehut Mass is said, in church if it may be or elsewhere if it cannot. It is a singular conntry. There are crosses and holy places every where. We never march five miles hut we pass them. The soldiers stop, pray, cross themselves, sometimes get a new supply of boly water, and go on to some new murder or robhery.

This would he a fine opportunity for me, but I do not know how to discriminate, and a hlunder would be fatal. I am no Catholic, and no monarchist and do not know there where shipt and do not know their shipboleth. They have

chist, and do not know their shibboleth. They have signs by which they know who to rob, and who to spare. Sometimes I drop, with my enterprising spare. Sometimes I drop, with my enterprising little command, on some grandee, whom I regard as a great prize; but he has a talisman, he escapes; he is a good Catholic, and a private friend of the king or priest. Besides we are hampered and hemmed about by the republican forces, so that quarters are narrow, and our resources limited. I ann not over well pleased with my position. In fact I would like to be ont of it. I came here just for something to do, and have already done much more than I wanted to.

It is impossible here to judge of the chances of access. This is another of the beauties of despot-Only Don Carlos aud a few of his most secret and reliable friends get any news from without worth attention. We hear daily of collapse or rev-olution at Madrid, and expect a momentary' invitation to march on the capitol, and erown Don Carlos king. But it does not come. And in the meanwhile the army of Serrauo sticks closer to us every day.

It would turn your republican stomach to see the ladies of Spain throw themselves at the feet of the ladies of Spain throw themselves at the feet of their prince, as they call him. They kiss his hands. They cover him over with their jewels. They go crazy with enthusiasm in his behalf. They haran-gue the soldiers. They demand of them to march to Madrid. They tear their hair, and heat their hreasts, and declare what they would do if they were men. But the poor men are less demonstrative in their loyality. They know the road to Madrid to men. But the poor their loyality. They know the road to Madrid to be a hard road to travel. They never look that way, but they look back at the road to France, wondering if it will still he open to them. No more at D. Λ. B.

Ain't Much Sorry.

The employees of the New Mint are not heartbroken over the illness of Martin Bulger, the Chief Engineer. They say he would he much more in his proper place at the head of a lot of Southern slaves before the late war. It is nothing hut blow and roar at the men nnder him. They anxiously

AWile Calumny Averted.

His Grace the Spanish Bishop, Alemany, of this city together with his two suhordinate bishops, O'Connel and Amat, thanks to the Illustraned Jolly Giant have not issued their insulting pastoral to be read in every church throughout this State, this year, de, nouncing all our respectable Protestant married wo men, as concubines. This is certainly something to be proud of. It is something to boast of.

be proud of. It is something to boast of.

Just imagine, reader, if yon be a lady, a seurril ons old priest tell you that you are no hetter than the common prostitute, who offers herself for sale, every night in the year, hecause you were married to your husband hy a minister, or a judge, or justice of peace. Yon who love your God, love your husband, love your children, love your neighbor. You who go about releiving the sufferings of your poorer hrothers and sisters, to be, after all those good qualities no better than the common hand. Ell is this not enough to make your blood boil with holy indignation, and what is all this for? It is because you were rot married by a Romish priest.

This insulting pastoral has been read in every Ro-

This insulting pastoral has been read in every Romish Church throughout this State for the last ten or fifteen years, nutil last year and this. This change is in consequence of the ILLUSTRATED JOLLY GIANT showing up the hatred of the Popish church to all hereties. Does this not amply reward us when know we are a power in this hand and such a power, as the Romish priests dread and hate. Hence the terrible exertions of Father John F. Harrington and Thomas Paddy Ryan, the Irish Romau Catholic District Attorney to convict us of libelling the church—of libelling the—what—God forgive us for nsing the word "Church" in councelion with the for using the word "Cutter" in councerton what the lying Roman harlot of Rome. That church tells you married women, that you are all concubines and your dear innocent little children outcasts from society, and all this because you will not bow down before the beast, a le Rilly Sharon. before the beast, a la Billy Sharon.

TO MY OLD PATRONS .- I still continue to offer my valuable services, if you are so unfortunate as to require them. With a mind matured and en-riched by studies of an advanced order, I can safely say that there is hardly a disease in the catalogue of human ills that I cannot treat to a successful issue. Ladies, I am always ready to assist you. My past knowledge has been increased by extensive expereince. I am now able to treat you with the certainty of success. No case peculiar to your delicate organization is beyond my sure courtol. My female monthly medicines are superior to any offered hertofore, and will be warranted to have the desired effect in all cases. Those of the public who need my service, can depend upon gentlem ully, honorable and scientific treatment at reasonable rates. Persons afflicted cau, if they prefer, consult me by letter, detailing the symptoms of the disease or trouble, and receive medicines by express with full instructions. All letters must be addressed to J. H. Jossellyn, M. D., 226 Sutter street, San Francisco, California. Cure warranted in all eases, or no pay required. Consultation personally or by letter, gratis. Send for hook. Comfortable apartments for patients at my infirmary, when desired, with experienced nurses. Consultation parlors, 226 Sutter street, adjoining the Young Men's Christian Association Building. Office hours, from 9 A. M. to 8 P. M. J. H. JOSSELYN, M. D.

DISTURBING THE CONGREGATION.-We, as is our usual eustom, went to church last Sunday night, but, we are sorry to say we were not well pleased with the service in consequeuce of the continual coughing and harking of the congregation. It is extraordinary why those people who read the daily papers, as also the ILLUSTRATED JOLLY GLART, do not obtain a hox of GARLAND'S VEGETABLE COUGH DROPS, which will cure those horrid hard eoughs.

WHAT TIME IS It ?-If you wish to have the correct time, just call on A. RAHWYLER, at 102 Third street, and have him sell you a watch or clock, or if yon have a watch or clock that does not keep good time, give it to him to repair.

Daylight found the strife renewed. The General was gone to his duty. A note assigned us to onrs. His Orderly pointed to the corps, the regiment, and we joined the Colonel.

Joined him; nay, we followed him in an immediate charge of cavalry. As we came upon the thick ranks of the fce, I turned to a man near me

What regiment is this ?"

"It is the Tbirteenth to-day, said he; "it will be nothing to morrow!"

He must have wondered at the ashy paleness at came over my face.

He immediately added, "You will die in a good

I awoke long before that time. There was an air of suspicious delay about everything. I arose, went to the fireplace, and when her back was turned, pocketed what I could to eat. Then I express. ed my intention to leave. She expostulated. I would not he persuaded. I turned round to seize my hat, when she at once reached for a gun. (See ilustration.) I seized the poker, and at one blow shattered the stock and sent it from her hand. In a few moments I was on my way.

That day I reached the Union eamp. peace awaited me under the starry folds of the Government flag one more.

But I said, "No! it cannot be. She is a woman. Catch the men and we will hang every one. she may have acted under restraint and compulsion. At all events she must have a chance to lead a better life. She is saved and under my protection."

The wondering crowd dispersed, some execrating the weakness of the Americans, and others blessing the Virgin for such great mercy.

TO BE CONTINUED.

THE TEUTONIA BALL.—The Teutonia Club will give one of their grand balls on next Sunday night I found the officers loyal and true, and beartily at Platt's Hall. A good time may be expected.



THE FATAL NUMBER-SHE AT ONCL REACHED FOR A GUN

eause."

I said nothing. There was no time. I saw this man go down before the stroke of a sabre. I saw my friend Tyndall cut in two by a cannon ball. I saw the Colonel disappear, horse and all, borne down by a perfect mass of the foe. I found myself mad with fury, rallying, charging the insolent adversary, hour after hour. Wherever I saw a group of loyal men needing a leader, I showed my au-thority, took command, and as if to defy fate itself charged where the enemy was thickest.

I heard the sullen retreat sounded, and the joyful trumpet of victory, and I knew that again I had a

iife charmed ahove all fatal numbers.

I did not slay to count the dead on that bloody field. I did not even find my friend. My mission would have no delay. With the tidings of victory in y mouth I sped on to the west to meet the Calitornia troops in New Mexico.

It was a dangerous ride. Tennessee, Arkansa.

It was a dangerous ride. Tennessec, Arkansa . Louisiana, Texas, were not healthy regions for loyal

men in those days

I had reached the western borders of Texas, and slayed over night at the house of a lady of unusual

refinement, intellect and courage.

I had been surprised to find no men about the house, and yet it was very comfortable, and showed signs of recent non-sculine habitation. She was eurions to mike all sorts of inquiries of me, and on my part, I guarded my secret with the utmost

She had herself arranged that breakfast should be ready early, at my request, that I might start at day break.

rejoiced at the victory of which I brought them the first tidings

We advanced on my back track. The country was terribly excited as we advanced. The majority had been rebels, and committed the most horrible atrocities. As we advanced they fled, and the few Union men who remained felt like retaliating some of their bloody instructions, and did, sometimes, iu a most fearful manner.

As we rode into one village a scene met my gaze, such as I shall never forget. (See illustration.)

The woman I had stayed all night with was writhing in the hands of two stont men, who appeared to he dragging her to a pile of sticks prepared for burning. One of them seemed to be a fierce border American, and the other might have been Indian or Mexican. Others, at a distance, either approved the act or were afraid to interfere. One woman seemed ready to plead for her sister, but a stalwart man by her side seemed to forhid.

My coming saved her, of course. And it was then I learned how narrow had been my own escape from murder. Her male relatives were the most eruel and desperate secession ruffians in the country. Not for seeession, but for robbery, revenge, and murder. She had divined my true character and sent for them to secure me. My life depended on that wakeful moment. Her enraged neighbors sought to revenge, on her, a thousand ernel wrongs. But I could not permit it.

They related to me her fiendish disposition, the dreadful acts she had seen and approved, and still desired to carry out her sentence.

Letter from San Jose.

JEWISH CHILDREN IN CONVENT SCHOOLS.

Ed. Illustrated Jolly Giant-I am a constant reader of your valuable journal, and I caunot help appreciating its influence and power amongst the people. From the tone of your articles I can see you are friendly to my people (the Jews), and this is why I write you this communication. I have, however, another object in view, and that is to caution Jewish parents from sending their children to Catholic schools. Not long since I was prescut at a discussion between a young lady, a Romau Catholic, and two Protestant ladies about education. By way of an argument the Catholie lady cited as an instance the fact, as she put it, that there were a good many Jewesses in the Sisters' school here. I challenged her for the proof of one single Jewess heing in attendance at Notre Dame. By the way of proving ber case she mentioned the names of two young ladies from your city named Abraham, who reside on the southwest corner of Van Ness Avenue and Tyler street. Their father, she said, was a very influential mau and followed the business of a hutcher. These young ladies, she said, were great admirers of the Catholic religion. I write you these remarks in order to prove to you how some of our Jewish people are indifferent to their own welfare in sending their daughters to a Romish convent. I don't helieve, however, that there are many Jews so foolish as to send their children to a convent school. ISRAELITE.

Adventures in Lower California.

BY "STICKEEN," AFTER HIS ARRIVAL IN THE MIDOE.

La Paz, Lower California, Maxico, Nov. 1st, 1874.

In my last I told you of the curious double-sexed tree, called the Cualtecomate, and alluded to the tradition respecting it.

The old Mexicana tells the story with marvelous veneration. He is much more grand than particular, and will not be interrupted to give dates, or flx localities. He says, long time ago, long before Lo. cal Option, or Sallie Hart, this tree, or one of the same species, stood upon the side of a great road, broad and much travelled, and for aught we know the very road to the wrong side of Jordan, and the sojourners would take their siesta under its friendly branches. It is said that at that time each leaf would shelter a pack-mule; but whether the aforesaid pack mules have increased in size, or the leaves degenerated, I can but guess. The exceeding comfort to poor travellers afforded by the tree, coming to the knowledge of his Satanic majesty, he being something of a fisherman went and spread his nets around it, and bid himself to catch a sinuer. One day St. Patrick happened to pass that way to a fair a regular Donnybrook, I expect, but cannot be cer. tain. Old Scratch, hearing somebody coming lay low and kept dark till the Saint sat down, and then stnek his hand out from among the leaves. Saint Patrick recognized him instantly, they were old acquaintances, you know, and made the sign of the quaintances, you know, and made the sign of the cross and instantly every leaf took the form of a sham-rock or a cross. The good old man blessed the tree for this acknowledgement, and went on his way. If you

don't believe it, you can see the tree for yourself.

I forget to say that I did not go to Carmeu Island on account of the gale of wind we met, which forced ms.back, and we ran for Dolores Mission where we were entertained by a nephew of Mr. Van Borrell of It being about fruit season, we had lots of La Paz. It being about fruit scason, we had lots of watermelons, figs, dates pomegranates, and what the natives call Sang Dicu, not forgetting the national fruit Pilatici, which grows wild all over the territory. I stayed one night and day; but getting short of rations, made for La Paz.

I had heen so much in the sun that I was burnt

brown, and looked like a thorough Mexican. My friend Jack had blisters on his face as large as oysters and "blarsted" the whole "damned" country.

ended my cruise in the Gulf

I continued to fish as usual, when I met with a canny Scotchun; a who hailed from the "Lands End" of the world, the Orkney Islands. He had been knocking about Mexico for the last fifteen years, and yet could not ask for hread in Spanish. said he had been robbed coming from Promitory, a mining camp on the Sonora side of the Gulf. He said three Mexicaus came, cut his revolver from his waist, and took all his things. I asked him why he did not shoot them with his pistol? He said they had swords, and he was afraid they would throw them at him. With this war record, I engaged him to fight at a salary of ten dollars a month.

One day I came near losing this brave man. I sent him off to my frieud Albert's ranch with Albert's wife and servant, who weigh about three hundred pounds apiece. On the trip up everything went smooth, and he landed his freight safely. But on coming hack there was a stiff breeze, and a sudden puff of wind struck the boat and upset her, throwing my friend into the water. It is curious that Orkney Island does not teach its boys to swim; but he excused his parents by saying that they brought him up for the Presbytery. He would have made a gay old gospeller, sure enough. When he recovered himself he hung on to the

boat's bottom and made signals of distress. He was about one mile from shore, and it was three o'clock in the afternoon, yet he did not get to laud till ten o'clock next day. He must have stayed till doomsday if nature had not caused the water to reecde. She capsized in three feet of water and her masts stuck in the mud. As the water receded his weight forced it further and further in.

At night he ceased his labors, fell asleep, and the next morning was astonished to find his feet in the mud. Being hungry he ahandoned the boat, and walked fifteen miles to La Paz. He was a pretty tigure. He had earried his pantaloons in his hand. They were thick and heavy with mud, his skin was blistered all over, and he looked just like a boiled

After getting him recuited with food and sleep, I took another boat and went to find the wreck. After cruising about for some time we spied her. The oars and rudder had floated away aud could not be

found. So much for Orkney.

Ah! we have signs and rumors of war. Every day some new sensation. The Mexicanos seem to have something on the brain. It sounds like revolution. News comes from San Jose and from San Andreas, of armed men and of murder. You see on the corners of the streets and on the Plaza bands of men whispering and sneaking away. Then another will come, join a crowd, whisper something, and they all depart together. Around the Quartette, or Barracks, there seems to be a sharp look out kept. The soldiers are seen cleaning their rusty blunderbusses, and trying to make their old irons I was right; it was war.

Bands of soldiers had been seen on the horizon all day, and now they patrol the streets, and are pressing all able-bodied Mexicans within the ranks. They raise an army thus: They capture a Mexican, Incy raise an army thus: They capture a Mexican, march him to the Barracks, sew a red ribbon round his hat, buckle a cartridge box round his waist, give him a drink of bad mescal and dub him a soldier of the Empire. No wonder these fellows

fight like—like sheep.

They never ask him his opinion. Men, horses, and males are drafted into the army in the same way. It is cheap, if not very effectual.

(TO BE CONTINUED.)

Has Got the Cheek of the Old Harry.

"What is more miserable than to see an old man just entering on the practice of virtue."-SENECA,

Yes, Seneca is right. What is more miserable to behold, in a law-abiding community, than a fugitive from justice like Loring Pickering, the proprietor and publisher of two mangy, blackmailing sheets known as the "Bulletin" and "Call," commence to preach morals to mankind. This cowardly man, who attempted to shoot an un armed man in the back in St. Louis has the brazen, audacity to raise his bead in this city and teach

morality to the people.

No wonder indeed that Tilloston says, "Shame is a great restraint upon sinners at first; but that soon falls off, and when men have once lost their junocence, their modesty is not likely to be long troublesome to them, for impudence comes on with vice and grows up with it. Lesser vices do not hanish all Shame and Modesty, hut great and abominable crimes harden men's foreheads and make them shameless. When men have the heart to do a very bad thing they seldom want the face to heart the state of the stat to do a very bad thing they section want the face to bear it out." It is precisely so with this miscrable creature Piekering. He has the check of the very Deil in every showing his face amongst mankind, much less being the anthor of two journals which presumedly teach virtue and morality to this community.

To find a worse man than Loring Pickering the States Prison would have to be searched, and yet he has the "face" to call other men unclean-well, if a black heart and a scared conscience makes a man clean, Loring Pickering is the cleauest man under Heaven to-day. His leaning towards the Romisb cursing Church is a sure sign of his corruptness, for he knows full well that no other body of Christians would touch him with a forty-foot pole. This church will, no doubt, absolve old Pickering from all his wicked crimes for a few of the hundred dollars which he absconded with from his partner in St. Louis, and for which he was followed and made to disgorge or else take his place in the prisoner's dock, where he should have been long since for his attempted assassination of Frank Blair.

where he could drag out a miserable existence without bringing his homous doings before the people. But serpent-like he apparently boasts of his wickedness by continually blackguarding and abusing good and loyal citizens. Something similar to old "Nick" if we believe what Scripture teaches us about this dark colored gentleman heing continually engaged in lying about the goodness of

It would indeed seem as if Pickering's mission on earth was one of scurrility and mischief making. His coarse, wanton, and abusive articles, published in his papers, upon Governor Stauford and the entire members of the San Francisco horse-racing frateruity, in putting up jobs to cheat the Eastern turfmen, could not eminate from any other but a foul heart. To Pickering, an honest man is beyond his conception. He judges the whole human family from his own hardened heart.

Having exhausted his Billingsgate upon all other journalists in this city he directs his vile and cowardly language to the proprietor of this jour-

nal. Here it is:

"George Thistletou, the proprietor of the JOLLY GIANT, a low and obscene weekly sheet, appeared in Court resplendent in a white waistcoat, and pleaded not guilty to the indictment charging him with having grossly libelled the Rev. John F. Haington. At the suggestion of Prosecuting Attoney Ferral, a new bail bond was fixed and his bail increased to \$1,200. He procured the bond, and was allowed to go back to his dirty work."

This language is truly Pickering, and was made use of, no doubt, to draw out the Irish Catholic element. Whatever Col. Geo. Thistleton may have done in the shape of sinning, there is one thing morally certain, that he never shot at a man from hehind. Nor has he so far, as is known, ever cheated a man out of one cent in his lifetime, and that is more than Pickering can say for himself. No worder, then, that Pickering, who is now tottering on the verge of the grave, would feel kindly to the Romish Church, because, as we have already said, no other band of Christians would admit him into their communion. A regular season of blazkguarding the proprietor of this journal will admit him to communion with the Romish Church. "A drown-

ing man will grasp at a straw."

We hope this is the last time that we will be called upon to offend the eyesight of our readers by mentioning this cowardly assassiu's name in the

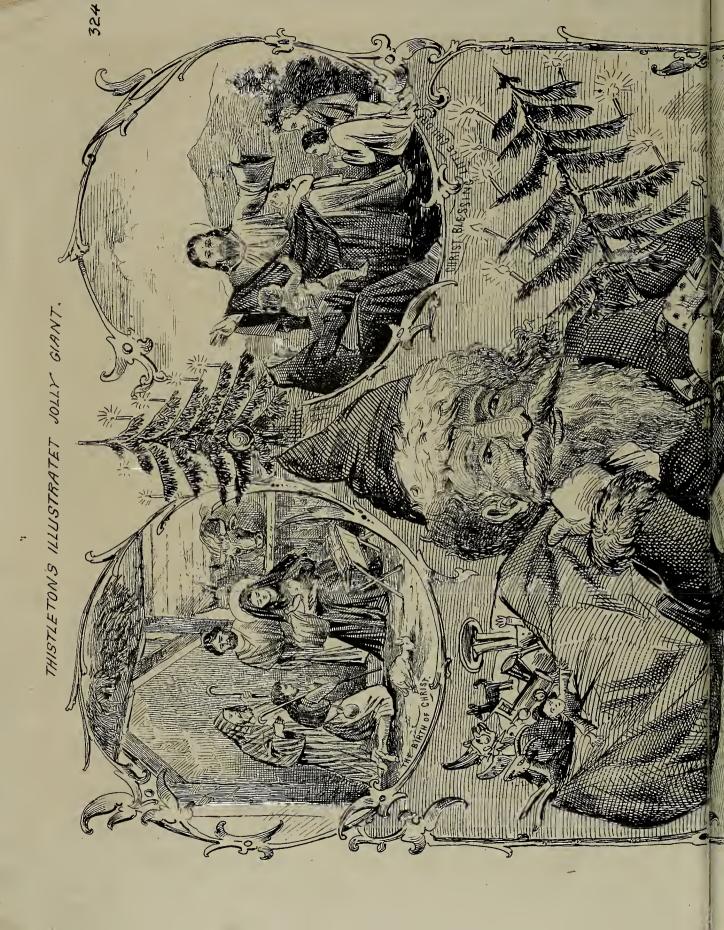
columns of our paper.

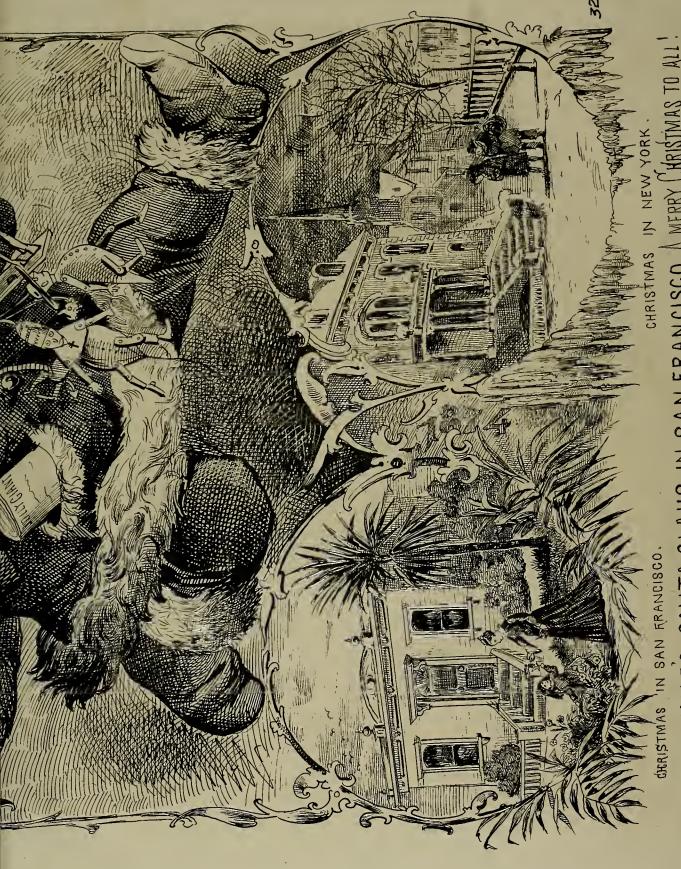
The A. P. A's.

We have often been asked what does the above titl mean. Our answer is, to all such inquiries the American Protestant Association." It is a benevolent society, and is formed by persons desiring to the atmost of their power to support and defend the liberties of this country from the designs and intrigues of Popish mercenaries, as well as for the maintenance of the public peace and tranquility. It is exclusively a Protestant Association, and the members pledge themselves, as far as in their power lies, by every lawful influence which they can exert, to preserve, inviolate, that most glorions privilege, "Liberty of Conscience," and to protect good citzens from violence, oppression and wrong. Any further information in reference to the formation of this society may be had at this office.

"HALLO, OUT AGAIN!"-The above remark was made in our hearing yesterday to Mr. Ross, who had heen confined to his bed for eight months with rhounatism. He answered, "Yes; I just got one bottle of Pratt's Abolition Oil, from Mc-BOYLE's Drug Store, corner of Washington and Sansome streets, and it has effectually enred me. you," said he, "that any medicines sold by McBoyle are genuine, I have never heard a single complaint yet ahout his goods.

FRATT'S Anolition Oil, the poor man's friend, the people's remedy for rhenmatism, neuralgia, gout, sprains, bruises, sore throat, headache, toothache, lame hack, and all lameness and Pain. It is this man's presumption and audacity that astonishes us. If he had but common decency he would retire to some private business washington street, proprietors.





JOLLY GIANTS SANTA CLAUS IN SAN FRANCISCO.

Gleanings From the Vatican.

Written Expressly for the Benefit of Irish Roman Catholics.

CONTINUED.

Iu 409, lights were used in the churches at mass and during the day for the first time. In 427, It was ordered and ordained, "that no picture of Christ, either painted or graven should be placed near the ground, but in some place of eminence. About this time (417) Pope Zozimus was convicted by a eouncil of the Church of being a criminal impos-

Under Pope Cclestine I. the celebrated Nestor, proclaimed his new doctrine that the Virgin Mary was unworthy of being entitled the"Mother of God," holding that as God, was God, he certainly could not be born of woman. Upon this doctrine there was considerable dispute, a great many of the fathers agreeing with Nestor, and a great many disagreeing. Eventually, Nestor was deposed more through the jealously of St. Cyril, who wanted his See, than because of his doctrine.

The year 433 brought the feasts of the Advent and The year 433 brought the feasts of the Advent and Palm Sunday, together with the superstitious use of Ash-Wednesday. The same age of the world was marked by the death of St. Pallas, whom the Pope had sent into Ireland in place of St. Patrick who had died. St. Pallas found the Irish a most barharous and unlearned race, they neither knew how to read or write. Sextus III. was accused by a priest named Bassus, of having committed incest, and of having entered a convent at night and outraged a nun named Chrysogonia. In 439 one Endoeia, carried from Jerusalem to Constantinople the chain which the angel took from St. Peternople the chain which the angel took from St. Peterin prison. 440 brings us to the reign of Leo I. This pontiff, excommunicated a lot of hishops who were convicted of bigamy. He also wrote to Bishop Rus tieus, not to publicly compel erring priests to do penance. Saying, "it is the duty of hishops and and priests to conceal their own sins from the publie." The same Holy Father invented the "Roga-tions," viz: three fasting days, Monday Tuesday and Wednesday which occur the second week hefore Whit Sunday. This devotion was believed in early Whit Sunday. This devotion was believed in early ages and until the Reformation to bave the power of moving God Almighty in Heaven as also of stop-

of moving God Almighty in Heaveu as also of stopping rain, fire, plagues, earthquakes, etc. Under the reign of this same pontiif we are undebted for the blaspbemous and thoroughly disgusting practice of "kissing the Holy Father's big toe."

History says it occured thus, "A woman of remarkable beauty had been admitted on Easter day to kiss the hand of the pontiff," as was then and is still the custom in some countries, of kissing the hand of sovereigns, "but the Holy Father it is said, felt the flesh revolt against the spirit. He wished to embrace the beautiful creature who knelt at his embrace the beautiful creature who knelt at his throne." By way of repentance he had his arm cut off from the elbow. Since that time the Holy Father's have offered the big toe to be kissed instead

of the hand.

This was excommunicated by a council of the

Bishops held at Ephesus.

Bisnops neid at Epinesus.

Bells were first invented for churches by Bishop Paulinus of Nola as far back as 458. Bishop Ireneus was deprived af his hishopric under Pope Leo I. because he married a second time.

Bishop Paulinus of Nola, invented in 461 the painting of rude crosses as also the stories of the Old Testament. The crosses he had placed on the Old Testament. The crosses he had placed on the walls of the churches throughout his diocese. Hilary, a Bishop of Rome, decreed in the same year that no unlearned man should be admitted to the priesthood and also the Pope should not be permitted to nominate his successor. In 477, the great Western trouble arose. This it is said by historians was the permanent settlement of the ten horns of the beast, to whom the Dragou "gave his power, his seat and great authority, for he who had previously hindered was taken out of the way." (2 Thessalonians 11. chap. 3d. 4th, 7th, 8th, and 9th verses).

In 487, Pope Felix instituted the feast of St. Michael, one year later the festival of the circumcision of John the Baptist was invented.

Pope Gelasius decreed that uo lame or blind per

Pope Gelasius decreed that uo lame or blind per

sons should be admitted into the priesthood. In 494 a council was held in Rome, at this council Pope Gelasius elaimed primacy over all the other hishops. In 496 Pope Anastasius was elevated to the throne. This man died of poison because hishops. it was said, he tried to restrain the priests from their evil ways. Symmachus followed, and he went still further than his predessor, be elevated himself above all imperial authority. He was afterwards acc used of having committed adultery, but died before his examination eame off. Under his reign a goodly number of images were destroyed in the chnrch. Arocessions on festival days were organized by his

In 520 Benedict built his monastery on Mount Cassin, and instituted the order of Benedictine monks. Under and by Pope Felix IV., in 527, the Extreme Unction was first used by the priests. Emperor Justinian first established the ratifying of oaths on the Bible in 528, Pope Vigilius ordered that all the people should pray with their faces turned towards the East. 542 brought the first feast turned towards the East. 542 hrought the first feast of the Phrification into existence. Pope Vigilius graciously consented to the Patriarch of Constantinople as being next to him in rank and dignity. 555 brought the first era of popes poisoning each other for the honor of St. Peter's chair. History informs us that Pope Pelagius poisoned Pope Vigilius, so that he could obtain the keys of the Kingdom of Heaven. Vigilius was one of the devil's tyrants, he died from a dose of poison administered by Pelagius at Syraeuse early in the year 555. Pelagius succeeded to the chair of St. Peter. Under his reign priests did pretty much as they pleased, they married nuns and lived openly with prostitutes. In 576, the wife of Childeric, King of France, was with force divorced from her hushand, the king, and immured in a nunnery, because she stood sponsor for her own child at nery, because she stood sponsor for her own child at its haptism.

Note.—The Nicene creed and the Divinity of Jesus Christ were finally established in 325 at the first general Council held in Nice in that year.

(TO BE CONTINUED.)

Father Buchard's Brethren, the Jessits.

The London "Times" makes the following remarks ou this powerful order:- 'By 'the Jesuits' we understand a hody which has been rightly described as 'an Army,' under a Commander-in-Chief, bound to absolute ohedienee, under no known responsibil. ity, practising secrecy, reserve, disguises to any extent that convenience may require, under no law whatever except their own. The very object for which this wonderful organization arose was to wage a universal and irreconcilable war in hehalf of the the most exalted pretensions of the Conrt of Rome. The Jesuits have always been ered_ ited with the most absolute and uncompromising say. ings and doings of the Church, even down to the late Council at Rome, of which they were said to he the real authors and contrivers. Either they are all this or they are the most calumniated of men. At any or they are the most caluminated of men. At any rate, they are charged with all the more recent dazsters of their Church. 'Wherever the Jesuits pass, they leave a rnin behind,' is a saying ascribed to the ablest of the Pope's advisers. Their mode of operation does not answer anywhere in the long run; it always breaks down; but, nevertheless, it is a social and political mischief. It produces distrust, confusion, and disturbance to the public peace. We have only to imagine arry political party attempting to carry its ends and mononolize power—a universal only to imagine any pointer, party attempting to earry its ends and monopolize power—a universal conspiracy, and we may see that life itself would be a misery when you could not tell friend and foe, or what was intended and contrived against you by your neighbor, or, it may he, your own nearest rela tive. It is not necessary to suppose that Prince Bis-marck has the slightest fear of the Jesuits; still less that he has had occasion to take the Conrt of Munich and its favorite Professors into his confidence. All that we need suppose is that he wishes to abate a very great nuisance—the nuisance of an unscrupnlous very great interact—the fittisance of all miss defined conspiracy, hent on dissolving society in order to accomplish certain impossible ends of its own. The conspiracy may he very little likely to get what it wants, but it is a nuisance nevertheless." We should

Bismarck on Reconstruction.

The provinces of Alsace and Lorraine, recently eonquered by Germany, from France, are not yet reconciled to Germrny, hut like some of our Southern States need reconstruction. In reply to a growling Roman Catholic deputy in the German Parliament recently, Bismarek said in effect:

"Germans fought France for Germany, for the Empire. We took Alsace and Lorraine, not to please the people of those provinces, but to consolidate the Empire. We shall rule them for the Empire, and not for themselves. We know that their people have one eye on Rome, and the other on Paris. We will see that the next generation have good schools, and learn hetter. No priest shall teach them treason to the State."

The American Protestant Association, known as the A. P. A.'s meet as follows

CALIFORNIA LODGE, NO 1, A. P. A., on Monday evenings, at half past seven, at A. P. A. Hall on Mission near Third.
YERBA BUENA LODGE, NO 2, A. P. A., Friday evening at half past seven, at A. P. A. Hall, on Missionner Third.

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sionnear Third.

GERNANIA LODGE, No. 3, A. P. A. meets at Wash ington Hall, corner of Eddy and Mason, on Tuesday evenings, at half past seven o'clock.

MOUNT HOREB LODGE, No. 4, A. P. A., meets every Saturday evening at half past seven, at No. 105 Post near Kearny.

HARMONY LODGE, No. 6, A. P. A., every Thursday evening, at half past seven, at A. P. A. Hall, Misson near Third.

Why Does Loring Pickering Walk With his Head Down.

EDITOR ILLUSTRATED JOLLY GIANT.—Dear Sir: Please inform an old resident of this Staic, why Pickering, the proprieter of the "Call" and "Bulletin," eannot—or at least does not—walk npright and look his fellow man square in the face. By answerthe above query you will oblige a Subscriber. the above query you will oblige a

The only reason why Pickering eannot look his fellow man square in the face is, so far as we know that some years ago he in a cowardly manner, attempted to shoot Frank Blair, Jr. in the back in St. Lonis. This together with other wrong doings is undoubtedly the reason of Pickering's sneaking, erawling appearance among honest men. [Ed. Ill. J.C.]

Catholic Liberality!

A Catholie Temperanee Society in Massachusetts sub let a room in their possession, to some people called Liheral Christians, to hold their meetings iu. When the Catholie Bishop heard of it, he condemned the whole proceeding, and refused to bestow the blessing of the Church on any member of the Society, till the lease was cancelled. The Pope in Rome was never more intolerant than this. These priests come not among us to learn liherty hut rather, if possible to innoculate us with their narrow higotry.

AN EXTRAORDINARY RAZOR has been inveuted by the Queen's Own Co. of England, the edge and hody of which is so thin and flexible as never to require grinding, and hardly ever setting. It glides over the face like a piece of velvet, making shaving quite a luxury. It is creating a great excitement in Europe among the experts, who pronounce it perfection. Price, \$2 in buffalo handles—\$3 in ivory. The trade supplied on liheral terms by the sole agents in the United States, NATHAN JOSEPH & Co., 641 Clay street San Francisco. 641 Clay street, San Francisco.

"JOLLY GIANT.-Charley Wiederhold, the well known news man, has been appointed agent for Thistleton's Jolly Giant, a spirited sheet published in San Francisco, for which subscribers are wanted. Better call around at Charley's and look at the brochnre. He also, as heretofore, keeps a full assortment of all the late papers, including the periodicals with the magazines, etc.

Christmas Day.

Amnng the many hoons to humanity, bestowed upon us by the religion of Christ, there are none perhaps that have done more for us than the glorious holidays. The Christian Sabbath, every seventh day, made sacred and reserved from drudgery, has done more to refine and elevate human nature than any other institution whatsoever. The bahit, so common among all Christian people, of laying aside the cares of business, cleausing the hody, the air with light, music, laughter, and all joyous

the blessing, and Sauta Claus brings the material things to make it complete. In the lower corners of the plate we have a contrast between San Franelsco and New York at this season of the year, that the children of each place may be reminded of the different conditions under which this festival is ob-

Christmas has always been a period of mirth and enjoyment. It is an outhurst of overflowing joy. It is most proper that it should be so. It comes in mid-winter when pinched and naked homes are peculiarly harsh and forhidding. It lights the fire; it spreads the board with good things; it fills the

The "Japan" Burned at Sea. CHINAMEN OR WHITE MEN---WHICH?

The community has been startled lately by the loss of the steamship "Japan" in Chinese waters. This is indeed sad. We are sorry for the unfortunate passengers who trusted themselves to the merey of the open sea, in hoats after the ill-fated vessel caught fire, we hope they are all safe by this time.

But what can we say for a company who employ Chinese iustead of white men, to man their



TAL NUMBER-A SCENE I SHALL NEVER

clothing, and the household, and devoting one day to thought, pleasure, and display, if you will, has done more to promote cleanliness, appropriate dress, health, and manly and womanly pride and beauty than all other eauses combined. And there ean be no doubt hut we are also indebted to this source for the intellectual culture of Christendom, above that of all other surrounding nations. The ehnrch pronounced the day sacred, and no master, no tyrant, however lost to humanity, or irresponsible to those whom he might oppress, dare to incur the displeasure of the church and exact the usual servile drudgery on that sacred day. It has lost much of this high sanction and authority with us: hnt habit, and a confirmed sense of its ntility still preserve it intact, and we trust will continue to do so to the remotest generation.

Next in importance to Sunday is this Christmas holiday, now upon us. It commemorates the birth of the most linmane, and pure, and gentle, and eharitable being who has ever visited our earth—Jesus Christ. Those who refuse him still higher honors have never denied him these; and this distinction is surely enough to endear him to all mankind. We may well all rejoice that he was born. His teachings have softened the hearts of kings and masters, encouraged the humble and empressed, and masters, encouraged the humble and oppressed, and enjoined kindness and brotherly love upon all. To the meek and lowly, and especially to the luttle elithern he was peculiarly gracious and acceptable. Onr artist has appropriately represented the seene of his birth, in connection with the figure of his great prototype, the renowned Sauta Claus. Christ gives

sounds. The children rattle their toys, the young folks count their presents. The elders, if poor, are not forgotten, and, if rich, the pleasant and geuerous duties of the season bring an unusual exhibaration. In the old world, and in the good times of tion. In the old world, and in the good times of our old fathers, no cottage, however poor was allowed to remain in the shade. All were lit, all were warm, all were invaded with good things to eat and drink. And the universal excuse for all this generousity was, Christ was horn to-day. He taught us love and charity, and for this day, at least, we will practice what he taught, and all within our reach shall feel that through him they have A Monye Christians. A Merry Christmas.

Tt now behooves all good, loyal Protestants throughtout the length and breadth of this land to organize themselves into the American Protestant Association. Every township in the Union ought to have a Lodge under the banuer of this most excellent society. The great trouble with the Americans is, that they are afraid to enrol themselves in this society, fearing their Catholie neighbors, when at the same time every Catholie helongs to some socalled religious society, without evereonsulting the wishes of his Protestant neighbors. Come, Protestants, be men and come to the front in this honr of danger. You have a terrible enemy to fight. The Romish Church is always organizing and plotting for your destruction. All information appertaining to the working of the A. P. A.'s to be had on applieation at this ollice.

It serves them right, for the sake of a few dollars less monthly, they employ a Chinese erew in preference to a good erew of white men that could be depended upon in time of trial, such as the burning of a vessel. Every man knows well that Chinese are the greatest cowards on earth when there is any danger, especially danger from fire. The P. M. S. S. Co. have always hoasted that the "Japan" was the best provided vessel in their fleet, so far as fire was concerned. We believe it, and we further believe that had there been a white erew on board at the time that the fire was first discovered, with the facilities on board to extinguish fire that the ship would be safe to day. But the company's agent here is a "penny wise and a pound foolish." The Mail Company will it is to be hoped learn in the end that the employment of Chinese on their vessels will cost them mnch more money on the whole than if they had kept white crews throughout.

This we trust will teach them a lesson. We want to see our American ships manned by American sailors, not fillby looking Chinese who will in every ease of danger pick up their own traps and leave the passengers to look after themselves.

The P. M. S. S. Co. ueeds a reformation. We

trust to see it come ere it is too late.

PRATT'S ABOLITION OIL, the poor man's frieud, the people's remedy for rheumatism, neuralgia, geut, sprains, bruises, sore throat headache, toothache, lame back, and all lameness and Pain. Pratt's Abolitiou Oil speaks for itself. For sale by all druggists. A. McBoyle & Co., druggists, 504 Washington street, proprietors.

THE BOYS AT CHRISTMAS.

Oh, how jolly, ain't it jolly, strolling round this Christmas morn!

Everybody feels so joyful, 'cause the Saviour Christ was horn. Everyone you meet is smiling, all in lively accents

say,
"Happy Christmas, happy Christmas! Hail the
glorious natal day!"

Here's the "Chroniele" or "Alta"-here's the "Bnl-

letin" or "Call;"
Here's the jovial Jolly Giant—greater still than

each, than all!

Take your choice, select at pleasure! Never pass

the Giant by;
And remember it is Christmas—Christmas to the GIANT'S boy.

It is Christmas! Let the children, girls and boys alike find out,

That the old and saiuted Nieholas, with his toys, is still about! Let no little hand be empty, let no little heart for-

That the loving, gentle Saviour is by all remembered yet.

Let no dark and lonely dwelling, on this merry

Christmas Day, Close itself against the sunshine, fail to feel the

cheering ray;
Ye to whom Great God, the Father, sends the fruitful, hounteous flood,

Share it with the poor and lonely for the sake of Christ, the good.

Light the cottage, pile the hearthstone, let the gleaming, blazing fire

Warm the gnests around the table, every radiant face inspire.

From north to south, from east to westward, all along the Christian zone,

Let no hnnger, cold or sorrow to a hnman soul be known.

And remember still the newsboy, who his merry Christmas brings;

Let him feel that you forgive him all his jannty flights and flings.

And remember still the GIANT. Buy your copy,

promptly pay—

Give the boy a slight reminder for his merry Christmas Ďay.

Money for the Priest.

(SEE ILLUSTRATION, TITLE-PAGE.)

Our artist has treated us to a genuine picture in this editiou, of the poor, stupid, Irish Roman Catholic woman as she appears at the wash tuh working hard to make a dollar or so for the priest, whilst at the same time her little children are seen crying and sobbing for a new dress, or for some little present as a Christmas gift.

But their cries are unheeded by the poor, stupid mother who is afraid of the priest's scowl except she brings him her yearly unite.

In Ireland the priest makes ont a list of all his parishoners and taxes them with so much for his own support. Ou Christmas day he places the list and a towel upon the altar, the latter to hold the cash whilst he calls ont the names of those whom cash whilst he calls out the names of those whom he has taken, and woe, a thousand woes, be upon the delinquents. They will he called out every Sunday after mass until they pay, and should they refuse to contribute the good priest will refuse them the sacraments whilst alive, and still worse, deprive their bodies of a Christian burial after death. No wonder, then, that poor "bid" does not beed the cries of her children for a Christmas present, so long as the ayjue priest wants and must have his long as the avrice priest wants and must have his money. Oh! Irish, why don't you maintain self-independence, will you ever learn to be men.

THE Romish church has got herself into hot water by her new fangled doctrine of Popish Infallihility. Oh! if the Holy Father had the same power to day as his predecessors had eight hundred years ago, how he would weed the heretics from off the face of this earth.

Infallibility in England.

The dogma is received by the rich and noble Cath. olies of England with a good deal of hesitation and ehagriu. Gladstone has pointed out its logical ef fects, and asked them plainly if they accept the dog ma and its consequences. He says if you do, you cannot be true and loyal subjects of England, or of any other country. Archbishop Manning, Roman Catholic says, on the other hand, that those who do not accept, with all their hearts, the dogmas of infallibility and of the Immaculate Conception of the Vir. gin Mary, eannot take the Catholie Communion without sacrilege. The question is, then, a very narrow one. Will you be true to the Pope, or to the government of England?

Here is a narrow and dangerous path, likely to prove very embarrassing to many a noble family, Earl Ripon, who recently negotiated the final Ala bama Treaty with this country, has since abandoned the Masonie fraternity, and attached himself to the Church of Rome, has not yet spoken. But he must. England will not permit him to remain silent. Nor can any leading man of that country hide himself from this controversy.

Already the public prints are filled with avowals and disclaimers, and definitions from all quarters, and it is pretty hard to foresee the result, at this dis-One thing is certain, that this elaim of infallibility will be better understood from this out thau

Some very devout Catholies are inclined to take refuge hehind the opinion that the Pope alone made the decree, independent of the council, and that it is therefore null and void. This would call for another

council to settle that point.

But others, among whom is Lord Acton, a memher of the British House of Peers, admit Gladstone's construction and repudiate the dogma altogether. Lord struction and repudiate the dogma altogether. Lord Acton says, "The doctrine is unonstrous, and utterly lnadmissible. If the Pope is infallible now, he has been so in the past. All that the Popes have ever done bas been right, has been of God. When Pope Urban said it was no murder to kill a heretic, he spoke the truth. When Innocent the Third said that a good Catholic need not keep faith with heretics, he spoke only a decree of God. When Pins the Fligh sort, men to kill Owen Flighsheth it was Codie. Fifth sent men to kill Queen Elizaheth it was God's will. When Gregory XIII proclaimed a jubilee, and thanks to God for the massuere of St Bartholousew, he represented divine goodness. When he hoped the King of France would continue the work of murder till not a Protostant remained. der, till not a Protestant remained, he breathed only a holy aspiration. The communion of the Catholic church is dearer to me than life; hut I cannot accept these monstrous absurdities.

And this wild-fire is reaching across the Atlantic too. Our New York papers are discussing it. Our too. Our New York papers are discussing it. Our San Francisco papers are echoing the sound. The Chronicle, the most popular and readable, has a long article of the right ring. And the JOLLY GIANT will keep blowing these dead embers, the Alta, Bulletin, Call, Post, Examiner, and all others, till they glow with live coals of fire for the head of the most false, corrupt, arrogant and blasphemons church that ever cursed human society. You know the fact. Why not say it? Because it is respectable. Alas, your sllence alone makes it so. Tell the truth about it, as it appears and is, right here in this city, and its respectability would not be a day old.

Notice to Subscribers.

Subscribers to this paper who paid in advance will please take notice, that their paper will be disconued at the expiration of the term for which they have subscribed unless they renew their subscrip-

Corrad's Exchange, 322 Battery street—southeast corner of Battery and Clay street. This saloon has been fitted up regardless of expense for the accommodation of gentlemen. Hot lnnch every day from 11 to 1. The very best beer, wines, liquors and segars always on hand.

Ye Jolly Stock-brokers.

SEE ILLUSTRATION, PAGE 332.

Mrs. Van Cott said they displayed more zeal and eonfidence and devotion than all the church-going people put together. They are there early and late, and often bet their bottom dollar on the favorite wildcat. The dévotees of religion are tame and domestie as compared with those of the Stock Exchange, and the results are proportionately wild and disastrous. Where there is one victim of religious enthusiasm, there are five sent to the grave or the lunatie asylum from among the speculators in stocks.

It is no matter what tricks are played and exposed; no matter what saltins and manipulatings and false reports are brought to light, the next exeitement allures the devoted vietim to the shrine, like Donna Julia, "To love again, and be again un-

Nor does it make much difference in the result whether success or misfortune awaits the passionate gambler in stocks. Sudden fortune is as destructive of the true balance of the mind, as sudden poverty. The penniless victim of a gross fraud, is hardly more demented than the lucky millionaire who pockets the prize. Both extremes are further last degree injurious, hoth to the individual and society. Sharon with his grand wedding display, and \$5,000 lavished upon a wicked and arrogant church, is as far removed from the condition of a sensible and Chrismoved from the condition of a sensible and Christian gentleman, as the poor devil who has lost his all, blows his brains out, and leaves a wife and children to struggle with the world alone. Yes, he who can ealmly pocket the proceeds of such a game, and making no inquiry about that poor widow, and those desolate orphans, blazon his gaius before the world of fashion, is still less however, than the poor husband and present who could not live to see the husband and parent who could not live to see the misery he had made.

Our artist has struck off a common scenc on Montgomery street, after an exciting day of ups and downs. We have seen it a hundred times. It is a disgrace to civilization Iu a moment, as it were, by a plan, a trick, by false reports, and cappers, who pretend to buy, the unwary are led into traps from which they emerge without a dollar to their name. They rave, they tear their hair, and often lay hands upon their own lives. On the other hand, the winners we see jubilent with exhultation, unable to contain theuselves, and equally fitted for the insane

asylum.

And we have reason to believe that men who are reckoned among respectable and even pious people, not only enter this immoral arena but enter into its basest schemes for still further aggrandizement. No lottery, no gambling scheme could ever he worse. But such is the avidity of our people for sudden wealth, that perhaps no precaution or legislation

could abate the evil.

could abate the evil.

Let us say one word of advice to outsiders, always the looser, in mining stock. The real value of a mine is always impossible to estimate, even if yo u entered it every day. There is always a little ring whoes agents do see it every day, and report to them, not to you; and even if perfectly honest, this gives them a great advantages. If dishonest, they can hide the truth, they can cover up new found wealth, they can mismanage so as to depreciate the stock, and then make sudden disclosure that bring it up again. They can buy or sell in view of these changes, and They can buy or sell in view of these changes, and never make a mistake. While you, always a week behind in knowledge, forever go to the wall. Stock johbing is gambling at the best, and the last down-ward grade, makes it swindling, robbery and mur-der. All good men should avoid it.

THE BEAUTIFUL HAND DISFIGURED .- A pretty hand on a woman is really beautiful indeed. How sad it is to see a lady's left forefinger all eaten away by the needle, while she can purchase an excellent sewing machine known as the Home Shuttle Sewing Machine, from E. W. Haiues, No. 17 New Montgomery street, Grand Hotel, for the trifling u m of \$45.

THE SECRET OF THE AURICULAR CONFESSION EXPOSED.

The doings of the Nuns and Priests in the Convents of the United States—Startling Revelations of the Infallible Church of Rome for the Use of Fathers Husbands, and Bruthers

WRITTEN BY AN EX-CATHOLIC PRIEST FOR THE BENEFIT OF THE JESUITS.

(CONTINUED.)

The pitiful eries of the aged, the women and the children, instead of softening the hearts of the soldiers, maddened with rage, like their leaders, only served to guide them in the pursuit of the fugitives, and to indicate the points against which to direct their fury. Voluntary surrender did not exempt the nien from slaughter, nor the women from brutal outrages at which nature revolts.

It was forbidden under pain of death to afford them harbor and succor. In one town alone more thau seven hundred men were butebered in cold blood and the women, who had remained in their houses, were shnt up in a barn containing a great quantity nf straw, which was set on fire, and those who endeavored to escape from the windows, were driven back hy swords and pikes. According to orders, these specimens of intellectual literary activity demolished all the houses, cut down the wood, uprooted the fruit trees, and lest nothing behind them but an uninhabited waste. The war-cry of the Papists, as this Roman Cotholic writer, whose authority no Papist will question, asserts was "Kill! kill!" Dr. Gilli relates an instauce of great heroism in one of these poor Protestauts, who was among the persecuted. One Aymond De La Voye went through the village, exhorting the brethren to stand firm in the faith of their forefathers. He was soon discovered by the members of the inquisition. The first question put to him was, "Who are your associates?" "My associates," he answered, "are those who know and do the will of my Heavenly Father, whether they be nobles, merchants, peasants, or in any other condition." Let it not be lorgotten that this was before the sixteenth century. One of the Councillors of the Holy Inquisition asked this intrepid man and pious Christian Protestant, "Who is the head of the Chnrch?" He answered, "Jesus Christ." "Is not the Pope the head of the Church?" inquired the inquisitor. "No," was the answer. "Is not the Pope the successor of St. Peter?" "Yes," antwered La Voye, "if he is like St. Peter, but not else," But such was the "remarkable intellectnal activity of the infallible Church that no other questions were deemed necessary, and he was immediatelo consigned to a tormenting death. But the persecutions of these Protestant Christians did not stop here. So "remarkahle" was the "intellectual" and "literary activity" of the Papists, between the sixth and sixteenth centuries—that golden age of Popery—in dispensing its "blessings" all over the world, that while enormltics like those I have related were being perpetrated on the western side of the Alps, a fresh storm was brewing over their hrethren of Piedmont.

Will the reader think me tedious if I give him a more explicit account, taken from Moreland's history of those people, than I myself cau give? I take it from Gilli's appendix.
"There is a certain valley in the country of Pied-

mont, within five or six miles of Mount Vesulo, which, from the town of Lucerna, is called the valwhich, from the town of Lucerna, is called the val-ley of Lucerna; and in it there is a little valley, which, from Angrogna, a small river running through it, is called the valley of Augrogna. Next adjoining to this are two other valleys; that is to say, the valley of Perosa, so-called from the town of that name, and the valley of S. Martino. In these there lie divers little towns and villages, whose inhabitants, assisted by the ministers of God's word, do make open profession of the gospel.

"Moreover, I suppose that there are near eight

thousand faithful souls iuhahiting this place. But among the men, who are hred up to endure labor, seeing they have from their childhood heen inured to husbandry, you will find very few who know how to engage in combat. From hence it comes to

pass that very few of them are ready upon any nrgent occasion to defend themselves against public injuries. Yea, and the valleys themselves he so remote from each other that they cannot help one another till it be too late. And although these towns and villages have their counts or lords, yet the Dnke

of Savoy is lord over them all.

"This duke, before he came from Nice into Piedmont, diligently took order with those counts and lords of places, that they should admonish the inhabitants to submit to him and the Pope; that is, thet, casting off their ministers, they should admit Popish preachers and the abominable mass. Whereupon our people sent petitions unto the prince, be-seeehing bim that he would take it in good part if they were resolved rather to die than to lose the true religion of Jesus Christ; but they shall be ready to amend their errors, if any there were, in case it should be manifested to them out of the word of God, to which alone they are to suhmit in this business; and as to what concerneth them in matters of behavior and tributes, and other things due both to him and their other lards that he may due both to him and their other lords, that he would send and make diligent inquiry whether they have at any time committed any offense, that so due punishment may be inflicted on them, because he should assuredly know they are willing to approve themselves with due revereuce most obedient to him in all things.

"These petitions came to the hand of the prince, but availed nothing with him, who was become a sworn enemy with Antichrist against Christ. Thereupon he sent forth edicts, declaring that those who should be present at the sermons of the ministers should be present at the sermions of the ministers of the valleys, if but once, should be fined at one hundred crowns, and if a second time, then they should he condemned to the galleys forever. Orders were also given to a certain judge to ride circuit. up and down to put the penalties in execution, and to hind Christians and imprison them. The lerds also and magistrates of places had the same power given them, and at length the godly were by this most impotent prince utterly given up to be plundered by all sorts of villains, and afflicted with most grievous ealamities,

"He sent also a certain collateral judge of his "He sent also a certain collateral judge of his own, first to Carignan, there to act inhuman butchery upon the faithful ones of Christ; wherenpon he cansed one Mareellinus, and Joan, his wife, he being a Frenchman, but she a woman of Carignan, to be burnt alive with fire, four days after they had been apprehended. But in this woman God was pleased to manifest an admirable example of constancy; for, as she was led to execution, she exhorted her husband, saying, "Well done my hrother. Be of good courage; this day doubtless we shall enter together into the joys of Heaven.' Some few days after this there was appreven.' Some few days after this there was appre-hended also one John Carthignan, an honest, plain hended also one John Carthignan, an honest, plain man, and truly religious, who, after three days of imprisonment, endured the torments of fire with very great constancy. Who is able to reck on up the several incursions, slanghters, plunders and innumerable miseries, wherewith this most savage generation of men did daily afflict all pious men, because, heing exhorted by their ministers to patience, they took no course to defend themselves against in uries. Not long after also they apprehended one John, a Frenchman, and a minister, at a town called St. Germano, and, carrying him to a certain abbev near Pinerolo, there burnt him alive. certain abbey near Pinerolo, there burnt him alive, who left a noble example of Christian constancy. The like was done also to the minister of the town Maiue, who was put to death at Susa hy a slow fire, while he in the meantime stood as it were immovable, and not being touched with any sense of so increnible a cruelty, having his eyes fixed upon Heaven, breathed out his happy soul.

"Therefore, when things were come to this pass, and these miseries were increased every day more and more, and seeing that the patience and extreme misery of our people could not in any measure allay the fury and rage of these most merciless brutes, they at length resolved by force, as well as they could, to free themselves and their wives and children from that barbarous usage. And although some of our ministers declared it was not well done, yet no admonitions could keep the people from resolving to defend themselves by arms. Hereupon it came to pass that, several encounters falling out, there fell within a few days ahout sixty of the plunderers. When news hereof was brought to the tyrant, he commanded his men to forbear, and

sent two of his noblemen so they might bring matters to an accommodation with our people; but when it was perceived that all their drift was that our ministers might be east out and the Pope received, the people would by nn means yield to it. Wherefore, when the prince came into Piedmont, and resided at Versello, about the kalends of November, 1560, with intent to destroy all in the valleys by fire and sword, he sent an army of about four thousand foot and two thousand horse, under the command of the Duke (count) de la Trinite."

TO BE CONTINUED.

An Excellent Appointment,

The appointment by the Board of Supervisors of Mr. William Martin to the position of clerk of tho Police Court is an excellent one. Mr. Martin has been long known about this city as an honest, upright gentleman. He screed upon the Policn force some years ago, but had to give way to some of Frank McCoppins holy water dippers, when that Irish rabid Roman Catholic assumed the offlen of Mayor. Under McCoppin, Provines and Crow-ley, there was no show for any bnt Irish Roman Catholics. The tables have been turned we are hap-py to state, and now Mr. Martin and other Ameri-cans can have a fair deal. Yet in justice to the retiring clerk Mr. McCarthy, we must say that, that gentleman has given entire satisfaction during the long time he has filled the responsible position of long time he has filled the responsible position of elerk of the Police Court. He was always found obliging, civil and conrecous to every person who ealled upon him officially or otherwise

We would not be saying to much, to say that Mr. McCarthy was, and is a gentleman of untainted reputation. We are delighted to hear of his good fortune. May himself and his amiable wife long live

to enjoy the same.

Moses G. Cobb, the Lawyer, Shot by a Woman.

General Cobb, the well-known lawyer, was shot in the back on last Wednesday morning by a woman named Mrs. Smith, Shortly after the sad event a representative of this journal called upon the shootist in the City Prison. Mrs. Smith is a women between forty-five and fifty years of age, of strong, masculine appearance, and seemed quite cool and composed. She stated that General Cobb had eheated her of some land up in Del Nort eounty, and afterwards threated to shoot her if she came round annoying him. He beat her most brutally, she said, at one time in his own office, and has several times since threatened to either send her to the Insane Asylum or shoot her. Consequently she was afraid of him, and only defended herself, as she believes, from him.

She stated that she was born in Cork, Ireland, and resided in Boston, Mass., until she came to this State. She is the mother of three boys, the young-

est of whom is but eight years old.

Popish Intolerence in Queenstown Australia.

By the late news from Australia, we learn that a Protestant elergyman named Portens, proposed to deliver a lecture in Ipswich, a small township th rtv miles from Brisbane, upon the "Monk Martin Luther." But before ne nau got fairly under way the stage was rushed by Irish Roman Catho-lics, and a regular Irish melee ensued. The lectur-er and a few of his friends who occupied the platform made their escape by back doers. During the row two men were stabbed and several others sever! ly hurt. The Police Magistrate called out the po-lice and read the Riot Act. The rioters then dispersed hoasting of their snccess, and saying that no damned hereties would lecture there if they knew

CHRISTMAS AND NEW YEAR'S

PRESENTS AT

THE WHITE HOUSE.

We have just opened and now offer for sale the most magnificent goods in Paris, Vienna and Bohemian Ware, such as Bronze Statuary, Albums, Parlor and Library Ornaments, Vases, Jewel Cases, Flower Stands, Clocks and Russia Leather Goods of every description; also, the new Terra Cotta

FRENCH TOYS AND DOLLS FOR THE CHILDREN.

All of which will be sold during the holidays at reasonable prices.

DRESS GOODS. BLACK AND COLORED SILKS, .

In Great Variety

SUITABLE FOR PRESENTS! On and after Saturday, the 12th, the Store will remain open until 10 o'elock in the evening.

J. W. DAVIDSON & CO., Northwest eorner of Kearny and Post streets.

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The Cheapest Store in the eity opens for the WINTER SEASON,

With an assorted stock of Fur Sacques, South Shetland Seal, Alaska Seal, and Mink Sacques. Fancy Fnrs of every description for ladies, misses and children, also Buggy Robes.

Furs cleaned, altered and re-made at half the price of any other store in the sity.

of any other store in the eity.

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EXPLANATION. WHY HAVE

STOLZ BROS. REMOVED From their Old Stand to 538 Kearny street, two doors helow, next to Nathan's Crockery Store.

BECAUSE, by having more space and facilities, they are enacled in their NEW STORE to display for their patrons a finer assortment of goods than they could keep at the old stand.

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VEGETABLE COUGH DROPS,

For the cure of COUGHS, COLDS, HOARSENESS, SORE THROAT, WHOOPING COUGH, CROUP, INFLUENZA, BRONCHITIS, And a

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GREAT BEDUCTION IN PRICES In all kinds

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PHILADELPHIA BREWERY.

SECOND STREET.

Corner of Folsom, Sau Francisco. THE BEST LAGER BEER IN THE STATE, The Country supplied at the most reasonab terms. JOHN WIELAND.

The "Monitor" is Silenced.

"Silence is the safest course for any man to adopt who distrusts himself." The San Francisco "Monitor," we should think, has studied the above quo. tation, or otherwise it would have come out last week with another tirade of ahuse upon the Rev. John Hemphill, for daring to reply to the Market street Jesuit, Buehard. What a salutary effect the ILLUS-TRATED JOLLY JIANT has upon those rabid Irish Popish journals published in this city. Ever since we responded to the "Monitor" and "Guardian" they have observed a death-like silence. The result must be observable to all. We seen the day in San Francisco when no man dare write or speak one word against the Popish ehurch.

But thanks to the ILLUSTRATED JOLLY GIANT, the avenue of free speech and free press has been opened to the American side of the house now.

We propose to have as American citizens, equal rights in this country, to the Irish devotee of the Popish church. The time was in this city, and that Popish ehrrch. The time was in this city, and that not more than four and one half-years ago, when the whole Popish priests and Popish followers turned out on the Lord's day in a grand procession in honor of the Infallible figure-head at the Vatican, and at the same time and since, the Birthday of George Washington was allowed to pass by as quietly as if he had been the greatest ruffian that ever trod the carth. Go, further, and we the procession, that he had been the greatest runan that ever troot me earth. Go further, and see the processions that have been held in this city in honor of St. Paddy, when at the time, the glorious Fourth of July, would be suffered to pass by in quietness were it not for a few loyal American etizens coming to the res-

eue of the honor of the nation.

The American people were in fact afraid to open their mouths against the Papal intrusion, and would

their mouths against the Papal intrusion, and would be no better off to day were it not for our fearless attacks upon these Popish shows.

At the same time we will be liberal enough to say that we don't object entirely to foreigners holding processions in this country. But while we accord this liberty to others we do not wish others to muzzle us, as was the ease in New York some few years ago, where the Irish Roman Catholies turned out in armed pushs to assemble the American Protestant where the Trish Roman Catholies turned out in armed nobs to assault the American Protestaut Association when they held their procession. All we want is equal rights and that we will willingly accord to others. We have not the slightest objec-But we hold that we have a perfect right to review his lecture in our columns, and we unmistakably say that the Rev. John Hemphili has the same equal rigets.

Drifting Round Our Way.

We are rather well pleased to notice that the majority of our City Railroad companies are employing Protestauts iu preference to Roman Catholies.

The Clay street liue we beleive have never employed a Roman Catholic as a conductor. The Lone Mountain and Sixth street likewise, also the Sutter street line, and others to numerous to mention. There are two objects in view here with the companies. First and most important is that, as a class, Psotestants are more honest and reliable than Roman Catholies, and second, Protestants make more polite and gentlemany conductors than Ro-man Catholies.

The better the Roman Catholic is the more deceptive servant he will turn out, hecause his church teaches him to keep no faith with heretics. Hence the more be can steal the better it is for the church. Agaiu, it is impossible to get an Irish Roman Catholic with enough common deeency and politeness to collect a ticket from a passenger without giving an insult in return.

an insult in return.

On the whole we are glad to notice that the various railroad companies in this city are taking the hint from us in time. Better employ good honest American Protestants, who are in all probability raising good loyal citizens, than employ Roman Catholies who are raising children to pull down this Republic at the command of their priests.

THE BANK OF CALIFORNIA.

SAN FRANCISCO.

Capital Paid up......\$5,000,000 W. C. Ralston......President Thomas Brown......Cashier

AGENTS: In New York, Agency of the Bank of California, 33 Pine street; In Boston, Tremont National Bank; in Chicago, Union National Bank; in St. Louis, Boatmen's Saving Bank; in London, China, Japan and India, the Oriental Bank Corporation.

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DEALER IN OYSTERS, CLAMS

And all kinds of Shell Fish, Stalls 57, 58 and 59 California Market. Entrance on Pine street, San Francisco.

Public or private parties, families and restau frants supplied at short notice. Fresh Baltimore and transplanted oysters and salad dressing—the finest in the market. Oysters cooked and served to order. Ladies and gentlemen's oyster rooms open from 7 A. M. until miduight..

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STOVES, RANGES, TINWARE, And all kinds of Kitchen Utensils, No. 32 Geary street, hetween Kearny and Dupont.

PLUMBING AND GASFITTING, Metal Roofing, Tin and Sheet Iron Work and Job-hing of all kinds promptly attended to.

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NEW AND BEAUTIFUL CHROMO-LITHOGRAPHIC PARLOR

AMUSEMENT -- New and Improved Edition.

Fifty Chromo Scenes on the Central Pacific, Culou Pacific, Burlington Route, Michigan Central-Great Western, New York and Erle Rallroads,--The Most Entertaliding, Instructive and Amusing Purlor Game ever Invented. GEO, THIS-TLETON, Author and Publisher, No. 423 Wash-Ington Street, San Francisco, Cullfornia.

A new, beautifully illustrated, and instructive Par lor Amusement, containing tifty highly executed Chromo-lithographic pictures, which forms a con-tinuous illustration of all the most interesting and beantiful scenes along the trans-continental railroad

across the great American continent to New York,
It also illustrates the States and Territories, the
Lakes and Rivers; it gives all the Stations on the
ronte; the exact distance to each and all the Stations
from San Francisco to New York City (which are
laid off on a regular scale of miles).

The populations of all the principal towns on the route are correctly marked down, thus combining instruction, and making this the most entertaining and instructive parlor amusement ever published.

This illustrated parlor amusement of "A Trip Across the Continent," starts from San Francisco (illustrated by the Golden Gate) to Oakland, where it takes the Central Pacific Railroad to Ogden, the Union Pacific Railroad to Omaha, the Burlington Troute to Chicago, the Michigan Central and Great Western Railroad to Suspension Bridge and Niagara Falls, and the Eric Railroad to New York City; heing the shortest, best equipped and only route by way of Suspension Bridge and Niargara Falls.

The Parlor Amnsement will he seut hy mail on receipt of two dollars, with full instructions how to play the game. A liheral discount to dealers.

List of Chromo-Lithographic Illustrations on the New and Improved Edition.

1. The Golden Gate and Fort Point, entrance to the harbor and city of San Francisco from the Pacific Ocean.

2. Panoramic view from Ocean to Ocean, Across the Continent, showing the Nevada and Rocky Mountains, together with the hays of San Francisco and New York.

3. Bay and Islands in the harbor of San Fran-

4. Oakland, the city of Live Oaks; view of City Hall, Oakland.

View of the State Capitol, Sacramento.

6, Stockton, view of the State Insane Asylum.
7. Yosemite Falls, the wonder of the World.
8. Trestle Work, wear Gold Run, as yon cross the Nevada Mountains.

9. Truckee, a city of importance, situated in the

Nevada Mountains.

- 10. Donner Lake, the Highest Lake in the Word, and made famons by the sad history of the Donner family, while crossing the plains during the days
- 11. A viewof the American River near the famous Cape Horn.
- 12- Battle Mountain. So named on account of an Indian fight.
- 13. View of Lake Tahoc, a beantiful Mountain Lake.

14. Interior view of the Snowsheds.

- 15. Snow blockade, and Snow-plows clearing the Road.
- 16. Ogden Depot, Terminns of the Central Pacific Railroad.
- 17. The Devil's Gate, the place where you are set hack to when captured while playing the game on the Union Pacific Railroad.
- 18. An enlarged view of the Devil's Gate, showing the cars in the distance. This was a favorite camping place while crossing the Plains, foot-sore

and weary, in the days of '49.

19. 1,000 Mile Tree, a noted landmark, heing a solitary tree, and situated just 1,000 miles from Omalia.

20. View of the city of Ogden at a distauce.21. Dana, a small town named after General Dana. 22. Devil's Slide, situated in Wehher Canyon, being a peculiar formation of rocks up the side of a high mountain.

23. Finger Rock, Weber Canyon. A remarkable rock resembling a finger, an object of much interest to the traveler.

24. Potter, showing the Prairie on Fire, marked with the letter "B," showing it is a blockade in

playing the game.

25. Tunnel in Weber Canyon. A beautiful, rugged mountain scene.

26. Interior view of the Tunnel. A dark and dismal seeme, as you whisk through it while crossing the great American Continent.

27. Prairie Dog City, as seen from the cars as you cross the Disins.

cross the Plains.
28. Sherman. This is the highest point on the Union Pacific Railroad and is the highest point reached by any railroad in the world.

29. Arrival at Omaha, and the Missouri River. the terminus of the Union Pacific Railroad.

30. Council Blut's, with a view of the famous bridge across the Missouri River.

31. Palisade Blnffs on the Humboldt River. This makes a splendid picture, and the scene is both grand and beautiful.

32. On the Road to Salt Lake. Salt Lake City seen in the distance.

33. Summit of the Sierras, showing the snow-

capped mountains.

34. Rounding Cape Horn. American River seen heneath.

35. Ausable Chasm, a wierd seen on the Great Western, Canada.

36. Chicago, as seen from the Lake.

37. Green River, Rocky Mountains. 38. Lachine Rapids on the St. Lawrence River,

with a steamer descending the Rapids, 39. Dale Creek Bridge, Rocky Mountains, a well-

remembered trestle bridge of immense height. 40. Watkin's Glen, a romantic scene on the Eric Railroad.

41. Summit Station, the highest point on the Sierra Nevadas, showing an exterior view of the snow-sheds.

42. Suspension Bridge across the Niagara River, 43. Buffalo, showing Eric Canal.

44. A splendid view of Niagara Falls from the American side.

45. Trenton Falls, on the Eric Railroad.

46. Portage Bridge; a high trussed bridge on the Erie Railroad.

47. Trade-mark; being a portrait of the author and publisher of the game "Across the Continent."
48. Jersey City. The Ferry-boat crossing the North River.

49. Hudson River, arrival at New York City. 50. A beautiful view of the new hridge across the East River, connecting New York and Brooklyn; New York City seen in the distance.

51. Two elegant views of crossing the Sierras; one illustrating the old way, with mule teams and stage coaches; the other representing the new way, with the iron horse snorting around the curve Cape Horn, the grizzly hear looking on in astonish-

inent, as if wondering what it means.

It will be noticed that each State and Territory is colored differently, so that the lines of each State can be easily traced.

Rules and Explanations for the New Illnstrated Parlor Amusement of A Trlp Across the Continent,

1. The number of players is not limited. 2. The players can start from Sun Francisco or

New York.
3. Two dices and two pieces called trains, will be

used by each player.

4. On starting, place the trains at SanFrnncisco or New York, and throw for the start; the highest number thrown wins the first throw.

5. Throw in succession until six is thrown, which carries the train to Oakland, or (Jersey City.)

6. After the train has crossed the ferry, count forward according to throws, and move your train along the railroad on the light and dark spaces (marked at regular intervals) until your trains arrive at New York or San Francisco.

7. The train that first arrives at New York or San

Francisco wins the game.
8. After crossing the ferry, each spot on the dice carries the train twenty miles. To illustrate; The train heing at Oakland and six is thrown, move the train forward six spaces, or one hundred and twenty miles. As each shade or spaces denotes a distance of twenty miles, if seven or eight is next thrown,

move forward seven or eight spaces, and so on. All stations marked with a picture or a circle will count as one space, and any train resting on

these spaces is safe from capture.

10. Any train can be captured when not on a space

10. Any train can be captured when not on a space marked with an illustration or circle, provided your opponent throws a number that would count to the space occupied by your train.

11. In playing from San Francisco, if a train is captured between Oakland and Ogden, it is put back to the Insanc Asylum; if between Ogden and Omaha, it goes back to Devil's Gate, if between Omaha and Chicago, it will be put back to Council Bluff; if between Chicago and Jersey City, hack to Chicago. When playing from New York to San Francisco reverse the rules.

12. All trains must stop at Ogden, Omaha, and Chicago. When the first train arrives at any of the above stations, it must remain there till the next train of the player arrives.

13. The exact number must be thrown to arrive at

the above places.

14. BLOCKADES.—If an opponent's train rests on a circle marked with a letter "B," it forms a hlockade, and cannot be passed until the train is removed from the circle.

15. No train cau cross the ferry to New York from Jersey City, or to San Francisco from Oakland, until a (1)one is thrown, which takes the train

across the ferry.

16. In blaying the game, the players play from San Francisco to Ogden, on the central Pacific Rail. road, first; from Ogden to Omahu-and so on as per

17. The object of each player is to capture the train of his opponent and send it hack to Stockton on the C. P. R. R. After starting from Ogden to Omaha, if you capture your opponent's train on the U. P. R. R., you send it back to Devil's Gate, and so on, as per instructions, etc., making each line or road a special part of the game. No train of the player can leave Ogden till hoth trains arrive; the same at Omaha, at Chicago. same at Omaha, at Chicago.

"A TRIP ACROSS THE CONTINENT."

What the California Press says about Thistleton's New and Popular Edition of "A Trip Across the Continent,"

The "Alta" says, "Thistleton's illustrated new "Trip Across the Continent' is intended to amuse and instruct. Any number of persons can play at the game. It will learn juveniles more geography in one night than three months' hook study."

The "Morning Call" says this (Thistleton's new 'Trip Across the Continent') is elegant, instructive, and an entertaining parlor amusement. It is a splendid gift for the holidays, and is very suitable

splendid gift for the holidays, and is very suitable for ladies as well as gentleman. There are fifty heautiful chromo scenes, all for two dollars.

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